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THE NEW ERA IN HOME AND SCHOOL

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The United Nations Educational, Scientific and Cultural Organization—UNESCO

THE GOVERNMENTS OF THE STATES PARTIES TO THE CONSTITUTION ON BEHALF OF THEIR PEOPLES DECLARE

that since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed ;

that ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war ;

that the great and terrible war which has now ended was a war made possible by the denial of the democratic principles of the dignity, equality and mutual respect of men, and by the propagation, in their place, through ignorance and prejudice, of the doctrine of the inequality of men and races ;

that the wide diffusion of culture, and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all the nations must fulfil in a spirit of mutual assistance and concern ;

that a peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world, and that the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind.

FOR THESE REASONS, the States parties to this Constitution, believing in full and equal opportunities for education for all, in the unrestricted pursuit of objective truth, and in the free exchange of ideas and knowledge, are agreed and determined to develop and to increase the means of communication between their peoples and to employ these means for the purposes of mutual understanding and a truer and more perfect knowledge of each other's lives ;

IN CONSEQUENCE WHEREOF they do hereby create the United Nations Educational, Scientific and Cultural Organisation for the purpose of advancing, through the educational and scientific and cultural relations of the peoples of the world, the objectives of international peace and of the common welfare of mankind for which the United Nations Organisation was established and which its Charter proclaims.

PURPOSES AND FUNCTIONS

1. The purpose of the Organization is to contribute to peace and security by promoting collaboration among the nations through education, science and culture, in order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms which are affirmed for the peoples of the world, without distinction of race, sex, language or religion, by the Charter of the United Nations.

2. To realise this purpose the Organization will :

(a) collaborate in the work of advancing the mutual knowledge and understanding of peoples, through all means of mass communication, and to that end recommend such international agreements as may be necessary to promote the free flow of ideas by word and image ;

(b) give fresh impulse to popular education and to the spread of culture ;

(i) by collaborating with Members, at their request, in the development of educational activities ;

(ii) by instituting collaboration among the nations to advance the ideal of equality of educational opportunity without regard to race, sex or any distinctions, economic or social ;

(iii) by suggesting educational methods best suited to prepare the children of the world for the responsibilities of freedom ;

(c) maintain, increase and diffuse knowledge ;

(i) by assuring the conservation and protection of the world's inheritance of books, works of art and monuments of history and science, recommending to the nations concerned the necessary international conventions ;

(ii) by encouraging co-operation among the nations in all branches of intellectual activity, including the international exchange of persons active in the fields of education, science and culture and the exchange of publications, objects of artistic and scientific interest and other materials of information ;

(iii) by initiating methods of international co-operation calculated to give the people of all countries access to the printed and published materials produced by any of them.

3. With a view to preserving the independence, integrity and fruitful diversity of the cultures and educational systems of the States members of this Organization, the Organization is prohibited from intervening in matters which are essentially within their domestic jurisdiction.

FROM the 1st to 16th November, 1945, delegates from the Governments of 44 countries gathered in London and drafted a constitution for a United Nations Educational, Scientific and Cultural Organization. The countries represented were : Argentine Republic, Australia, Belgium, Bolivia, Brazil, Canada, Chile, China, Colombia, Cuba, Czechoslovakia, Denmark, Dominican Republic, Ecuador, El Salvador, Egypt, France, Greece, Guatemala, Haiti, India, Iran, Iraq, Lebanon, Liberia, Luxembourg, Mexico, The Netherlands, New Zealand, Nicaragua, Norway, Panama, Peru, The Philippines, Poland, Saudi Arabia,

Syria, Turkey, Union of South Africa, United Kingdom of Great Britain and Northern Ireland, United States of America, Uruguay, Venezuela, Yugoslavia.

The Constitution will come into force when it has been accepted by 20 of its signatories. The seat of UNESCO will be in Paris.

A Preparatory Commission has been set up in London to prepare for the first General Conference which will probably be held in Paris next spring.

Chief Items of Special Interest

(a) *Organs* : The Organization will include a General Conference,

an Executive Board and a Secretariat.

(b) *The General Conference* : The General Conference will consist of the representatives of the State Members of the Organization. The Government of each Member State will appoint not more than five delegates, who will be selected after consultation with the National Commission, if established, or with educational, scientific and cultural bodies. It will determine the policies and the main lines of work of the Organization and will elect the members of the Executive Board and, on the recommendation of the Board, appoint the Director.

General. The General Conference will meet annually in ordinary session. At each session it will decide the location of its next session which will vary from year to year. The General Conference will, at each session, elect a President. Meetings will be open to the public.

(c) *Executive Board*: The Executive Board will consist of 18 members elected by the General Conference from among the delegates appointed by the Member States, together with the President of the Conference. Members of the Executive Board will serve for a term of three years and will be eligible for a second term but will not serve consecutively for more than two terms.

(d) *Director General*: A Director General will be nominated by the Executive Board and appointed by the General Conference for a period of six years and will be eligible for re-appointment.

(e) *National Co-operating Bodies*: Each Member State will make such arrangements as suit its particular conditions for the purposes of associating its principal bodies interested in educational, scientific and cultural matters with the work of the Organization, preferably by the formation of a National Commission broadly representative of the Government and such bodies.

National Commissions, or national co-operating bodies, will act in an advisory capacity to their respective delegations to the

General Conference and to their Governments in matters relating to the Organization and will function as agencies of liaison in all matters of interest to it.

(f) *Relations with other Specialized International Organizations*:

In addition to co-operation with other specialized *inter-governmental* organizations, UNESCO may make suitable arrangements for consultation and co-operation with *non-governmental international* organizations concerned with matters within its competence, and may invite them to undertake specific tasks. Such co-operation may also include appropriate participation by representatives of such organizations on advisory committees set up by the General Conference.

The Proper Education of Mankind¹

Rajkumari Amrit Kaur

Chief Indian Delegate
to U.N.E.S.C.O.

THE disease that has been eating into the vitals of the modern world has gone so deep that no single line of attack can radically cure it. It must be approached from all angles—social, economic, political, psychological and, above all, spiritual and moral. People working in all these fields must be inspired by the same spirit of understanding and fellowship. And it is the creation of this spirit of understanding and world fellowship which is the primary task of this conference. We are met to consider a very vital issue—the proper education of mankind. Culture and civilization stand to-day at the brink of disaster. In a world dominated by power politics, rent under by mutual suspicions and jealousies, still bent on the exploitation of weaker peoples, each country solicitous of its own freedom but indifferent to that of others, it is, I believe, educational and cultural forces that will, if directed in right channels, save humanity. There is need, urgent need, of educating our children and our youth; but those of us who belong to the generation that is coming out must so order our personal and collective lives, so plan the world, that greed and desire for

domination may cease; for they, surely, are the root causes of war. The countries taking part in this Conference must be honestly and sincerely prepared to eschew in every field of activity what is undemocratic, illiberal, totalitarian and imperialistic. There can be no true freedom and consequently no genuine culture in a world which is half bound and half free, half fed and half starved, where exploitation and social injustices flourish side by side with pious expressions of good intentions and high sounding policies.

The radio, the cinema and the aeroplane have brought the countries of the world very near each other in one sense, and yet how far we really are from each other! Geographical barriers may have been conquered, but oceans of hate and misunderstanding still divide us. If education is to play the part it should play in the refashioning of the world it must itself be refashioned. No longer must our children be taught to think in terms only of the glory of their own country; they must think in terms of their country as being no more than a unit in, and dedicated to the service of, the larger whole of a world state. The precious heritage of freedom must be for every race, however backward they may be held to be in the matter of educational or industrial develop-

ment. There must be the recognition of the common humanity of all; no barriers of race or creed may divide man from man. Educational institutions and cultural organizations of every country must receive and welcome students and teachers from other lands. The study of the cultures, history and religions of various countries should form an integral part of education. We should facilitate visits for our educationists also to study the various methods of education in vogue and attempts at new ones. If we really covet peace we must use the press, the radio and the cinema to educate man to understand and appreciate fellow man.

We should be taught to see the goodness and the beauty that exist in every land. It is points of common vantage that must be sought in order to build anew. Translations must be made in every language of the books, both classic and modern, that reflect the soul of a people. Lying and ill-informed propaganda about any country or race must not be allowed. We can replace the buildings that have been devastated. The stories of the material destruction caused in the war will be a mere myth for those who will come after us. But it is the wounds of the spirit that it is so difficult and yet so urgently

¹ This and the following article are from papers read at the first conference of the United Nations Educational Scientific and Cultural Organization.

important to heal, so that love and faith and hope may replace the spirit of hatred and revenge. Children know no barriers of race or creed. Let us not educate them to know them.

Here I would stress the importance of women's education. If goodwill is to be created it will be primarily through the mothers of the race. I believe it is women who will, if they can realize their latent moral strength, force the world to give up the doctrine that might is right. The early training of the child is in their hands. I appeal to them to come forward in their thousands for the stupendous task of educating children for the new world for which we all yearn. This Conference must stretch out its hands to youth. The future is in their hands. In future Conferences I should like to see a far larger contingent of women and youth. We must help to the utmost with money, with equipment and with personnel those countries which have not the means to educate their children. I should also like this Conference to recommend and insist that science shall not be allowed to give to the

world that which contributes to or has potentialities for the destruction of humanity.

The country which I have the privilege of representing has a special interest in the success of the objectives of this Conference. India has, through her religions and philosophy, always stood for peace. She has, through the centuries, assimilated many different racial and cultural streams. Alas, that we too are to-day battling against internal dissensions—which country is not? But throughout our ancient past and in the present our sympathies have been invariably international. On all such issues we have ever spoken with a united and unmistakable voice. The greatest and finest spirits of modern India, Tagore, Iqbal and Gandhi, have stressed in clear terms the essential oneness of the human spirit and have resolutely cut through the national and racial discriminations that disfigure modern life. It is for this underlying spiritual unity of mankind that Indian thought at its best has stood. In our own warfare we have, under the unique leadership of one of the most remarkable

personalities the world has ever seen, chosen the path of non-violence, the path of self-suffering, for the attainment of our goal. I believe it is the only way to universal peace. I would invite a deeper study of Mr. Gandhi's way of life. It is after all by contacts with each other, by an honest endeavour to understand each other, that we shall ourselves be educated and permitted to educate our people to appreciate each other so that we may be enabled to settle our problems without killing each other.

Finally, no structure of society can be a stable one that has not its roots deep in the moral and spiritual values of life. Our children must be educated to appreciate that which is of permanent worth. While economic prosperity is essential for the welfare of mankind, it may not take first place. Man cannot live by bread alone. He may not become a slave of the machine. It is the quality of what one has that is far more important than the quantity. We have come very near to losing our souls. We must find them again if we are to live.

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A New Kind of Relationship Between Nations

J. Torres Bodet

Minister of Public Education
of Mexico

WE are met here in the hope of affirming world co-operation through the medium of culture. All the peoples whom we represent have experienced the agonies of war, though its direct material impact on them may vary in degree.

Many of us have come from towns which lie in ruins, from countries where a home is rarely found that does not shelter the relative of some combatant, a poverty-stricken mother, a suffering widow, a sick orphan child. But while war has not imposed its horrible test on all the nations with equal rigour, while some may have seemed more favoured than others in the distribution of sacrifices, not one has remained beyond the scope of universal grief, not one has felt outside the struggle, not one could ignore the fact that the ruins heaped up far from it were those of its own civilization, just as the griefs of which each one was witness signified the death of so many egoisms, prejudices, fatal errors in the valuation of life, of independence, of beauty, of fortune and of liberty.

Thus we find ourselves all brought face to face with the same problem: the problem of entering upon an era in human history distinct from that which has just closed. Peace which we sought for years has been established by the armies. Now the organization of peace in the political and economic domain claims the attention of those who hold the reins of government, of diplomats, workers, industrialists and members of the Forces, of all those who, for reasons which we must acknowledge, claim to call themselves men of action.

The world is waiting for something more than the delimitation of frontiers and zones of influence, something more than a system of agreements for the exploitation and marketing of its products, something more in short than an interim system of security. It looks for the establishment of a new kind of relationship between nations and between men, that is to say a different way of assessing the value of acts, a new meaning for joy, work, hope, a definite

object demanding the collective effort of all, an object whose lofty nature would justify the determination to seek it without hesitation or reserve. What would be the fate of this age on which we are just entering if we neglected the intellectual and moral basis of education?

War is always in part the result of some inadequacy, of some lamentable mis-shaping of the national educational system. I mention the two causes in this order, first inadequacy and then misshaping, advisedly. It is evident that the totalitarian criteria of education have wrought enormous evil throughout the world. But would it have been possible to carry on this teaching of hate and murder if there had existed among all the peoples any real enthusiasm for democracy, any active love of culture and, let us say it boldly, any effective system of education? What did the dictators see around them? A collection of very advanced peoples who could undoubtedly lay claim to progressive technical sciences, healthy and prosperous industries, learned and famous universities. But in the shadow of those peoples, how many others existed without books or schools, how many communities wallowed in ignorance, how many latent victims awaited the theorists of living space, the doctrinaire protagonists of the domination of privileged races?

Nothing can better illustrate the strength of man's devotion to liberty than the fact that he has defended it so truly in spite of the enormous disproportion which civilized countries have tolerated for centuries between the cultural progress of the few and the miserable effacement of the others.

Never have we been more greatly indebted to the masses for essentials. For it is in them, among those innumerable crowds of men, women and even children that hope—and sometimes, alas, despair—have awakened that anonymous heroism which has saved us.

And at the same time, without paradox, never have progress and liberty been so greatly indebted to

select minorities. Without the technical, scientific and strategic staffs what could the peoples have done to realize their ideals?

And it is this double debt which the world has contracted—a debt towards the masses who have been sacrificed and a debt towards the learned experts whose investigations supplied the final instruments of victory—which points to the very essence of all the problems now confronting us: our purpose is to find a *modus vivendi*, whereby the training of strong personalities shall not presuppose the neglect of the masses, and the expansion of the masses shall not imply the stifling of the individual.

Perhaps the solution is already beginning to emerge from the events in the midst of which we are anxiously situated. A great mind proclaimed centuries ago that what is not good for the swarm is not good for the bee either, and that consequently the opposition between the rights of the individual and the rights of the collective body must be replaced by some form of organization in which the best citizen shall also be the best man.

I am fully alive to the audacity of such a conception. I know that it will continue to encounter, as it has encountered hitherto, innumerable obstacles—economic, political, legal, sentimental and cultural.

A certain exclusive mode of defining nationalism and patriotism, sovereignty and independence, history and geography, duty and liberty has prevented man from acting as an individual with a fervour equal to that which he habitually shows as a member of the society to which he belongs.

Hence the urgency of finding a common factor for his development. And this common factor can be supplied only by the moral solidarity of human kind acting through knowledge and on the basis of education.

That, in the plane of their immediate responsibility, is what the people of my country have realized. And that is why at the height of the war Mexico initiated as part of her compulsory civil defence service,

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a vital attack against ignorance and by the law of August 21st, 1944, entrusted to anyone who could read and write the duty of instructing someone who could do neither.

To some of the delegates here to-day, from countries where this problem has been practically eliminated, it may seem an anachronism to find, living among the vestiges of first-class cultures and side by side with the élite of university rank, young and adult members of the population who do not even know the alphabet. And perhaps it may even be that in the depths of their heart they share that opinion which was beginning to win credence before the war in a number of more subtle minds: why bother so much about elementary education? Are there not jobs in which the illiterate prove more satisfactory than those who have been to school? This argument conceals a bitter sophistry. The more fully convinced we are of the importance of higher culture, the more earnestly we must devote ourselves to seeing that it reaches more extensive strata of the population every day. Any denial of

this would be absurd, as absurd, for example, as it would be in an irrigation system to build barrages without opening channels to distribute the waters capted behind those barrages and intended to fertilize the lands that are thirsting for them. Any form of partiality in education implies disastrous consequences, whether we are dealing with the ready philosophy of elementary education regarded as a universal remedy or the no less ready philosophy of higher education regarded as a basis for the right to rule. That is the real issue. Our task is a dual one, to raise the level of our higher education and to overcome the ignorance of the working classes, to train guides who shall be capable of honestly interpreting the people as such, and to train peoples who shall be able to debate the formulas put before them by those guides and to distinguish between the persuasion of teachers and the tyrants' hypnotic spell.

We believe that the intellectualism of the eighteenth century and the materialism of the nineteenth should give place in the twentieth century to the conception of a true

and balanced integration of man. That is why—while the education of the intellectual faculties was the chief concern of those systems which are now obsolete and while the education of the will has resulted in extremes of imperialism that we condemn—the horizons now open to our view will demand of us a form of education aiming at international co-operation through the medium of truth, virtue (in all its meanings), and democracy.

Our national service for the education of the illiterate is already one step in the direction of this new education. Within its limited scope it aims at educating for democracy and in the most democratic form. Based as it is on the efforts of all in the service of all, it is of benefit alike to learner and to teacher, to the first by reason of the knowledge he acquires and to the second by reason of the experience he gains in the omissions and the ills that afflict the nation. You see now why it was I said just now that we must concern ourselves not only with the mis-shaping of education but also with its inadequacy.

This leads me to add: it is right

and proper that we should set up an organization for intellectual co-operation such as has been submitted to us for approval. But are we going to confine ourselves to exchanging opinions on theoretical generalities that are open to discussion? Should we not rather direct the attention of our governments to the need for creating and affirming a real spirit of international collaboration in the interests of education?

It is obvious that such an education could not be advocated in a world where there still prevails abuse of imperialism, the law of the strongest and, in concealed forms, the arbitrary pride of the great powers and prejudices of races which think and call themselves superior.

We shall not be entitled to speak of universal liberty, equality and fraternity until international action and the ideas that are to issue from our meetings, shall no longer be in open conflict. What is to be the ideal which shall inspire true education?

Is it to be one of resignation in the face of evil? One of permanent conflict between the fundamental conditions of society and of the nations? Or is it, on the contrary, to be an ideal of unity based upon realities and consolidated by measures loyally and sincerely inspired by the welfare of nations? An education based upon unassailable principles cannot possibly yield its full fruits if it is required to operate within an economic and political system which underestimates the tremendous importance of these principles.

The question, how we are to educate ourselves, is therefore closely linked with two other questions: how are we to live? What is to be the system for the world of tomorrow? And that is what millions of people of all races, colour and tongues are asking, millions of men and women who have experienced the horrors of war in its physical and spiritual forms and who do not wish to see them repeated. These millions of men and women are hoping that all of us who accept the responsibility for thinking and speaking on their behalf will lay the foundations of something more than a mere list of regulations and ideals.

That is why I must insist upon

one point. Intellectual co-operation is more than a mere exchange of knowledge and ideas, of professors, publications, laboratory equipment and museum collections. Underlying intellectual co-operation is something infinitely more important and that is the co-operation of men and brain, the organization of the power of the world of thought, in order to prevent the repetition of the monstrous errors which have led nations to settle their problems by violence.

Those who accuse education of having failed in time to restrain the passion which brought about the war are making a partial but profound mistake. Undoubtedly schools and books can do much, but clearly they cannot do everything. If all that the peoples are led to expect by their teachers in school is promptly contradicted by the acts of these same peoples in the fields of trading, banking, diplomacy and judicial administration, what in such conditions can schools achieve in the matter of moral reformation? For this reason, if we are not determined to make the law of education the law of the universal harmony of life, it would be better not to delude ourselves by words and promises which have no meaning.

Unless the proposed Organization can count upon making its voice heard at moments of crisis, if its plans breathe peace, kindness and love for all beings, while on the other hand economic and political decisions bear the seal of factious egoism, of the greed of the mighty, of past injustices and hatreds, history may accuse us of having been something more than over-credulous. And then, weakened by a system of education which has failed to consider all the realities, future generations would one day come to curse our simplicity.

No schools or school-teachers can in fact educate more than does life itself. And if the schools educate for peace, while life itself teaches war, we should not be creating men; we should be breeding victims of life.

No doubt these considerations exceed the scope of our gathering. But our activities will be useful according as we are determined to make our governments and peoples understand that everything which

they adopt in the sphere of culture will also commit them in other spheres of life and more especially in the concrete field of politics.

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Party Politics and the Education Problem in France¹

Georges Cogniot

Communist Party Deputy to the National Constituent Assembly, Former Reporter on the Budget for National Education to the Chamber of Deputies, Editor of *L'Humanité*

ACCORDING to the Charter of the National Council of the Resistance, all the political parties in France should be agreed upon a common programme of educational reform. This Charter, as is well known, was unanimously adopted on March 15th, 1944 when the French people's struggle against the oppressor was in full cry, and it was approved later by General de Gaulle. To quote Louis Saillant, President of the Council of the Resistance, it was the exact 'programme of government for which we had fought'.

The second part of the Charter, under the heading 'Measures to be enforced immediately as territories are liberated' (§5. d.) records an undertaking that all the children of France shall be assured *effective opportunity to learn, and access to the highest culture, irrespective of the income of their parents*,—with a view to making the highest posts really accessible to all who have the requisite capacities, thus recruiting a true *élite*, not of birth but of merit, constantly renewed from among the people.'

The reform thus envisaged is very broad. It implies the end of the system that has prevailed hitherto.

If the old school set-up of the Third Republic be examined, it will be seen that in it primary education did not normally lead on to secondary education. There is no natural interplay between them. Primary elementary education ended at 13 (14 since the extension of compulsory schooling carried out by the Poplar Front Government after 1936). Secondary schooling begins at 11, there is no dove-tailing.

Admittedly a minimum of primary school pupils went on to the secondary school at 11. But the true kernel of lycée and college pupils did not come from the primary school. They came from the junior departments of the

lycées and colleges themselves. Even for still younger children, there were 'nursery schools', for the children of the people, and 'kindergartens' for those of the middle and upper classes.

Gradually certain things have been unified, school programmes, for example, and even to some extent the recruitment of teachers. But all the same the essential things—the children's mental outlook, the *social* implications of what they learn, the function and aims of the two kinds of school, have all remained quite distinct and clear-cut. Almost as soon as a child could walk, a choice had to be made: was he going to the primary school or to the lycée? and every one knew that this choice would determine his whole life, just as everyone knew that the choice itself was determined by the economic, and financial status of his family and not by the child's own aptitudes. 'We are in a hurry'—Michelet's old phrase still holds true—'to pen our children amongst the children of their own class, bourgeois or labourer, at school or college; avoiding all mixing, we separate very quickly the rich from the poor.'

In 1939, secondary schooling, lengthening into the University, might have been represented by a slender monolithic column, 17 to 20 units (years) high; alongside it, primary education could have been represented by a much larger and lower block, seven units (years) high—or ten if the nursery school be included.

After the 1914-18 war, plans were made for the so-called *Ecole Unique*, which was to change this state of affairs. Although it has figured largely in certain electioneering programmes, the *Ecole Unique* has not been really practised. Certain piecemeal and limited reforms have been effected, the most important of which was the provision of free secondary schooling, suppressed by the men of Vichy, but re-established and completed after the Liberation.

This measure was useful to urban middle-class families but not to rural ones, for boarding schools were not free. It was certainly not sufficient to change the struc-

ture of French education fundamentally. In spite of a limited system of scholarships, pupils still attained secondary schooling largely on the grounds of money. An aptitude for studying and a chance to study coincided only by accident. This is the very situation which the Charter of the National Council of the Resistance has promised to end, within the framework of its general attempt to achieve in France the basic conditions for a consistent democracy, political, economic and social.

This Charter was signed in March, 1944, by the Radical, Communist and Socialist parties and also by the Democratic Alliance and other 'moderate' parties.

From an educational point of view, the only one with which we are concerned here, none of it has been put into practice in 1945. One of the reasons for this adjournment is the fact that a quite different problem has come to the fore in the interval, in all discussions about educational policy, *i.e.* the State policy with regard to private denominational schools.

By tradition, according to the laws of the Third Republic, a State school is non-clerical. Its lay character is thought of as a necessary consequence of compulsory schooling. No particular religious philosophy can be imposed upon children in a common school to which they obviously come from families which hold diverse religious and philosophical views. Public *elementary* schools have been proclaimed neutral. Their neutrality does not extend to political matters. Round about 1880, the Third Republic established its primary schools as a reaction against theories of personal power which in 1870 had led the country to the disaster of Sedan. Consequently the school was given the duty of promoting the republican civic virtues, obviously related to the social opinions prevalent among the leaders of the Republic. In religious matters the school was declared neutral. It was expected to teach the morality common to the '*honnête homme*'; in point of fact it has become imbued with the ideology of Kant.

Hence it was considered inadmissible that the State should

¹ We are grateful to M. Cogniot for this paper which explains in brilliantly clear manner some of the difficulties which impede the efforts of educational reformers in France. We believe that, unless these difficulties are properly appreciated, observers abroad are in no position to evaluate correctly what is happening nor the degree of success already attained—even though it may be thought improper for outsiders to take part in the controversy. It will, of course, be appreciated that M. Cogniot, author of one of the most influential projects for the Reform of French education, is himself one of the chief protagonists in the struggle he describes.—Ed.

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concern itself with non-neutral schools, *i.e.* with the denominational schools. This is why the Third Republic did not subsidise denominational education, which was almost exclusively Roman Catholic.

According to this system the confessional school functions freely, parents being able to choose which kind of school their children shall attend; but the private school receives no kind of State subsidy.

The Vichy *régime* overthrew Republican legislation in these matters. The 'law' of the 2nd November, 1941, established State subsidies for private education. This law was very ill-received by the majority of Frenchmen, all the more so because it provided that the subsidies should be paid straight into the hands of the Catholic bishops, the most eminent of whom, such as Cardinal Suhard of Paris, and Cardinal Gerlier of Lyons, did not hesitate to proclaim pro-Vichy sentiments and to parade alongside Pétain.

The 'law' of 2nd November, 1941, was not abolished after the Liberation.

At the time of the discussions over the budget for national education for the year 1945, on the

28th of March, 1945, the Provisional Consultative Assembly declared itself, by 128 votes to 48, in favour of the immediate cessation of subsidies to private schools.¹

Thus the question of the status of private education has lately occupied the first place in debates about educational policy, both within the Parties and between the Parties. One can verify this by studying for example, the 'Programme of Government' which has been drawn up quite recently by the Delegation of the Left and which has been put forward by its authors as a statement of the programme of the National Council of the Resistance mentioned above. The first part of this Programme of the Left (chapter 2, entitled 'The Establishment of the Broadest Democracy') demands:

'A return to the completely lay nature of the State and the State school, the immediate suppression of public subsidies, direct, or indirect, to private schools; equality of qualifica-

¹ No subsidy to any private school has been paid from State funds since July 1st, 1945, nor has any scholarship been paid to any children attending such schools, though the question of whether scholarships previously granted should be resumed until they have run their course is now under consideration.—Trs.

tions between teachers in public and private schools, State control of private teaching establishments as regards staff qualifications, hygienic and moral conditions; the legal prosecution of anyone who brings pressure to bear on families in order to persuade them to send their children to any given school.'

The signatories of this programme are the Radical and Radical-Socialist Parties, the Socialist Party and the Communist Party (*i.e.* the three great Parties of the Popular Front of 1936), the League for the Rights of Man and Citizens, and the C.G.T. which numbers five and a half million Trades Union members. (It will be remembered that the Socialist and Communist Parties gained between them at the General Election of October 21st, a clear majority, the Communist Party being the largest in the country.)

A 'return to an entirely lay conception of the State' betokens essentially the suppression of subsidies to private schools, as well as certain other trends of a non-educational nature. The subsidies were five hundred million francs for primary schools in 1945, plus

several hundred millions more for various purposes.

A 'return to an entirely lay conception of the State school' entails the suppression of certain measures which introduced the influence of institutional religion into the State schools, measures taken by the men of Vichy along with the subsidizing of private schools.

'Equality of qualifications' means that the representatives of the great democratic Parties and organisations intend, in defence of the rights of childhood, to put a stop to the inferior quality of teaching given in many private schools, many of whose teachers are unqualified, or at any rate without the qualifications required of teachers in State schools of the same grade.

The last point, penal prosecution in cases where outside pressure has been brought to bear on families to induce them to send their children to a given school, is explained by public irritation at a large number of cases such as those already brought to light by delegates to the Provisional Consultative Assembly last March. In certain Departments in the west of France it is fairly common for certain landowners to oblige farmers, smallholders and agricultural labourers, under threat of dismissal and unemployment to send their children to Catholic schools, because the political nature of the teaching given there is judged, rightly or wrongly, to be more favourable to the interests of the upper classes. Similar threats have been reported to have been made to industrial workers and by certain Assistance Boards, to the wives of prisoners of war, soldiers' widows, etc. The Communist Minister of Public Health has issued a special decree to combat pressure of this sort in all matters which concern orphans receiving public assistance.

The parties of the Left in France have found it necessary to launch a campaign called 'Defence of Laicality'; they set this defence within the framework of the general abolition of Vichy laws which was definitely promised by the programme of the National Council of Resistance. This campaign of defence is supported by the National Union of Primary School Teachers, numbering 120,000 mem-

bers. These, together with the General Federation of Teachers, the Communist Party, the Socialist Party, the Radical Party, the Union Francaise Universitaire (a great organization, patriotic and democratic in character, which emerged from the Resistance), and the League of Teaching, set up a *Cartel National d' Action Laïque*. This Cartel drew up its programme on November 5th, of this year. It contains the following demands:

(1) no State subsidy or public contribution to confessional work in education, either in France or in French territory overseas;

(2) equality of qualifications for teachers;

(3) that material means should be given to the French state teaching body which would enable it to give instruction to all the children of France;

(4) the Cartel hopes that the lay State school will become the great school of the nation;

(5) the total application of all French school laws to the three Departments of Alsace and Lorraine.

Actually the Departments of the Lower Rhine (Strasbourg) of the Upper Rhine (Colmar) and of the Moselle (Metz), since their liberation from the German yoke in 1918, have been under a special school régime which was largely based on that famous reactionary law known as the Falloux Law, adopted in France after the working-class revolt of June, 1848, and since abolished in all the rest of French territory. According to this law State education was to be markedly Catholic in tendency.

The fourth point in the Cartel's programme means that, without declaring itself in favour of the transformation of all teaching into a State monopoly, the extension of private education was regarded with disfavour. The Roman Catholic secondary Schools have at present more pupils than have the State secondary schools, simply for lack of school places in the latter. Hence the importance of paragraph 3, relating to the material support of State schools.

This major preoccupation about budgetary resources appears again in that part of the programme of the Delegation of the Left which refers to educational reform. The reform of education is put forward as one of the means of achieving

'the absolute equality of all citizens before the law'. We will quote from the text the aims proposed in the programme:

'(1) to develop technical education in agriculture, commerce and industry, which will at the same time give vocational training and that general culture which is indispensable to the training of a citizen;

(2) to enable each child, through guidance and selection in which family wealth will play no rôle, to develop according to his own aptitudes;

(3) to raise the level of education by modernizing teaching methods and introducing into them a greater respect for humane values, by the rigorous recruitment of teachers and enhanced status for teaching in the Civil Service scale.'

This programme needs no long commentary. It regards technical education as a main concern—this being a matter of life and death. The economic and political independence of France, her return to greatness, are impossible without an heroic effort to re-equip industry and modernize agriculture, an effort which must cover not only equipment and technique, but also a training each year of hundreds of thousands of qualified workers. As for the demand that technical education should go hand in hand with general culture, this can be understood as a reaction against the narrow and limited character of technical education as too often conceived by the great industrialists.

The second item demands that recruitment for any kind of work should depend upon aptitudes and not upon wealth as it does almost exclusively at present. We must not under-estimate either the importance of this democratic principle or the difficulties which beset its being carried into effect.

The third item insists logically that if we wish to raise the level of education we must revise not only our teaching methods, but the conditions of salary and service of the teachers.

This is the substance of the educational programme which has been approved by the masses of the French Trade Unions and which expresses the tendencies of 60-70 per cent. of the electors and of a clear majority in the National Constituent Assembly. It is well known that the majority in the

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National Assembly at the moment of writing consists of 294 votes (157 Communist Deputies, about 145 Socialists and 22 Radicals) all of whom are in agreement with this programme.

We must now examine the particular shades of thought which characterize the programme of each of the three Democratic Parties as regards educational reform.

The Communist Party drew up its educational plan under the title *Sketch of a French Policy of Education* in 1943 and sent it to all the organizations of the Resistance. This policy was re-issued legally in 1944 in the form of a large pamphlet of 62 pages. Let us review this work briefly: It demands first of all the abolition of all the Vichy educational pseudo-legislation, the patriotic purge of the teaching personnel, the legal consecration of the teaching body's Trade Union rights, the raising of teachers' salary. The plan is in favour of a bold and widespread educational policy, that is to say the immediate raising of the secondary school leaving age for all children, with very flexible and differentiated forms secondary education. These measures would

be eased by the establishment of maintenance allowances and family subsidies (to compensate for the lack of adolescent earnings) which should both be generous enough to ensure the desired result. The Communist Party demands 'special protection for poor children and adolescents' which should be 'the constant concern of the new people's Republic'. It demands that the whole reform should be based 'on a restoration to health and a betterment of the living conditions of the children of the masses'. It suggests the creation of a *Special Service for the most gifted children* 'in order to set up the best framework for a People's Republic and to preserve democracy from mediocrity and apathy.'

The Communist Party estimates that any reform of education will be exceedingly costly and it demands as an inviolable ruling that one-sixth of the total peace-time budget should be devoted to public education.

Other preoccupations that are stressed: organization of adult education and a determined attempt to establish compulsory primary education in the colonies.

From the point of view of the

content of education the Communist Party declares itself in favour of:

(1) a *rational, liberal and popular* pedagogy, understanding by this:

- (a) the teaching of science, of clear distinct ideas, the evocation of perpetual curiosity, and awakened critical sense, good judgement, the 'putting of the powers of the heart at the service of truth, clearly recognized;
- (b) the adoption of methods which will respect the initiative of the pupil, and will favour the development of his personality;
- (c) a concern for the concrete realities and needs of the environment, the will to reduce the antithesis between the school and life, science and the workshop;

(2) a School for the civic virtues, that is to say a School which will be republican in a positive sense, teaching political equality and liberty, as against all theories of personal power, enabling a surging up from below of enthusiasm and competence, of devotion and strength, a school which is resolved primarily to face honestly the

great problems of the contemporary world, to make straight for those things which preoccupy the minds of all men.

The Socialist Party, during its National Congress held at Nantes at the end of May, 1939, adopted a Resolution two and a half pages long, on the question of education. This Resolution urged the adoption of all legislative measures which would work in favour of the non-clerical State school and against the intensified clerical activity' and which would guarantee republican law as regards the separation of the Churches from the State.

From the 9th to the 12th November, 1944, the 'emergency National Congress of the bodies of Socialist Federations reconstituted in the Resistance' was held in Paris. This Congress adopted unanimously a motion recommending integral respect for non-clericalism and suggesting that 'the nationalisation of education is one of the conditions necessary for the maintenance of French unity.' By nationalisation is meant the integration of private schools into the system of public education.

It must be noted, however, that in a vote of the Consultative Assembly of the 28th March, 1945, several of those who were to be elected as Deputies in the Socialist ranks to the Constituent Assembly on the 21st of October last, declared themselves to be against the return to lay regulations of the State, and in favour of maintaining the subsidies to the private schools.

On the 15th of August, 1945, the National Congress of the Socialist Party was held in Paris. It adopted a Resolution on the educational problem, once more viewing it entirely from the lay angle. The Resolution, after having demanded the suppression of subsidies to Catholic schools, put forward once more the suggestion that education should be nationalized, that is to say, 'the creation of a public educational service which will prepare for national unity, by the education of French youth in one single school, so that it will accustom young people to the practice of tolerance and will guarantee an absolute respect for the conscience of the child and young person.'

The Congress demanded, moreover, the carrying out by the State of a vast programme of school

building and the betterment of the conditions, material and otherwise, of the teaching body.

Quite recently, at the Constituent Assembly, the Socialist Deputy, ex-Minister Henri André Philippe, made a brief allusion to the differences of opinion which exists between his own party and the Communist Party, as regards nationalisation. As a matter of fact, fairly profound differences of opinion over the educational question have shown themselves between the Communists and the Socialists, notably, in the midst of a Commission which had been formed by the Ministry of National Education, in order to try to reconcile State education and Catholic education, a Commission which had been presided over by André Philippe. The Socialists reproached the Communists on this occasion with resigning themselves too easily to the freedom of Catholic education. The Communists reproach certain Socialists with using nationalisation as a pretext to introduce denominational elements into the public education.

As for the Radical Party which held a Congress in Paris at the end of August, it too discussed the question of education. Speakers at this Congress demanded that a special office should be set up in each Department for defective children, and for children in moral danger and for the setting up of increased medico-psychological services. They declared themselves in favour of vocational guidance, of freer access to technical schools, of a better equipment of apprenticeship courses, they claimed in general 'for every child in France the opportunity to play his cards in life according to his aptitude.'

President Edouard Herriot in his great speech declared that the problem of education must be given a foremost place and that teaching must be given according to merit and not to wealth. Monsieur Grosclaude, Professor of the University, and Adjutant-Mayor of the 17th District of Paris, in the course of his important contribution, recorded in his turn that the problem of education had always been a major preoccupation of the Radical Party. He declared his faith in the lay school, conceived not as a work of vengeance nor of sectarianism, but as a school of citizenship and tolerance, the

'cornerstone of democracy'. The Radical Party would tolerate no attack upon it. The speaker demanded the development of Nursery Schools and Kindergartens. He was in favour, after the primary stage, of a period during which options would be offered to the pupils, with chances for children to make up for lost time in cases where the experiment failed. Secondary education should result in a triple Baccalaureat: classical, modern, practical (or technical). It is important to create a real training in Civics which will associate the child with great social developments. The Ministry of Education should become one of the great Ministries.

Such were the main themes of educational policy applauded by the Congress of the Radical Party.

We must now examine the views of the M.R.P. and then those of the traditional Right (the so-called Moderate parties). These views are simple and clear-cut. As regards the M.R.P. we may quote from the radio speech of one of its eminent members, M. Teitgen, Minister of Information, on the 5th of April, 1945:

Monsieur Teitgen considered that the subsidies granted by the men of Vichy to private education 'were insufficient to allow it to live, since they did not amount to more than a fraction of the expenses incurred by the primary Roman Catholic school.'

'It remains for us to give the problem a definite and satisfactory solution, for it appears, when studied objectively, that the solution cannot be a return merely to the pre-war regime.'

Monsieur Teitgen appeared to demand that the State should make itself responsible for all the expenses of the denominational school.

Furthermore, he demanded that public education, laying stress on the *educative* side of its work instead of limiting itself 'to mere instruction in literary, scientific and technical matters', should make 'an appeal for collaboration to all those whose competence qualifies them in this sphere'. That is to say in particular to members of the clergy.

This would involve a complete transformation of all the traditional principles of Republican educational policy in France. The M.R.P. has announced that it will put the whole question to

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the vote when the new Constitution is being voted by the National Constituent Assembly.

These claims amount to the educational policy of the Catholic hierarchy during these historic days. A Note was sent on July 17th, 1940, to Pétain's cabinet in the name of Cardinals Suhard, Baudrillart and Gerlier, who met together at Paris on July 10th, and 'summarized the unanimous demands of the Assembly of Cardinals and Archbishops of France'. This Note contains a chapter on education. The first paragraph of it is devoted to the confessional schools. Two claims are made: one for 'equitable' subsidies; another for the right of 'any Frenchman whose character and capabilities are approved to open a school and teach in it', in other words, for the suppression of all laws restricting educational activity by religious bodies.

It is essential to quote in full the paragraph on public education: It is considered necessary:

- (1) 'that the teaching of the catechism be effectively assured by fixing definite hours in the school time-table which

must be favourable to such teaching;

- (2) that ethical teaching must be founded on faith in God, which alone can give it a solid basis;
- (3) that organizations harmful to the moral welfare of children be suppressed . . . evidently meaning by this organizations concerned with philosophy and lay activity.

The claims of the Catholic hierarchy also influence the views of the parties of the traditional Right. For example, consider what happened on July 7th and 8th, 1945, at the Paris Congress for the Republican Federation, the principal organization for the Right.

The spokesman for educational problems 'is of the opinion that the father of a family has the right to choose who shall educate his children in the same way as he chooses who shall doctor them'. Such freedom of choice, however, would be an illusion if it were the prerogative of wealthy families. In view of this, the Congress demands the establishment of School Assistance (Gratuity). 'Given to parents at the beginning

of the school term, this gratuity would be accepted as payment both by the State school attended by the child, and by the free school which would have the right to reimburse itself from the State.'

Here again, we come across the desire to get denominational schooling financed entirely by the State.

The Congress also emphasized other questions, *e.g.* need for the school to take moral training more seriously and to aim at character training; the need to encourage a love of tradition, to assure teachers of good conditions and so on. But it was obvious that its main preoccupation was to institute maintenance allowances.

The fact is that at the present moment in France the political parties on the whole are considering the educational problem not as a matter of pedagogical reform, but as a choice between returning to the old nonclerical system of education, and a plan of subsidizing private (i.e. denominational) education on the same terms as public (non-clerical) education.

The supporters of the second thesis claim that there is no point in recognizing the freedom of private education if it is not given

material support. To this the supporters of non-clericalism in the State reply that the State school, being neutral in philosophical matters, is open to everyone, and offends the beliefs of no-one, and that it is up to those who feel the need to set up a special 'mental incubation' for their children to find the money which this will entail. In the interests of national unity one is obliged to ask what will become of this unity if the State, carrying to its logical conclusion the thesis of subsidies for private schools, were to subsidize and support not only Catholic schools, but Protestant, Jewish, Free-mason, Socialist and Communist schools. All these schools equally subsidized would be equally flourishing and powerful, and thus the souls of French youth would be divided and torn apart from the age of the kindergarten upwards.

We ourselves, along with the great majority of our people and of our teaching personnel, think that the philosophical neutrality of the public school, and the economic independence of the private school, are the necessary conditions for educational peace under present conditions.

We believe that only by re-establishing these conditions frankly shall we be able to make the great reform needed by the renaissance of the country: to achieve a much enlarged secondary schooling, as soon as possible open to all children, organized under very flexible forms and adapted to the economic needs and to the immense technical needs of a nation which is under the obligation to renew entirely its industry and agriculture and to proceed to the construction of a great machine tool industry—in fact we are obliged to train each year hundreds of thousands of highly qualified workmen.

We need to make a great effort for equality of education, by setting up maintenance allowances and training subsidies which would really meet the people's needs. A great effort is also needed to protect poor adolescents and children and to set up educational systems in our territories overseas.

We need to create a new and united school in which will flourish that democratic civic sense which has been tempered in the military struggle and in other struggles of the Resistance.

Notes on the Education Section, Shrivenham American University

Lester K. Ade

Chief of the Education Section

THE Education Section in the American University at Shrivenham, Wilts., England, was established as one of the nine sections of the Academic Division, co-ordinate with: Agriculture, Commerce, Engineering, Fine Arts, Journalism, Liberal Arts, Science, and Miscellaneous.

The Education Section was organized in three branches, or sub-sections, each having a branch head appointed by, and responsible to, the chief of the section. These branches were: History and Administration, Methodology, and Psychology and Guidance.

Opportunity for the interchange of information and ideas and for effective interdepartmental co-operation was provided regularly through such channels as: the regular and called meetings of the section chiefs; the official daily bulletin; the informal contacts at the general's mess; and so on.

Duration of the Programme

The significant dates pertaining to the work herein described are given in Table I below:

TABLE I.
CHRONOLOGY OF THE ESTABLISHMENT
AND WORK OF THE EDUCATION
SECTION.

<i>Event or Activity.</i>	<i>Date.</i>
Decision to create an Education Section as part of the Academic Division, Shrivenham American Univ. ...	1945.
Recruitment of staff ...	April.
Selection of chief of section ...	June.
Arrival of first group of staff members at S.A.U. ...	1 July.
Opening of the first term at the University ...	10 July.
Close of Term One ...	1 Aug.
Opening of Term Two ...	26 Sept.
Close of Term Two ...	8 Oct.
	5 Dec.

Function and Major Objectives

The Education Section was created to meet the needs of soldier students who were planning (or at least considering the possibility of) a career in education upon their return to civilian life. It was recognized that this segment of the university programme could not exactly parallel or duplicate the comprehensive programme of a large teachers' college or school of

education in a major university. Obviously, the limitations of research facilities, the absence of laboratory or practice-school opportunities, and indeed the age and background of the majority of the students to be served suggested certain emphases and limitations in the scope of the education programme.

Technical and narrowly specialized courses seemed inappropriate. The greatest need, quite apparently, was for rather general introductory and over-view courses pitched, for the most part, at the undergraduate level. Also, the special opportunities of the situation were recognized, particularly the unique opportunities in the areas of comparative education and guidance.

Among the specific purposes dominant in the work of the Education Section, the following should be noted:

1. *To provide refresher training for those who were working in education before their entry into the Army and who expect to enter the profession again when discharged.*
2. *To help partially trained men toward certification requirements by offering the courses most widely required for basic certification.*
3. *To serve the exploratory function of helping young men to decide whether or not to major in education when they go on to college later—whether or not they would like to enter upon some form of educational work as a life career.*
4. *To create deeper and more permanent interests in educational work on the part of young men likely to succeed in the profession but uncertain as to their vocational plans.*
5. *To establish, or re-establish, intellectual interests, effective study habits and acceptable standards of achievement in college work in order that S.A.U. students in Education may better meet the demands of civilian colleges.*

Recruitment Procedures

The major responsibility for the recruitment of staff members was

borne by the deputy director of Shrivenham American University and Biarritz, respectively, both of whom were widely acquainted with workers in education in all parts of the United States. Early in June, 1945, the chief of the Education Section for the Biarritz institution was selected and brought to the Pentagon Building in Washington, D.C., to take immediate charge of recruitment for the two education sections.

Staff members were intentionally elected from different types of schools and educational agencies located in various parts of the nation. The recruitment of civilian instructors was substantially completed by 7th July, 1945.

General Scope of the Education Programme

Consistent with the aims, limitations, and special opportunities already stated, the educational programme was formulated to include an orientation course in education and general courses on the history and philosophy of education, comparative education, educational administration, educational psychology, curriculum development, teaching methods, and guidance. Only a few courses pertaining to special techniques in education were provided, such as: tests and measurements, the use of audio-visual aids, and methods of remedial reading.

Initial Planning by the First Group of Staff Members

The first opportunity for staff conferences and co-operative planning came aboard ship, as the first contingent of civilian instructors were enroute. In those early conferences, although only part of the staff in education at S.A.U. were present, there was opportunity for helpful joint planning by the section chiefs and part of the instructional staff of the two university centres at Shrivenham and Biarritz, respectively. In these joint sessions the broad outlines of the work in education were developed.

During the period between 10th July and 1st August, 1945, the specific plans for the work of the Education Section were formulated. Classroom allocations were agreed upon; office space was assigned; course outlines and class schedules were developed; equipment was obtained and distributed; new

orders were placed and follow-up procedures were taken to obtain textbooks, reference materials, and instructional and office supplies. Registration plans were developed; many interdepartmental policies and regulations were established. In addition, numerous problems of orientation required attention, as the staff was augmented from time to time with the arrival of military instructors and additional civilian instructors—the last contingent coming on 1st August, the opening date of Term One.

During the period 25th July to 31st July, members of the Education Staff spent the major part of their time in the advisement and registration of students.

Personnel of the Education Section

The director, seven civilian instructors, and one military instructor were identified with the Education Section throughout Terms One and Two. In addition to these, at any given time, there were typically three military instructors, and one or two enlisted men serving as instructional assistants.

A problem in personnel administration was that of frequent changes in staff membership. These changes resulted from the re-assignment and redeployment of military personnel. Four of the reassignments took instructors from the Education Section to the Educational Advisement Branch—three of them on a full-time basis. Although this resulted in continuous and close co-operation between the Education Section and the Educational Advisement Service, which has been gratifying and mutually helpful, it has involved mid-term changes in instructors for several classes with the inevitable problems of orientation and adjustment.

A high level of professional competence was represented in the staff. An important factor in what they achieved, however, cannot be shown by details of qualifications and experience, namely, the *esprit de corps* and consistent teamwork which has characterized the group.

The Curriculum in Education

The titles and enrolments of the various courses offered during Terms One and Two are given in Table II. The enrolment figures shown do not necessarily indicate 'class size' since two or three

sections of the same course were provided as the needs of the situation and availability of staff seemed to justify. Typically, the courses in greatest demand were set up with one section in the forenoon and another during the afternoon.

The content of the various courses was determined by each instructor with the advice in each case, of a committee of his colleagues (usually a committee of three) whose interests and background were related to his own. Complete academic freedom was granted to the instructional staff in the development of the education curriculum and in all their instructional activities.

The courses were planned, so far as possible, in harmony with the function and major aims of the Education Section as enumerated in Part I of this report.

TABLE II.
EDUCATION COURSES WITH THE ENROLMENT IN EACH COURSE

Course Title.	Enrolment.	
	Term One.	Term Two.
Introduction to the Study of Education	23	22
Use of Audio-Visual Aids	25	13
Educational Psychology	55	39
Tests and Measurements	3	11
History of American Education	17	18
British School System	9	6
Orgn. and Admin. of Elementary School	(Not Offered)	6
Principles of Secondary Education ...	30	18
Principles of Adult Education	3	(Not Offered)
Philosophy of Education	(Not Offered)	8
Instructional Methods	30	12
Teaching of High School Subjects...	45	21
Public School Administration ...	55	22
Curriculum Development	12	4
Guidance Problems in the Secondary School	30	13
Remedial Reading...	7	3
Special Studies ...	(Not Offered)	4

Educational Guidance

The Educational Section has recognized the unusual need for guidance service at S.A.U. and the unique opportunity for effective guidance which has been present. Consequently, every effort has been

made by the Section, both administratively and through the efforts of various members of the Education staff, to extend the educational guidance services of the university and to make those services as effective as possible.

At each of the registration periods, members of the Education staff were present to take a major part in the pre-enrolment guidance of students. The Educational Advisement Service was created with the full co-operation of the Education Section and was staffed, almost entirely, with personnel transferred on a full-time or part-time basis from the instructional staff of the Education Section. Five such assignments were involved. The interest and participation were particularly direct in the case of staff members concerned with the courses 'Guidance Problems in the Secondary School' and 'Remedial Reading'.

Aside from the guidance service maintained for the university as a whole, members of the education staff had one other vital interest in educational guidance, namely, the guidance of their own students. The point of view was unanimous in the department that individual conferences, informal contacts, out-of-class discussions, and other channels of student guidance were essential parts of the instructor's work—perhaps the most valuable of all his activities.

Space Allocation and Equipment

All classrooms allocated to the Education Section were located in the academic building. This modern three-storey brick building was quite satisfactory for classroom work. During Term One, use was made of two large classrooms each with the capacity for sixty students, one of them equipped for the use of audio-visual aids, and of four small classrooms accommodating twenty to twenty-five students each. During Term Two, with the decrease in enrolment in the Section, the two large rooms were released and all classes were held in the four small classrooms. When audio-visual aids were to be used, the classes concerned were taken across the street to the Training Aids Section.

Classroom equipment was simple but adequate; chairs, tables and a small blackboard. The natural light in classrooms varied with the

location of the room and the weather conditions. The office of the Section Chief and the adjacent large office shared by all other members of the education staff were located in one wing of the same building used for classroom purposes. The equipment was not elaborate, but adequate.

Textbooks and Suppliers

All textbooks, instructional materials, and supplies were obtained on requisition through regular Army channels. General academic supplies (paper, pencils, chalk, paper clips, etc.) were provided in sufficient variety and quantity for satisfactory work. Moreover, general supplies were available when the university opened and continuously thereafter.

In the matter of textbooks, however, the situation was quite the reverse. Textbooks were available for relatively few of the courses in education, and some of those did not arrive until the university programme was well under way.

In many classes the instructor used such materials as he brought with him from the States, references available in the library, and books and pamphlets which he obtained personally from publishers in the United States or from British sources. This meant that an unusual amount of the instruction had to be given through projects, problems and written assignments, as well as through the medium of class lectures.

Library Facilities and Reference Materials

Before the first group of civilian instructors left the States, plans were initiated for the purchase and shipment of 1,000 books carefully selected as the nucleus for the university library, including about fifty titles on education. When the university opened, however, only part of these references had been received and the remainder arrived in dribbles after the work was well under way.

When the Section Chief and first group of instructors arrived, one of their early concerns was the evaluation of the list of library books already on order and the placement of orders for additional books from both American and British publishers. One member of the staff canvassed the major bookstores in London to ascertain

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what education books could be purchased there.

In contrast with the inadequate materials available, library service was excellent. The materials were well classified and arranged and books were readily accessible to the students. The large reading room, well suited to library use, was nearly always filled with students engaged in serious study. Repainting and modification of light arrangements greatly improved it as a place of study. The circulation records for materials in education show that nearly all the materials available were extensively used. Certainly there was a minimum of 'dead wood'.

Audio-visual Aids

Of great value to the work in education have been the facilities and excellent service of the Training Aids Branch, which was organized for effective work by the middle of August. The course on audio-visual aids has been especially dependent upon the co-operation of that service agency but many other classes also have used its services and facilities from time to time. In addition to the provision of films, film slides, projection equipment, and other typical visual-aid materials, the Training Aids Branch has made many graphs, posters, and special charts for various instructors in the Education Section. The limitations in printed reference materials made the contribution of the Training Aids Branch peculiarly vital to the work in education.

Guest Speakers and Excursions

As often as possible guest speakers have been invited to come in to the Education Section and exchange ideas with the student body and staff members of the department. There were 12 to 15 such visitors during each of the two university sessions.

Only a limited number of class excursions were arranged for classes in education. Those that were scheduled were to British Schools and colleges of various levels and types where the organization, policies, or teaching methods were pertinent to the work.

The Student Body

The students in education, like those in the university as a whole, came from all sections of the United States. Their training varied from 'no previous college experience' to graduate students well advanced in their professional study. The proportion of freshmen in education without previous college study was somewhat lower than for the university as a whole. Likewise, the average age of the students was somewhat higher. This resulted from the fact that students in education, typically, were continuing vocational plans or vocational training interrupted by the war. Some, of course, enrolled in education courses on the basis of general or superficial interests, and sometimes to determine whether or not they would like to work in the field of education.

The enrolment in Term One was approximately a third larger than that for Term Two, apparently because the students of the second group were younger and less definite in their vocational interests than were those of the first. The mid-term enrolments for the two sessions were 344 and 220 respectively. Consistent with the maturity and definite vocational aims of the students in education, they applied themselves to their work with unusual vigour and effectiveness.

Academic Standards and Evaluation of Student Achievements

The quality of work done in education classes at S.A.U. was gratifyingly high. Members of the instructional staff—experienced college teachers—held high standards of performance before their students and the latter, motivated

by recognized vocational aims, responded well to the challenge given them. In spite of the handicap imposed by a lack of printed materials, it is the opinion of the staff that the work done in education at S.A.U. has been fully as comprehensive and as thorough as that usually done in the same length of time in a good college or department of education in the States. In class discussions, in individual conferences, on objective tests, and through written and oral reports and manuscripts of various types the students demonstrated their ability and willingness to meet high academic standards.

Extra-departmental Activities

Many of these took the form of self-improvement activities, in which the individual sought to enrich his own cultural or professional experience. But not always—perhaps indeed rarely—were the staff members wholly 'on the receiving end'. Frequently their out-of-department contacts and activities contributed to the thinking of the key individuals or groups concerned. Although no sharp lines can be drawn between the two types of activities, the self-improvement purpose was strong in the case of (1) the many excursions taken by staff members to cathedrals, castles, and other places of historic interest; (2) visits to British schools, colleges, and the offices of professional organizations and official education agencies; (3) acceptance of invitations to teas, dances, and other social functions, or to be guests of English families; (4) attendance at lectures, symphonies, theatres, and other cultural programmes; and (5) individual contacts with outstanding British educators in various fields of specialization. Activities involving greater staff participation included: addresses and informal talks before English audiences of various types; participating in conferences and round tables; and participation in certain of the university's radio programmes.

Goals Not Fully Attained

In spite of the generally high level of student achievement, members of the Education Section regret that they could not acquaint their classes more thoroughly with

the literature pertinent to their respective courses.

In the case of a small percentage of students in education, attempts to motivate and challenge their interests met with only partial success. The proportion of indifferent students was quite small, but every such cause held the Section away from its goals.

A third weakness in the education programme lay in the inability of the Education Section, under the circumstances operating here, fully to meet the needs of graduate students. Facilities for research were extremely limited. There were no facilities for practice teaching.

Areas of Outstanding Success

Members of the Education Section agree that, generally speaking, the quality of student performance in education classes at S.A.U. was at least equivalent to the usual achievement of students in the same courses in established civilian colleges. This is a gratifying result.

A second area of noteworthy achievement was that of individual student guidance. Classes were small enough, and teaching loads light enough, to enable instructors to become personally acquainted with, and interested in the problems of, all or nearly all the students in their classes. Through conferences and numerous informal contacts, the faculty members in education helped students to analyse their problems and to develop educational and vocational plans consistent with their interests and abilities.

Related to the guidance function just discussed, the programme in education helped many students to determine whether their interest in this field was vital and real or whether it was superficial. Often this was not the result of direct advice by a member of the staff but merely the result of exploratory courses in the field of education.

A final accomplishment of which the staff is justly proud is the extensive variety of instructional activities that were used in the section. Problem-solving assignments, class projects, visual aids, excursions, guest lecturers, special reports, panel discussions, dramatizations, and demonstration lessons were used from time to time to supplement the lecture-quiz-term-paper procedures so often prevalent in college courses.

ENGLISH NEW EDUCATION FELLOWSHIP

Bulletin No. 33

January 1946

Edited by DAVID JORDAN

Retrospect and Prospect

IT is now two years since I wrote the first editorial to this bulletin, which began with the heading 'Retrospect and Prospect', and contained the statement 'the skeleton of a national organization is slowly being set up'. If that was true in the early days of 1944 we can certainly take heart from the subsequent development of the E.N.E.F. A survey of the recent history of the English section by the Organising Secretary in the April, 1945, Bulletin showed how rapidly our membership was expanding, and there is probably no other educational body which can claim with such justification that the size of its membership does not represent the measure of its influence.

By the time this bulletin is in print the elections for the new Executive Committee will have been held, the new officers for 1946 will have been appointed, and the stage will have been set for 1946. We may congratulate ourselves upon our past progress, but we cannot rest content. Many unsolved problems in education need attention. The Education Act has yet to be satisfactorily applied; the vast scheme for the Emergency Training of Teachers has yet to prove itself. County Colleges are still a pious hope; Adult Education still only touches a small fringe of the population; Secondary Education for all implies a vast programme of rebuilding and reconstruction, and we have yet to think out in precise terms the curricula and methods of approach needed to meet the conditions of our time and our own changing educational conceptions. Much needs to be done, and in branch meetings and conferences we must continue to discuss and clarify our ideas so that our vague aspirations may be translated into sound educational practice.

During the past year the Bulletin has directed the attention of members to a number of phases of education. It has dealt with such subjects as The Re-education of Nazi-trained Youth; The Background of Secondary Reconstruction; The History and Tasks of

the New Education Fellowship; Implementing the Education Act; The Reform of the Curriculum; Remedial Work and the Teacher; Content and Method in Secondary Education; and Parents, Teachers and Children. I should like to say that I hope it has been a source of stimulus and encouragement during the year.

International News and Notes

The *News and Notes*, circulated by the N.E.F. International Headquarters contains many items of news which will be of interest to our members. New offices have been opened at 1 Park Crescent, W.1, on the top floor of a house belonging to the Nursery School Association. The Chairman, Dr. Laurin Zilliacus, who has been in Stockholm for the last two years working with the American Legation, paid a short visit to London in October *en route* for the United States. Mr. J. A. Lauwerys, the Deputy Chairman, went to Paris soon after V.E. day. He found the French N.E.F. already gathering its forces together, opening its office and publishing the Bulletin and forming branches in various parts of the country. The President of the N.E.F., Professor Langevin, is Chairman of the Government's Commission on Educational Reconstruction, and its Vice-Chairman is Professor Pieron (Chairman N.E.F. in France). Mr. Lauwerys also visited Belgium and Luxembourg in July, and Switzerland in September.

France

Since its first post-liberation meeting on the 8th February the French section has developed amazingly. It now has 2,000 members and a grant of £1,250 from the French Government. Branches have been restarted in Meurthe and Moselle, in Ardéchen, le Loir et Cher, l'Aude, les Vosges, le Jura, la Creuse, and Dijon. The branch at la Seine et Oise, one of the largest and most active with some hundreds of members, has found again in Mme. Chenon-Thivet a keen worker and leader. There is also an important branch in Algiers under Mme. Dallemar, with a journal of

its own. It has issued an interesting 'Study of the French Language in Nursery and Primary School' and has played a part in planning the reform of education in Algiers.

New branches have been formed in several places—at Marseilles, Toulouse, Lyons, Troyes (at which a conference of 600 teachers was held—a day's leave of absence from school being granted) and Bayonne. Several other branches are in process of formation.

Holland

In August the Dutch section held its first conference since the war. Holland is to have a weekly broadcast on progress in Education and it is probable that the section will be responsible for its preparation. At the conference it was decided to form a Council for the Reconstruction of Education. Regional conferences will be held in the Christmas holidays to discuss the Council's first report, and a national conference will be held at Easter in order to draft the final report for the Government. The Minister of Education has expressed his interest and sympathy with these plans.

AUSTRALIA reports activity in four provinces. The PUNJAB section magazine, *Home and School*, has been exempted from paper control; BOMBAY section has had a visit from Sir Cyril Norwood. NEW ZEALAND sections report considerable progress, and the Secretary of the Auckland Branch sends a graceful tribute to *The New Era* and the E.N.E.F. Bulletin. NORTHERN IRELAND held six general meetings last year and has plans for publishing a pamphlet on educational reform; SOUTH AFRICA has been concerned with school buildings and equipment. Of the AMERICAN EDUCATION FELLOWSHIP, its President, speaking at the New York Conference, said: 'The Progressive Education Association (the former name of the A.E.F.) has had a glorious history for a quarter of a century. The impact upon educational thinking and practice is immeasurable. Probably no group so small (our largest annual

membership was under 11,000), except the early Christians, has ever made such progress in so short a time in changing the direction of a social movement'.

Many of our English section members are probably insufficiently aware of the international side of the work of the New Education Fellowship. It is heartening to know that educational thought takes no account of frontiers and that people with similar aspirations are working in many countries to promote through a better education 'the greatest happiness of the greatest number'.

Further Education in County Colleges

Pamphlet No. 3 of the Ministry of Education (H.M.S.O., 1/- net) is entitled *Youth's Opportunity*, and deals with the organisation of County Colleges as required by sections 43-46 of the Education Act, 1944. This is an admirable document, based on the recommendation of a Committee composed of H.M. Inspectors and administrative officers of the Ministry, and exhibits the virtues of 'careful planning and imaginative vision', which, it says, will be needed if this particular development in education is to become fully effective. The Education Act envisaged a general advance along a very broad front covering all stages of development from the Nursery School to the sphere of Adult Education and the University. It has set a task which will challenge both the good faith of the community and the professional competence of those already engaged in education. The easiest way to achieve the appearance of success would be to plan for unilateral advance, with no attempt to link up the separate stages to each other. At the adolescent stage this would mean planning County Colleges with no reference to education at the Secondary stage, to youth service work, or to the adult education movement. This would be easy but unwise, for it would create a series of competing vested interests, none of which could bring their work to full fruition in isolation. In the past social rather than educational distinctions have resulted in a hierarchy of institutions and a series of separate professional bodies guarding the vested interests

of particular sections in the educational field. Mobility was thereby restricted in such a way as to narrow the opportunities for individual change in a profession which by its very nature tended towards immobility. Every effort must be made to create an area of fluidity so that the last twenty years of a teacher's life are not conditioned entirely by his choice of a particular form of teaching in the early part of his career. Similarly the transference of students from one institution to another must not be made more difficult by lack of liaison, by the building of completely different traditions, by inequality in amenities and opportunities for graceful living, or by the incidence of salary scales which place a premium upon the maintenance of numbers irrespective of the quality and effectiveness of the life and work of the school or college.

The authors of this pamphlet recognised the importance of regarding all 'further education' as a single whole. 'It would be a grave mistake to set up a scheme of compulsory part-time education which has no means of being in close touch with full-time education or with the various voluntary activities existing for the same range of young people. Part-time day release by industry for the purpose of technical, commercial and art courses, part-time evening courses of study beyond the age of eighteen, the work done in youth centres and community centres, and full-time courses conducted under the regulations for further education, are all *part of further education*, and it is important that any scheme proposed for compulsory part-time education should set up no administrative or educational barriers between the various partners in the field'.

Earlier Attempts and Present Needs

In 1918 the Fisher Act was passed by the House of Commons, making provision for Day Continuation Schools for all young people between 14 and 18. By the end of 1921, 95,000 students were in attendance at the schools, but a year later compulsory attendance had ceased everywhere except at Rugby, which is still the only compulsory Day Continuation School in the country. Why did the

scheme fail? The authors of the pamphlet give a number of reasons which we shall need to consider if we are not to fail again. First there was *no appointed day for opening for the whole country*; attendance was linked to residence and not to place of employment; some young workers in a particular firm would be required to attend while others lived in areas in which the scheme had not begun to operate. The resultant frictions made the scheme unpopular with employers, employees and parents. Second, there was a *grave lack of suitable teachers* with adequate experience of working boys and girls, and the *makeshift nature of the buildings*, in which many of the schools were established discouraged both teachers and students. Finally, *public opinion was not really convinced* that the scheme ought to be 'carried through', and with the trade slump of 1921 the Day Continuation Schools disappeared.

The pamphlet wisely begins its consideration of problems of planning with a note on the kind of human material for which the scheme will be planned. It draws attention to the wide range of intelligence and variation in ability of the students and the corresponding danger of demanding homogeneity in the group; stresses the ambivalent nature of the adolescent with his desire for independence and his need for security; acknowledges the difficulties involved in adjustment to the family, the work group, the college group, the community as a whole, and to life itself, and warns us that at this stage apparent contradictions in behaviour are to be expected. The students' needs are stated as 'social experience and participation in a community life'; a 'satisfying relationship with the adult members of the community', and a 'well defined purpose'. Opportunity for individual choice and initiative must be provided, and 'a rigid choice or classification of material for study and a formal or academic approach to that material' will tend to create 'resentment and frustration instead of initiative and self-discipline'.

Among the many wise things said in the pamphlet are two which would make good 'wayside pulpit' warnings. They are these:

'It is all too easy to become

absorbed in the details of an administrative machine and to forget those in whose interests the machine is going to work'.

'Time-tables have a way of degenerating into strait-jackets and, worse still, into excuses'.

Educational Aims

We can do little more than urge our members to purchase and read this pamphlet. It faces squarely the problems involved in this new educational venture and shows a liberality of outlook which is sadly needed in other parts of the educational system. Its statement of the aims of education in County Colleges is admirable, its approach to problems of the curriculum is realistic and dominated by a clear conception of the needs of adolescents and of the best ways in which to meet them.

But it is important to remind ourselves that the publication of progressive pamphlets will not necessarily create a brave new world in education or in anything else. Fifteen years ago the Consultative Committee of the Board of Education published a report called *The Primary School*. Some of its most enlightening phrases have been quoted again and again, but few would be optimistic enough to suggest that they have had much effect on current practise in the primary schools. Large classes and inadequate buildings and equipment, no less than professional inertia, have made a dead letter of its major recommendations, and the Activity School which it foreshadowed has not come into being. *Youth's Opportunity* will suffer the same ignoble fate unless the community as a whole, and not merely a minority of professional educators, is aware of the needs of this adolescent group and of the ways in which they can be satisfactorily met.

Hopes and Fears

There are, of course, several embryo County Colleges already in existence, disguised under the unhappy title of Day Continuation Schools. They have been set up in connection with particular firms which are prepared to release their young employees one day per week for this purpose. From one such school I learn that of the whole batch of students who have just completed a year at the school and have attained sixteen years of age, all but one girl have asked to be allowed to continue for a further period. This particular school has anticipated in its curriculum and methods of approach many of the suggestions contained in *Youth's Opportunity*, and seems to have proved that it is schools rather than education which these young people have hitherto found unattractive. They are interested in human relations, not in subject divisions; they react favourably to a combination of the visual and auditory approach, and they do not suffer gladly the forty minute monologue revered as 'the oral lesson'. More experiments are needed not merely in the nature of the subject matter of education at this stage, but even more in the method of presentation and the type of records kept by the pupils. Many of these young people have been 'failures' at school because they could not deal easily with words. The only adaptation made for them in some schools has been a slowing down of the tempo of work; they used the same kind of books but covered less ground than the others but they knew they were 'C' stream and gave up the effort to find satisfaction and an outlet for their creative energy within the school walls. Just as A.B.C.A. and the new experiments in informal education in the services have taught us

much about the kind of adult education needed by the majority, so the County Colleges, unhampered by tradition, may teach us much about the educational methods needed for the realization of secondary education for all.

There is, however, a danger apparent in the setting up of 'Works Schools' and in the acceptance of grants of land from large firms as sites for County Colleges. Industry must be a partner not a provider, for paying the piper has always meant calling the tune. We must be careful to avoid setting up a new form of dual control, and the danger is obvious to those who can read the signs of the times. Moreover, that some people have triumphed over shabby *ad hoc* buildings must not blind us to their hopeless inadequacy, nor make us think that small-scale experiments in this new and important field need less than the very best of conditions and personnel.

A New Pamphlet

We are pleased to say that the third in the series of E.N.E.F. pamphlets is now in the hands of the printer and will shortly be obtainable from the E.N.E.F. office. It is on *Home and School in the Post-War World* by David Jordan.

A Request

The Society for Cultural Relations with the U.S.S.R. would be grateful for copies of syllabuses and text-books, or for book-tokens, which could be used for the purchase of books for dispatch to the U.S.S.R., or for offers of help in translating educational material from Russian into English. Communications should be sent direct to the S.C.R. office, 98 Gower Street, London, W.C.1.

E.N.E.F. News

Barnet

The autumn programme opened with a well-attended public meeting on the 26th September when Lord Forrester spoke on 'Education and Industry'. Lord Forrester is the Managing Director of Enfield Cable Works, Ltd., and with first-hand experience and sympathetic understanding he interested his audience keenly. His original methods for

dealing with the many problems were appreciated and his audience left heartened by the wise efforts being made to bridge the difficult gap between school and industry.

On the 9th and 11th October this branch joined with the local N.U.T. Branch in holding a two-evening conference on 'Secondary Schools of To-day and Tomorrow'. The first session was opened by Mr.

Newsom, the Chief Education Officer for Herts., and Mr. J. A. Lauwerys spoke on 'What Shall We Teach?' He stressed how important it was that in the 'Modern' school the needs of the child should be the determining factor in the construction of the curriculum and not the traditional claims of the academic subjects. He suggested that any kind of

Hilda Clark

stereotyped curriculum should be avoided; rather each school should develop its own individual curriculum suited to the interests and abilities of its teachers, the available facilities, and local conditions. As a common core of subjects he suggested reading, writing and the use of the mother tongue, elementary maths and science, social studies, music, and health education, which would include physical training.

On 11th October, Mr. Glover came from Edinburgh to speak on 'How Shall we Teach It'. An exhibition of some of the work of Mr. Glover's pupils was on view, and this, together with his talk, went far to convince his audience that the project method and the use of visual aids were means whereby the needs of the great majority of children could be met and their abilities developed.

'The Future of Adult Education' was the topic for the November group meeting, and Mrs. Dyson, W.E.A., Tutor Organizer for this district, led the discussion.

E. Adam

Leytonstone

The group has gone off with a bang this session; 91 at our first meeting for educational films, over 80 for the second when W. W. Evans, of Miles Aircraft, Reading, was to have spoken on 'Experimental Aspects of Educational Problems', but was unable to get along—fog and breakdowns on underground. So we knocked up an impromptu Brain Trust and had a first-class evening.

A. H. Radcliffe

Lincoln

The branch arranged a public lecture on 'The Peckham Experiment', which took place on 20th

October; the Director of Education for Lincoln, Mr. C. W. Hooton, was in the chair. Owing to the indisposition of Dr. Pearse, Miss Amy Moor, of the Institute, spoke in her place. Her address was much enjoyed, and afterwards many questions were asked and some discussion ensued. The general opinion of the meeting was that a constructive attitude towards health was most desirable and the hope was expressed that the Government Health Schemes would show a similar approach to the problem as was seen in the Peckham Health Centre.

Mr. E. Clark, Vice-President of the Lincoln Branch of the N.U.T., proposed a vote of thanks, which was seconded by Mrs. Toomer, of the W.E.A. The N.U.T. contributed towards the expenses of the lecture, and, together with the W.E.A., the N.S.A., and other organizations, helped to publicize the meeting.

M. E. Moore

Luton

We have endeavoured this year to increase the interest in Home and School Associations, and to make both teachers and parents realize the urgent necessity for full and unstinted co-operation with each other for the benefit of our children.

The New Education Act, types of schools, school buildings, the places of certain subjects and activities in the curriculum, parental responsibility, the ideal teacher, the ideal parent, and various provocative statements were the basis for many small group discussions.

The results were excellent—the discussions being vigorous, frank and representative. Both parents and teachers received wholesome shocks which proved that candid opinions expressed with goodwill

were necessary if the misunderstandings between home and school were to disappear and a strong foundation of mutual trust and co-operation take their place. Views were exchanged between parents who belonged to Parent-Teacher Associations and those to whom the idea was entirely new. All felt that much would be gained by forming new Associations in the town, combining periodically to discuss experiences and press for better conditions.

We also held meetings on 'Juvenile Delinquency' and 'Education in Citizenship'.

O. Branch

Sheffield

The Sheffield Branch of the New Education Fellowship organized a successful week-end conference on 6th and 7th October at Unstone Grange, near Chesterfield. The Conference was addressed by Mr. J. H. Simpson, Dean of the College of Preceptors, who talked on 'The Teacher and the New Order in Education', and by Alderman Harold Jackson, of Sheffield, who spoke on 'The Administrator and the New Order in Education'. Mr. Simpson, interpreting education as being fundamentally the impact of an older and more cultured personality on a younger mind, pleaded strongly for those changes in school and society that would allow for the growth of such personal relationships. Alderman Jackson reviewed in a realistic way the many obstacles to be surmounted before the Butler Act could be implemented and a more personal system of education realized. A lively and informed discussion followed each address. Mr. T. W. Sussams, of Sheffield City Training College, presided.

T. W. Sussams

Directory of Schools

FRENSHAM HEIGHTS FARNHAM SURREY

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THE NEW ERA

IN HOME AND SCHOOL

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Our Educational Bearings—A Study in Direction

David Jordan

Lecturer in Education, Goldsmiths' College,
University of London

EDUCATION is mainly dependent upon the quality of persons and the nature of community life; upon human contacts rather than cumulative record cards, useful though these may be; upon what happens in the minds of children and not merely what happens in classrooms. There is, perhaps, a danger at the present time of our becoming too preoccupied with purely administrative changes; someone recently returned from France said that there they were discussing the New Education while in England we seem only to talk about the Education Act. It would be a grave error for us to regard the 1944 Act as our educational bible, more particularly if we concentrate on the Law and forsake the prophets.

Partners in Education

Four sets of people are primarily concerned with education—administrators, teachers, parents, and children. The first three of these have a particular function to perform, but the nature of their service tends to bring about an unbalanced point of view.

The *administrator* holds the key position in education. It is his business to see the system as a whole in his administrative area, and the conditions in the schools are largely dependent upon the effectiveness of his work. But his preoccupation with the *system* is in itself a danger, it may lead to a form of remote control which takes account of administrative requirements rather than of human situations. To facilitate the business of administration he uses abbreviated and de-personalized forms of description; such as 'staffing ratio' and '*per capita* allowance', which make it easier to forget or to ignore the human realities underlying them. This was stressed in *Youth's Opportunity*, Pamphlet No. 3, issued by the Ministry of Education, which said, 'It is all too easy to become absorbed in the details of an administrative machine and to forget those in whose interests the machine is going to work.'

The following examples may make clear the difference between the administrative and the *parental point of view*. If Johnny goes home and says, 'There are only thirty

boys in my class; there used to be fifty,' his mother is unlikely to say, 'Obviously the staffing ratio will have to be adjusted,' but rather, 'Good. Perhaps your teacher will have time to help you with the arithmetic you missed when you were away with the measles.' The great virtue of the parental view is that it is always based upon human considerations and a concern for the welfare of individual children. But the parents' view may become too narrowly selfish unless their anxiety to secure the happiness and well-being of their own children is generalized and becomes a concern for the welfare of all children. Too often, parents with a child of ten to eleven years become greatly concerned about the number of available grammar school places in their area, but when their own child has either secured one or irretrievably failed they are no longer interested.

The importance of the *teacher* need hardly be stressed. His direct and continuous contact with the children in the classroom gives him a unique influence in the development of personality and the formation of character, which is quite as

GRAYSON N. KEFAUVER (formerly Dean, School of Education, Stanford University, U.S.A.) died on January 4th. Only a handful of people know how clear-sighted, skilful and persistent was the preparatory work he put into the organization of U.N.E.S.C.O., how tirelessly he worked to help lay a sure foundation, and how patient and tactful he was in carrying the best work of the Conference of Allied Ministers of Education over into the new organization. He was present at the first meeting of U.N.E.S.C.O. in London in November, and must have felt something of an artist's pleasure in seeing his dreams begin to take shape. But he died of over-work at a task for which all our children's children may thank him.

Since his arrival in England in the Spring of 1944 he has been constantly in touch with us at the Headquarters of the N.E.F.—ever eager to give his very practical help at all times. His loss is a very great one for the Fellowship.

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important as his contribution to the increase of knowledge or the development of skills. But too many head teachers become pre-occupied with the maintenance of a tidy institution rather than with fostering a sense of community, and too many class teachers still strive to secure complete silence and immobility from their pupils. If they could obtain their complete objective they would have not a school but a cemetery—where neither speech nor movement is possible. Fortunately this state of affairs is unattainable; the inherent liveliness of children makes it impossible, for they have considerable powers of resistance to treatment which is likely to retard their free and natural development.

One of the needs of our time, if the welfare of children is to be assured, is the development of teacher-parent co-operation. In the past the administrator has tended to stay in the education office, the teacher in the classroom, and the parent outside the school railings. It seems obvious that this type of isolation needs to be broken down. Many parents suffer from a fear of institutions which has to be overcome before they pay a visit to the school. It seems a long stretch from the school gate to the school door, and often they can only cross that asphalt space after screwing themselves up to a pitch of unjustifiable indignation. The resulting visit is scarcely calculated to produce good teacher-

parent relations. Informal visits by parents need to be encouraged rather than the specially prepared situations known as 'Parents' Day', and it is important for teachers and parents to meet in such a way as to foster personal rather than purely institutional relationships. The latter give the appearance of co-operation, but too often produce a profound sense of frustration and dissatisfaction which is difficult to dispel because it is covered up by a superficial veneer of politeness. Only if free and full co-operation is made possible can a reasonable measure of consonance between the environment of home and school be secured.

The Need for Fundamental Thinking

In the period of reconstruction that lies immediately ahead we must think out afresh the fundamentals of the educational process. We need to think a good deal more about the social and emotional development of children. On this side of education we could learn a good deal from America, where the schools appear actively to assist the social maturing of their pupils. As a brief indication, I might mention the school counsellor with whom problems of personal and social adjustment may be discussed; their courses in 'Education for Social Living', which encourage, among other things, the free discussion of problems of the local and national community; their clearer consciousness and recognition of the democratic rights of pupils within the school unit, and their wider selection of 'elective' subjects which gives an area of individual choice and a measure of freedom in the pupils' own work.

In this context I am reminded of the words of Professor Emile Marcault: 'Freedom is a necessity, the condition of normal growth. In some social circles freedom is thought of as an end, but freedom can never be an end. Freedom is the condition in which fulness of development and the establishment of self-mastery can be obtained. . . . The old education established conditioned reflexes by forcing the culture of the past upon the child and repressing his out-going impulses. The main error of teaching is that as knowledge is forced upon the child's mind, his normally out-going activity is repressed.

Compelled by fear of sanctions to lend his attention, he represses the fullest and richest part of his interest. The child is not wholly present when we teach; he is fully present when he teaches himself. That which is educative in the new school is the active freedom given to the child.'¹

Many of us are coming to the view that every child needs an area of freedom in his school work—freedom to choose both the matter, method of approach, and form of expression, without prescription, prohibition, or the kind of moral suasion which says, in effect, 'You are free to choose, and this is what you *should* choose.' Some people still seem to believe that there is a particular virtue to be derived from working at distasteful tasks, under compulsion, to achieve an end which may be implied but is never explained. My own experience suggests quite the opposite. Growth in 'stature' would seem to be best achieved by purposeful activity, through self-imposed and freely accepted tasks, and in the pursuit of ends which are clearly understood. Much of the inertia to be found in schools may result from the failure of teachers to appreciate and to ensure these fundamental pre-requisites of willing activity. They are, therefore, bound to spend a great deal of time and energy in trying to break down the resistances in the pupils which the school machinery has set up. The quaint puritanical theory I have just mentioned would suggest that this unprofitable labour should strengthen the moral character of the teacher, but it is certainly of doubtful benefit to the child. The best results are never achieved by working against the grain.

It is fatally easy for both parents and teachers to adopt a negative attitude towards children. Control so often seems to consist in telling them what *not* to do, but what a child needs is co-operation and guidance in social living rather than a juvenile version of the Ten Commandments. Negatives never have and never can provide a dynamic for individual living or a basis for a successful life in society. If, therefore, we are to observe *any* rules in our treatment of children I should begin with this: 'Never say No if you can possibly say Yes.' This

¹ *The New Era*, November, 1945.

should not be taken to imply that the child rightly lives in a world dominated by the permissiveness of adults. Where, however, his life must be bounded by permission, the positive rather than the negative attitude should be adopted. To this I would add: '*Never make a moral issue of misdemeanours which are merely matters of social inconvenience.*' Remember that moral conceptions arise from experience and are not inborn. We do a child an injustice, therefore, and add to his sense of confusion when we judge him in the light of moral conceptions which he has not yet acquired. As parents and teachers we should deal with actual happenings, with the immediate situation, and allow the children to build up their own generalizations from the context of their own experience. This seems to me to be the only way in which anyone can come truly to apprehend a principle of life, as opposed to living merely by rules devised by others. That is a theme which needs further thought and development. I can only mention it here and pass on.

The Meaning of Education

For the sake of brevity I must make two categorical statements which seem to me to have far-reaching implications, which I can only indicate. First, *there are no principles of education which are not principles of life.* Education is not an artificial process carried on in an artificial and self-sufficient community dominated by artificial rules administered by artificial people. Sometimes it looks rather like that, we must admit, but it has then become a caricature of the real thing and can never achieve more than a partial success. Moreover, a child is not usually concerned about his own 'education'. He is concerned with life itself, the life he is living here and now, not with the mere mechanics of living in terms of acquired knowledge and the development of particular skills. Of course, he is interested in these two phases of his development, but it is in order to serve relatively immediate ends, not in order to achieve 'education'. So my second statement is that *all true education must be conceived in terms of personal development rather than in terms of acquired knowledge.* That is neither original nor new. Fourteen years ago the *Primary School Report*,

which is still so far in advance of current practice that it reads like a half-forgotten prophecy of the shape of things to come, contained these memorable words: 'The curriculum should be thought of in terms of activity and experience rather than of knowledge to be acquired and facts to be stored.' We must get back to the idea that children are mainly interested in their immediate experiences and that what the adult usually describes as 'education' is, in fact, a by-product from the child's point of view. The activities which the adult considers as the means of education are to a child the fundamental realities, the ends to be achieved. Failure to realize this often leads us into wrong ways of thinking; as a result, we fail to provide a range of interesting and worth-while experiences through which alone the process of education can go on.

If it is true that principles of education are principles of life then it is the nature of living which we need to analyse, not school procedure. We sometimes recognize vaguely that education does not stop when we pass through the school door for the last time, and some writers have talked of 'schooling' as though it were a somewhat irrelevant interruption in a person's education. It may well be so, if life within the schools is conceived in narrow, artificial terms; if the rules governing school life are not accepted as principles of social living but are seen as purely institutional necessities; if the intellectual approach is pedantic, unreal, and unrelated to the social necessities of our time. When this narrow view is taken there can, of necessity, be no 'transfer of training', for the principles of living which the school has endeavoured to implant in its members are bound to the institutional routine because no attempt has been made to show their application in life outside the school. In any case, it is doubtful whether the institutional view *can* engender principles of living which are of universal application.

The Need for Evaluation

How are the isolated acts of our daily life linked up into a continuous process of education? Life presents us with a multiplicity of experiences. During the whole of our waking life people and things are impinging

on our consciousness with varying degrees of vividness and intensity. Out of this welter of experiences, which we can only partially select for ourselves, we have to build up a body of *experience* which is of its nature an individual thing. We should notice that this process of translating experiences into experience does not happen automatically. There is no guarantee that age will bring wisdom, as older people so naively assume. Not all people grow older and wiser, some merely grow older. This means that they have a wider span of experiences, but not an increased store of experience.

Experiences are translated into experience by personal evaluation. We perceive significances and establish relationships, building up a standard of values and a philosophy of life. This is the fundamental process of education, the means by which our personal relationships, our contact with nature, our physical activities, our mystical experiences, and our intellectual discoveries are used to shape us into the kind of people that we are. Neither the manner nor the measure of that shaping is inevitable; to that extent we determine our own destiny, and for that reason we must all, in one sense, educate ourselves.

No man can be successfully made in the image of another; the endeavour to enforce uniformity is always a denial of individual uniqueness and an attempt to frustrate the purpose of the creative spirit which is at work in the world. We can accept the ready-made evaluations of other people, but only at the price of retarding our personal development and falling short of our own fullness of stature. We must each make our own evaluation of the raw material of life; that is the real nature of the education which underlies all the formal intellectual work and even the practical activities undertaken in school, college, or university. When the mere acquiring of fragmentary forms of knowledge becomes the only achievement of people in any stage of education, we suffer from what Professor Whitehead called 'the peril of inert ideas'. In isolation knowledge has little significance, it clutters up but does not illuminate the mind. Without the establishment of relationships there can be no significant

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evaluation, and without evaluation there can be no education as I have tried to define it.

The inherently sound human being finds the elements of life a constant challenge, bidding him extend the range of his personal experiments in spheres familiar and unfamiliar, in a never-ending search after fulfilment and completion. The avoidance of experiences is a denial of life. No one can finally accept experience at second hand, we may know of it as an intellectual conception, as something we have been told, but it lacks the validity and vitality which it must have if it is really to affect our own thought and purpose. When I speak of valid experience I mean something which illuminates for us the nature of reality, either in the sphere of ideas, of inanimate objects, or in human relationships. What we discover for ourselves to be real is the only thing which for us can be true, for our conception of truth depends upon a self-established relationship between ourselves and the world without. Truth may exist outside ourselves, but we can have no vital knowledge of it apart from what we discover for ourselves in the nature of our own experience.

We cannot think soundly about the nature of the educative process unless we see it in terms of an individual child making varied contacts with reality and building up in the process a conception of truth which is the basis of his philosophy of life. Not infrequently as teachers we become so concerned with the attainment of immediate scholastic objectives that the real nature and significance of the whole process is almost completely obscured. As our hold upon the *final* objective, the balanced development of human personality, becomes less and less firm, so our stress upon the immediate objectives becomes more and more marked. We feel the need to convince ourselves, as well as the children, of the importance and validity of what we are doing, so we elevate means into ends, and justify ourselves by producing good examinees instead of soundly-developed human persons.

I recall a remark once made in a school staff meeting. 'There is far too much of this business of asking why things are taught. It is not their business to understand why

things are taught but to get on and learn them.' Translated into the language I have been using, this means that a child is to be discouraged from seeking a relation between knowledge acquired in school and the reality of the external world and of his own existence. In the Grammar School such speculation is sometimes considered wasteful because it takes up time and energy which ought to be devoted to preparation for the School Certificate examination. In my view the stimulation of such enquiry is the very essence of true education. At the lowest estimate it is a sign of activity of mind, at the highest it is evidence of the desire to establish a relation between scattered experiences so that in the light of the whole they may each take on an added significance. The school must provide experiences which the child can accept and build up for himself into a coherent whole which he can acknowledge as a part of reality.

The Need for Assimilation

The first important part of the process of education is evaluation, the second is assimilation. What I mean by this is very well expressed by the following extract from the Preface to Charles Morgan's play, 'The Flashing Stream':¹

'The demands made upon a child's attention by men and by nature itself become more than he can endure. He is asked to learn French from nine to ten, Latin from ten to eleven, and to pursue other studies at all hours of the day. His games are organized and made competitive; he is expected to treat them as a part of ambition. Whatever his mind touches—the life of animals, the power of engines, the movement of the skies, the dimly-perceived relationship between men and women, the innumerable magics of words, of music, of signs and emblems, of God—recedes at his touch, and he must follow it, breathless. Enthusiasm breaks upon him, then another, and he forgets the first, as he forgets a toy in mid-floor; he is blamed, and blames himself, for having forgotten. A month ago his rabbits were his life; he fed and watered them, visited and had a secret understanding with them, for they were more than rabbits—a part of his kingdom, aspects of himself. To-day they are

a burden he has accepted, and from which, it seems, he will never escape. You are an hour late in feeding your rabbits. What are you doing there, lying on the floor? Reading. What is the book? You are only pretending to read. You can't understand a word of it. And it is almost true. There are many words he cannot understand. But what is the difference between reading and pretending to read? The name, *Paradise Lost*, fascinated him; the unutterable prestige of Milton drew him on; the verse was an incantation that made a giant of him, for the Garden was a part of his kingdom, and the sounds, the incomprehensible thunders, were proceeding from within himself. What are rabbits? The garden-boy can feed them.

'Later, in a classroom, the galley-slave of ink, he struggles by all the normal processes that have been taught him, the elimination of brackets, the laborious discovery of roots, the preliminary quest of y to bring x to earth. No doubt it will come, but the way is long, there is a fly against the window-pane, the shadow of chestnut leaves on the blackboard, and the lid of his desk, beneath encrustations of ink, is grained—a soft grain in which one can drive channels with a pencil. The elimination of brackets is a tricky business; plus and minus perilously interchange; he must keep his mind upon it, thrusting on for x , as though it were the premiership, or a crow's nest, or the city of Trebizond. There is no royal road to x ; the rough work must be done in the margin, its result brought over; step by step this impersonal and deadly x must be pursued until—suddenly there is a click of the brain, like the shutter of a camera, and x is his own, a part of himself, as mysteriously unrecognizable as the sound of his own voice, but his own, a rhyme, a peel of bells in his head: Four point one one! Four point one one! Please, sir, is the answer: Four point one one? You have been very quick. Show me. The book goes up. Where are the steps? What's the good of guessing? It's the steps that matter, not the result. But come here. What is this? How did you guess?

'There is no answer and can be none. The rabbits and Milton and Four-point-one-one are all, it seems, parts of himself—and who is he? The boy who buries his head in the scrum? Or the terror by night that his father may die? Or the creature who, while he writes an essay, modestly circumspect, in hope of a red Alpha, is hit by a flight of words, as he was by that arrowy x , and throws Alpha to the winds?'

This process of crystallization

¹ *The Flashing Stream*. Charles Morgan. MacMillan & Co.

described by Charles Morgan cannot come except in its own right time for each child, and without it his school life must remain a hotch-potch of unreal experiences, as confusing and unrelated as they are numerous. From this feeling of confusion is bred a sense of irritation and frustration, difficult for the child to describe except in terms of minor happenings, though it is really the result of the total situation. The specialist system in the post primary schools, and particularly in the Grammar School, probably leaves far too little time for the process of assimilation. Forty-minute periods follow one another, one specialist goes out and another comes in, each of them intent on making the maximum use of his forty minutes and prepared to exhaust both himself and the class in doing what he conceives to be his duty. As Professor Tawney once said: 'The child is tossed from one professional strong man to another every forty minutes during the day.' A day of this kind is rounded off by an evening session of compulsory homework, which further limits the time available for self-discovery. It is small wonder that the bright, eager, questioning boy of ten years of age passes gradually into the somewhat browned-off School Certificate candidate, whose chief anxiety is to forecast the questions on his examination paper.

Certainly in the past we have not sufficiently realized the necessity for a child to have time to assimilate the new ideas which he meets in the course of his school life. We have assumed that he should be stretched to his limit all the time, and have not acknowledged that constant failure unredeemed by final success can only produce frustration and retreat. In very early life he is saved from the impact of too many experiences by the blissful retreat of sleep; as a growing boy he learns to set up his own defences to serve the same purpose. He sits in the class, but his mind is far away, only wrenched back by the occasional question used by the practised teacher.

The Function of the School

What I am pleading for is a change in the idea of the function of the school. I believe it should cease to be regarded as an instruction centre and should become a

place which provides the right material and conditions for valid personal experiences suited to the interests and needs of a child in its varying stages of growth.

Our thinking about the educative process must begin with a consideration of the way in which it operates in the case of very young children. This is very useful because we start with our attention concentrated upon the human being who is to be educated, and because our judgment is not clouded by any preconceptions as to the precise form which the learning process should take. At birth the child is thrust forth into a world of unfamiliar sights, scents and sounds; a great 'big booming, buzzing confusion' to which he has to make many adjustments. His food has to be taken in a new form and in a new way, he has to become conscious of his own body as a self-acting organism, and to learn gradually how to recognize objects and persons. He sleeps a great deal, which limits the impact of new experiences upon his developing consciousness, and when wakened for 'Auntie to see the colour of his eyes', he makes vigorous protest at this human attempt to defeat the wisdom of Nature.

As he grows so his experimental approach to the external world increases in range. He has a rattle; he learns that it makes noises when shaken, he sees it as something colourful, he puts it into his mouth to extend his sense impressions in another direction, he feels the sensation of weight and begins to throw it out of his cot or pram. In his own time and in his own way he builds up an appreciation of the enjoyment to be derived from a rattle, an appreciation which is shown in his eyes and his demeanour long before it can find any expression in words. His mother gradually ceases to be a mere food provider and takes on the recognizable features of a human being. He thus begins in a simple way to distinguish from his welter of confused impressions those things which give meaning and coherence to his own experiences. That process, begun in early childhood, will continue throughout his life.

In the Nursery and Infant schools our educational provision is based upon the results of psychological study. There we find applied the knowledge of a young child's need

of particular forms of direct sense impression through movable objects, carefully conceived apparatus, constructional materials, bright colours, and free rhythmic movement. The Infants' room has its individual chairs, ample table space and comparatively unrestricted freedom of movement. Through that type of enjoyable activity which we call play is developed a sense of self-directed purpose. A child takes his wooden blocks, discovers their physical nature by direct contact, and develops skill in dealing with them. His manipulative and constructive aptitude finds scope in piling up his blocks, while in imagination his crazy structure represents at will a ship, a house, or a motor car. Merely to build because ordered to do so, with his end pre-determined by an interfering adult, would give little opportunity for the expression of his own creative impulse. Moreover a child does not always start with a clearly-defined end. He does not necessarily say: 'I will build a house,' but merely, 'I will build something.' He begins piling up his blocks, absorbed in moving his materials, and in pitting his skill in balancing against the forces of gravity. Then as the work proceeds he comes to a point at which he says: 'This is a house with a garden and a roadway outside.' Too often an adult judges purposiveness by a clear conception of the end to be achieved, a child's world is more experimental, more nearly akin to that of the artist.

Of course, there is a place for stimulation and suggestion by the teacher, but the wise teacher would never say: 'Now you must all build a house,' but rather, 'What shall we build?' The suggestion must be accepted, not imposed, else the inherent sense of purpose is lost. But this kind of wise guidance passes away all too soon in his school life. The persuasive passes into the imperative, individual activity is replaced by class instruction, and instead of a self-imposed and self-directed purpose the stimulus of competition or the fear of punishment provides the incentive to activity.

In practically all parts of the educational system, other than the Nursery and Infant schools, we see what we may call the *academic conception of education* at work. Adults may possess the capacity to

understand and to accept other people's generalizations because they can relate them to their own previous experiences. But this is not possible for children. They need to build up their own generalizations from material which comes within the range of their own experiences; anything else is the mere parrot-like repetition of second-hand opinions uncritically adopted. The adult, with his underlying basis of wide and varied experiences in life, may be capable of assimilating knowledge and building up from it a wider conception of truth. But knowledge has no virtue in and of itself. The virtue lies rather in the perception of the relation between knowledge and experience. It is the establishment and development of this relation which should be the real business of the school. The University tradition of the lecture room and examination preparation is wrong when applied to school, because it assumes an adult capacity, not possessed by children and only rarely by adolescents. Therefore, the whole school superstructure erected on this invalid assumption is lifeless and stagnant, needing the support of an artificial examination system to invest it with some appearance of purpose, which really deceives nobody, least of all the unfortunate adolescent who has the bright edge of his mind prematurely blunted.

Maturation and Learning

A useful distinction can be made between the process of maturation and the process of learning. In this field definitions may sound impressive but are of very limited use. Probably an example will best illustrate what I have in mind. Let us assume that two women living next door to each other have young children of the same age. Mrs. A has one of those lightly built, wiry children, the kind that browns easily in the sun. Mrs. B has a heavily-built, blonde child. One day Mrs. A's child, playing in his play-pen in the garden, is driven by his own inner urges to try to stand up. After some ineffectual struggles he achieves his objective and is seen by Mrs. B as he gets hold of the rails of his play-pen and stands without other assistance on his own feet. Mrs. B looks out at her own child, who is still placidly lying on his back, idly kicking his

heels in the air. The other child's achievement piques Mrs. B's sense of pride, so out she goes to the garden, bends over her own child's play-pen, takes him by the hands, and says, 'Up! Up!' Repeated stimulation leads to the achievement of her objective and the child *learns* to stand. He certainly stands at an earlier age than would otherwise have been the case. But he's bandy!

At this elementary physiological level it is easy to see the real effect of premature and unwise stimulation. But there may be a fundamental principle at work here which applies to other phases of development and to different stages. Possibly undue stimulation in the sphere of religion and morals may produce a form of development that is precocious but unsound, and develops children who are, in fact, spiritually 'bandy'.

Unfortunately in this field of thought it is difficult to suggest a scientific approach without raising a storm of protest which is, in itself, evidence of a real lack of faith in the fundamental vitality of the religious spirit. It is strange, for example, that we have investigated the relation between the maturation of a child and the age at which reading should be taught, but there has been relatively little investigation of the development of moral concepts and of religious needs at different ages. We may well find in the light of experience that a statutory daily act of worship in the schools, now made compulsory by the Education Act, may produce an increase in outward conformity but a decline in real spirituality. I would suggest that since the educational needs of children must include their moral and spiritual welfare we need to overhaul our methods of approach in this direction as we have done in some other forms of pedagogic practice.

The Demands of Children

In conclusion it might be well to sum up briefly the most important things which a child can reasonably demand from parents, teachers and the State. From his parents he needs affection, for which there is no institutional substitute, and acceptance of himself as a person, which implies the right to exist for his own sake and not merely as an

extension of the personality of his parents or as a unit in family life. He needs freedom from an artificially created sense of dependence, which denies him his right to develop; orderliness in home life and consistency of treatment, so that he can learn to depend upon a measure of stability in his home environment and in the persons within it.

The teacher's function is to organize success rather than to demonstrate failure, for we learn rather by trial and success than by trial and error. He must remedy situations rather than blame persons, provide a rich educational environment and freedom to make use of it.

From the State the child demands the chance to achieve fulness of stature through equality of access to the means of education; the ordering of the administrative structure of education on democratic lines; and an opportunity to see the machinery of democracy functioning throughout the community, assisting the free development of his political ideas and ensuring to him ultimately the fulness of political expression.¹

¹ This article is based upon a paper read at Woodbrooke, Birmingham, to the Fiftieth Annual Conference of the Friends' Guild of Teachers.

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Students' Attitudes to Experimental Techniques

Evelyn Mary Hall

Educational Psychologist,
Brighton Training College

MANY people are coming to realize that the conventional content of education in our schools is out of date and out of touch with children's real needs. In view of this, we decided to spend the first half-term of the new college year in studying with our students 'Topics' which are of manifest interest to junior and senior school children. We started by an introductory talk with the students on children's social interests and their ways of learning in non-academic situations; they then proceeded to choose certain Topics. These included *Railways*, *Ships*, *A Farm* for students interested in junior school children, and the *Making of Records* and *North Street, Brighton*, for those interested in senior school children. Each student chose the Topic she wanted to investigate; each group of students made its own plan of attack and decided how best to represent its findings.

We were careful not to suggest that one can plan with finality a programme for any one age-group of children. It is the essence of such activity that day-to-day elaboration and growth of knowledge should be related to children's needs, and these differ according to environmental opportunities, and group and individual interests. Indeed, an important discovery was made by the students: that a certain amount of knowledge of persons must come first, and that any selection a teacher may make in view of the age of her class will be arbitrary and will probably have to be revived once she is face to face with an actual class of children.

One student remarked: 'Out of school, age does not matter; children of different ages play at the same thing together, and if they are friendly they learn. . . . Children of all ages play together and you cannot say, "You are only nine, you mustn't do that. That is for elevens." Out of school he will do what he wants to do. But in school someone has to insist on obedience to let them know what obedience is.' In the end, we found that it was useful to consider age-range when preparing a Topic only because this guided students to the more obvious uses children will be

likely to make of the material learnt and discovered.

The majority of the students are very young and have had little experience. They are the product of the old, bookish, unreformed curriculum, fresh from the classroom situation of listening, storing the facts, and using them on paper. For the most part their education has been passive. Initiative, exploration and discussion have been fostered in few fields. Few of them are ready at first for critical discussion, and they almost all tend to underestimate the wide field in which the knowledge of a child of even average ability will operate. They lack faith in a child's constructive and artistic powers.

Students who had seen nothing like this Topic work at school became uneasy in the face of all the things that were suddenly brought to their knowledge. Some of them could imagine these only as out-of-school interests. Some were decidedly of the opinion that school is one place and home another, and that Topics belong to the latter. Many of them felt that the listening situation is always more dignified than the workshop situation.

Adolescents do want social recognition and responsible participation in some social activity, but most students can find this in relation to college life. Where vital *outside* contacts are promoted, students soon discover their ignorance of society. As one of them said, they 'have no time for general education, and no opportunity for guided observation and intercourse with people.'

Participation in club life of all kinds has made students aware of the need for real knowledge of everyday life, 'for the facts of existence and the maintenance of life,' as one of them said. The need for a satisfying philosophy is bound to arise in some form. Indeed, given the slightest opportunity, students will gather informally after a lecture to pursue a train of thought in the company of more mature and more provocative minds. It has often been said that 'the acquisition of a broad social viewpoint consonant with a democratic philosophy' should be possess-

ed by all teachers. Do we mean *by all teachers*? What are we to do about the young and inexperienced in life, who need full and fine opportunity for discovery before they can guide, who are critical of their own undeveloped capacity, and who earnestly covet the better things?

As this Topic work proceeded, and students acquired skill in elementary research and in using present opportunities, their interest and co-operation deepened, and, warming from their first aloofness, they found it difficult to select from the many avenues which presented themselves for further research. In the development of each Topic they collected books and pamphlets of all kinds, and made records of literature, poetry and song. Full use was made of opportunities for imaginative and constructive work. Many workers came to discuss with the students, and people of all jobs, trades and professions gave generously of their time and skill to help us.

Groups of students were encouraged in self-direction; they learned to collect information, carry out plans and activities and take responsibility for publishing results. Such study developed reflective thinking, the technique of analysing a problem, collecting and evaluating data. The task of verifying and applying conclusions was a stern discipline. Students remarked upon:

1. Their growing tolerance—not a mere passive attitude
2. Their learning to evaluate other students on a basis of analysis of capabilities
3. The effective use of language when there was real knowledge and personal significance, even if grammar happened to be incorrect
4. The opportunities for exploration
5. The need they felt for expert guidance of such work, in schools with children of different ages
6. Problems of sequence and continuity in subject matter

On the other hand, from the beginning some students were definitely antagonistic to the experiment, while some thought about it and found they could not accept it. One said: 'I prefer to discover

from books. I'm rather good at it and I have done very well so far. I don't see that this Topic work is anything but waste of time. Original investigations won't get me anywhere.' Another said: 'I am a historian. I cannot see that this is history, though it may be sociology. I like order and sequence.' Yet another comment was: 'Oh yes, I have enjoyed it and I have learned a lot. But the trouble is you cannot find it in books. I've got used to looking things up, you can make a good lesson from a book. After all the main thing is to keep them quiet.'

Other interesting and provocative statements made by students at the end of the experiment illustrate the difficulty they find in considering materials and methods which they themselves as children had never met in a school context. In theory these methods may not be new; in practice they are unheard of in most of the schools from which our students come.

'On being introduced to the subject of Topics, I was immediately struck. My approach to the work was with little interest, but I soon discovered the scope of the scheme. It left me at times feeling more ignorant than ever, and also wondering whether the type of work done in secondary schools was really worth while. For instance, what preparation had it given us for teaching, and what information had it offered us in relation to the outside world? However, the first ideas on the Topic work have changed considerably and I feel it an excellent scheme. Nevertheless, I still feel that taking a Topic in a school will be a terrific task, and I am left asking myself the question, how will an individual teacher be able to do the work with a class? There are no books on it, you cannot read it up.'

'When I first heard of Topics I thought they sounded ideal, but would not be very practical for working out in schools under the normal conditions to-day with large numbers. I also thought that one Topic would not be of interest to the whole class, but in working it out in school I found that the children were interested and responsive. They all had questions to ask. Some branch of the Topic appealed to everyone.'

'I could not think what Topics meant; it was certainly a new idea. I became engrossed in the work, but I did not feel I was getting anywhere. There seemed to be no definite ending, probably I was pre-

judiced as I like straightforward things. That I suppose is why text books for children have an entirely different subject to each chapter; also children must have novelty.'

'From the first I was interested and wondered how Topics worked out in schools. The visits we made were interesting and though it would be impossible to take a whole class I thought it might be managed so that half the class went at a time. I think to carry out a Topic successfully, one must have been in the school some time. Choice of material is difficult, more difficult than when teaching other subjects, where the books select for you.'

'It does not matter how well behaved children are you could not take them to a dock. In schools there is no time for elaborate subjects. Teaching has so far been very successful without them.'

'I gained much valuable information. It was not suitable for school work. There is little time on the time-table and most head teachers prefer to keep strictly to the time-table for ordinary subjects—after all, he has to contend with inspectors who pour scorn on new methods. Expeditions with the children are extremely advantageous, but again time will not allow, especially with the never-ending collection of milk, dinner and National Savings money. When commencing Topics I thought they were entirely unnecessary and would never work successfully in schools. After a week I found I had learned a good deal, and when actually working in schools, I realized the children were keen.'

'I wonder what point there is in this teaching. It should not be taken with children of 7 to 11 years. At that time it is necessary for the children to be up to a certain standard in order to qualify for a scholarship. Topics are no help to scholarship.'

'It would be possible to carry out Topics in the infant school. They have no examinations and nobody bothers. I do not think it will be feasible in a junior school until the standard at a certain age is abolished, and senior children are too busy thinking about jobs.'

'This work takes up precious time which should be spent on examinations.'

'I must admit that at first I was not very interested, but gradually I began to love the work, the discovering of new facts, and learning new ways. Even with all this new knowledge I was rather dubious about introducing Topic work to children. However, our group went to Telscombe, and, working on the same lines as we ourselves had done, divided the class of about forty into groups. The children were very

interested and I was interested too. I feel that with a certain amount of careful work and planning, a Topic will be ideal for schools to-day.'

A longer statement from an older student reads:

'The first impression of this form of education was so strange and alien to what I had reason to expect from my training, that I spent the first few days trying to adjust my mental outlook to this new approach. To begin with, it was necessary to cut out my own personal application. The natural reaction was to throw one's mind forward to the days when one will have a class to instruct; and to register: "This will not be very much use to my particular age-group." Then as the main theme began to unfold and to take shape, it was soon obvious that, with careful organization and enthusiasm this form of teaching could be used with all but the youngest.'

'From here the horizons began to widen, and everything to do with Topics began to assume different proportions, with most edifying and interesting results. From being a bogey of terrifying proportions, the subject sorted itself out into a series of interesting subjects for research, in which even the most backward children could participate. After the preliminary survey of the possibilities, different students found there was scope for each personal interest. Some preferred the artistic outlook and gave their maximum contribution there, but they found problems to solve before they could design and illustrate. The research aspect appealed to many, who spent hours at the libraries delving into books of reference, and, incidentally, some found items of interest to other students.'

'Owing to limitation in time many aspects of the North Street Topic remained untouched. This possibility, the fact that one had material for weeks and months, is one of the most useful and interesting points about this form of education. After years of trying to educate the 16-18 age group in matters of social and public interest, it was most gratifying to find that the same methods could be adapted for use in the schoolroom, and that the teacher could find much interest in the actual practical research for her own edification. It is easy to anticipate the effect that such a form of education would have on children. There can be no doubt that the result of practical construction, visits to places of interest, talks from personnel from various departments, and personal research, could develop each child's personality, make him more alert, more considerate of other people's problems,

HARRAP

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Edited by M. M. LEWIS, M.A., Ph.D.

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more alive to the advantages of life to-day.

'In conclusion it is necessary to state that the three weeks spent in this research were both enjoyable and educative. It has proved that many unknown fields can be fascinating to explore; that, although one may have only the slightest knowledge of some profound subjects there are so many people willing to help, and to instruct the veriest amateur, and that one need never be afraid to attempt the impossible.'

As Topic work stimulates creative activities of all kinds, it was suggested that all students, whether they considered taking the full Art course or not, whether, in their own opinion, they were 'good' or not, should spend three hours a week at the School of Art in co-operative work arising out of Topics. The demands of students were so great and so varied that it became necessary, in view of the short time available, to limit them to the drawing, designing and painting of sketches. Some results are excellent artistically, many are surprising, and all are interesting. The unification of individual ideas, ways of execution and interpretation have resulted in much more than a

mosaic. As one student, sceptical and primitive, said: 'To look at those anyone would say we were all good enough for the Art course, and yet most of us were terrified to begin with. Art is so revealing, I learned a lot about other people's feelings. I now knew how a child feels when he wants to do something but is prevented by expected criticism.'

The *quality* of teacher-training is everywhere limited by the time available. Experiments in activity methods are crucially hampered by lack of time. A full professional education implies more than professional courses. It must enable a teacher to provide optimum conditions for learning, and must, therefore, include all relevant aspects of experience. What time can we allow in the Training College course to growth in students' own general education, to a survey of the immediate environment of the learner?

A school course in Topics requires ability, imagination, resourcefulness, and a driving curiosity; in short, a high intelligence interested in the practical application of theories. Can the type of student

entering college at 17 years give this, or is the number of those who see the light relatively small? Could this work be better done by elder students at Emergency Training Colleges? Textbook teaching is easier—most young teachers on leaving college look in vain for opportunity to help children to learn through environmental interests—and they are driven back upon the textbook. Students in their insecurity tend to depend on ready-made plans; and in carrying out those, they may never come to grips with first-hand experience. Other questions one would like answered are:

1. Does the writing up of pre-arranged schemes serve or hamper students' growth?
2. Is Topic work suitable for the mature only, and for the highly intelligent?
3. Many students enter college with definite interest in subject fields. Many have not thought about children. Under what conditions can a college give vital and continued experience to students who have ability to help children to learn?
4. Where a new medium seems to

- have great potentialities, possibilities should be explored and developed by persons interested in the findings of Child Development and educational advance. We lack good pictorial reference books, pictures and films for this work. Can the provision of the right informative material be 'a commercial venture of national scope'? If not, how can it be ensured?
5. It would be interesting to know the successes and failures of other colleges and schools in this direction. What is being done now, even though classes are large, to help children to reach understanding along these lines?
 6. Who has worked intensively on such a course, analysing and criticizing, testing continuity and progression with children and with students?
 7. How are other training centres

- working out similar courses with students and children? Is active social study a supplement to other courses or is it inserted only when specifically called for?
8. The need for a workroom for junior school children has been demonstrated again and again. What have other investigators found to be minimum equipment for forty children?
 9. A very real difficulty arises for students in their wondering if they will be appointed to a place 'of that kind'. Can we make available to interested acting teachers, a course or service which will continue a teacher's proper study of mankind?
 10. It is in such experiments as the one outlined that the specialist comes into his own. The knowledge of the scholar, the imagery of the artist, the skill of the crafts-

man is inevitably needed when a wholehearted attempt is made to meet the needs of children. A growing knowledge of these is true discipline. What, in actual fact, is being done by specialists to meet such problems of teacher-training co-operatively?

It has been said that the purpose of organized education beyond the present school-leaving age is 'to foster the faith required to maintain a democratic society and to develop the social sensitivity and skill which will enable it to function?' Perhaps by training older men and women in the Emergency Training Colleges for this job of helping others to learn, we may be enabling maturity to make a notable contribution to our schools.

Notes from Norway: Some Trends and Developments

Helga Stene

November, 1945

WE are to-day in the middle of an enormous process of adaptation, both in the mind of the individual and in the life of the community. I will try in these notes to describe some of our problems, psychological and sociological, as effectively and realistically as I can.

An important factor in our daily lives is the joy and happiness over the liberation, which is at the back of all our thinking. People realize how fortunate we were that the liberation came without any fighting, in Southern Norway anyhow, and that we regained our freedom at the same time that peace came to the rest of Europe. Above all, people are happy that the joy on V-Day was unblemished by incidents in the way of lynching or violence. We who return from abroad are often told how much we missed because we were not in Norway during those days, 'the three holy days'.

The material situation has been constantly improving. For instance, the fact that you can choose between different kinds of fish for dinner has a psychological effect, which, I think, nobody can understand who has not been responsible for a family under great shortage of food. The situation has improved immensely, but according to pre-war standards we still are extremely low. One little boy said to his mother, 'There was such a big bit of meat in the soup to-day

that I had to chew it'. It was almost five months after liberation that we had our first ration of fresh meat. Small children have to be taught to eat chocolate.

Another important factor in the general background is the feeling of fatigue, physical fatigue, partly due, of course, to undernourishment during many years. For grown-up people we have no statistics. But statistics show that school children are considerably shorter and considerably lighter in weight than the corresponding age group at the beginning of the war. Yet we always had the feeling that they were looked after as well as possible and were much better off than the grown-ups.

The happiness, the sunshine of this wonderful summer, covered much of this fatigue. But we are certainly going to feel its effects for quite a long time, especially in the towns and among people in responsible positions and people who have been active with underground work. But we remind ourselves that we are extremely fortunate compared with peoples in other countries, where conditions in many ways got worse after liberation.

Another thing that affects many people is the shortage of houses, partly due to bombing and sabotage and explosions due to German carelessness, but, above all, to the fact that no house building has taken place for five years. The authorities are obliged to billet

people in private people's houses, which cannot help causing irritation in some cases.

There is a very marked reaction to our years of isolation, especially among young people. These want to go abroad as never before. There are thousands of applicants for all scholarships at foreign universities, and, fortunately, we are able to send quite a number of young people abroad in the hope that they will come back better qualified for jobs at home. But there is also a negative desire to get out of the country. Young people sincerely want to emigrate or even to join the foreign legion. It is a very sad thing that the general feeling of so many of the best young people is, 'This country can't use us, we were useful in our underground work, but now we are superfluous. There is nothing for us to do but emigrate.' This forces one to ask oneself what is wrong in our society these days. But for the sake of this youth, I think it is important to stress their own fundamental positive attitude. They do not want to go abroad to get an easier life in luxury. They complain that they are not allowed to do anything to make a contribution after the effort they made during the war years.

One of the great problems is that so many of the people in responsible positions, who ought to be getting things going, are completely absorbed by all the negative work in

connection with the liquidation of the Nazi system. A thing like the legal settlement with the Quislings is a business that absorbs most of the legal profession who very often complain that they are not allowed to do constructive work. But it has to be done and parallel with this legal settlement is a series of other processes, efforts to restore to people belongings which the Germans have confiscated, regulation of the money situation, repatriation of hundreds of thousands of prisoners. All these tasks demand a disproportionate amount of energy which is taken away from constructive work.

During the occupation, if one saw a job that needed to be done one could just start doing it alone or together with friends, and the work demanded both physical and intellectual qualities, a combination which is especially attractive to young people. Now one cannot just start doing things. One must apply for permission, formalities have to be arranged. In short, young people run their heads against the brick wall called bureaucracy. The transition from an administration without any means of democratic control to a state where the people have a right to control the administration is bound to be difficult, and the wider the net thrown by State control, the more important it becomes that democratic control should be exercised.

Together with the problem of the growth of bureaucracy goes the problem of centralization. The local press of some of the bigger provincial towns has contained a series of partly objective and partly bitter articles about the growing centralization. For instance, 'They say Norway and mean Oslo and Aker.' The Trondheim Press has contained a very interesting discussion about the importance of getting town halls in the towns of Finnmark even before houses are built for the people to live in, so that the local administration and not the capital may be the centre of reconstruction. One small aspect of this problem is that, owing to the shortage of residential accommodation at the University of Oslo (which is the only university) the number of undergraduates from other parts of the country has diminished considerably, leaving a far too high percentage of students from Oslo and nearest surroundings.

In spite of this desire to go abroad, international questions have been a little in the background these months after the liberation. Emotionally, people are interested in other countries and international co-operation, but there have been so many problems to cope with that there has not been the necessary surplus of energy to take up discussions of international problems. During the occupation there were fluctuations in people's interest in international matters. For the first two years of the occupation we were rather self-centred. The home front had to be built. We had to become conscious of what our values were. Then interest in post-war problems, other countries and in international problems became much wider. The last period of the occupation was again more self-centred. Many people who had been in long-range information work turned to secret military preparations.

One of the greatest tasks now is to make use of the positive attitude and political interest in the average Norwegian citizen and get him really interested in other countries and strengthen his feeling that even small nations can make a great contribution in the international community.

Just now it is important to spread information about other people's contributions and sufferings. Life has been hard in Norway; we have not yet recovered; but life has been even harder elsewhere. Can we do anything to help our allies? Anyhow, we can abstain from taking gifts, except for Finnmark, with its incredible devastation. But we would prefer to make some concrete contribution to under-nourished children in other countries and to the rebuilding of cultural life for our friends. The Norwegians are a generous people; it is important now that such information should be spread that makes an appeal to this generosity so that we may be a nation of givers, not only receivers.

The community we had before the war was a happy, national, masculine democracy. Now the problems that democracy must face pass beyond the boundaries of sex or nationality. Men and women must co-operate to create both their own national and international democracy. During the occupation it was interesting to see

how new groups of people came to play a part in the submerged political life of our people. Owing to the fact that the Germans wanted to Nazify Norwegian children and young people, education came to be a matter of high policy. Since education is so very much a task of women, Norwegian women came to be particularly awake and took part in politics as never before. They must continue to carry the responsibility which the period of occupation naturally forced upon them.

The forms of political life under occupation suited women very well. They were anonymous, they were not paid, no honour followed the work. When official political life was stopped in September, 1940, the political and cultural discussion which had taken place in big halls had to continue in the homes. Women are often reluctant about speaking in public; whereas many men missed their large audiences, women discovered that they could talk sense about matters of high policy in the hundreds of homes in which discussion took place. Very often some kind of activity resulted from such discussions. One of the most important political and social tasks might seem to be to draw upon this political alertness of women and to modify some of the working forms of the submerged democracy under occupation for use in a normal democracy.

QUISLING PUPILS IN THE SCHOOLS

It is difficult to survey the relations between the small minority of Quisling pupils and the other pupils, because reports have not yet come in from many of the schools. On the whole, things seem to be going much more smoothly than might have been expected. Special directives had been sent out, giving the school council the power to suspend Quisling pupils for a shorter or a longer time, but stressing that each case should be handled individually. It seems that in most cases the older Quisling pupils disappeared from the schools after V-Day, and the teaching on the whole was rather in a state of dissolution for the three weeks up to the summer holidays, so that, as far as I have been able to find out, no incidents took place.

In the elementary school, which

is free and compulsory, the problem is not so very serious. According to Norwegian law, nobody can be punished for acts committed before the age of 14, which is the normal school-leaving age in the elementary schools. In the secondary schools, with the older pupils, the problem is more serious, but even there things worked fairly smoothly last autumn. Those older pupils who have committed treason or other crimes are generally dealt with by the legal authorities and quite naturally disappeared from the schools. Happily these cases seem to be few. In dealing with the other cases, the teacher's attitude seems to be that we want to save these young people for society as far as possible, and thanks to the goodwill and respect the teachers have earned through their patriotic stand during the occupation, the pupils are willing to take the lead given by their teachers in this case.

The pupils, on the whole, if not kind to their Nazi fellows, at least treat them decently and see that these get the chance of 'working their passage' in their relations with their school fellows.

In a questionnaire in the *Arbeidebladet* of 13th November, 1945, eighteen people, children, young people, parents and teachers, voiced their opinion. The question was: 'Should Quislings, active in the Quisling youth movement, be allowed to go to school with the other pupils?' The first one questioned was a worker of about 35 years. After long thinking he answered quite decidedly, 'One cannot punish the children in most cases. They have been infected by Nazi parents and the parents should have severe punishment but not the kids. They can't help it. But I know that many of them have been dangerous—Nazi kids of thirteen or fourteen were sometimes denouncers; but still they have to be taught in ordinary schools so that they can grow into decent human beings.'

Two working-class wives were asked. One answered: 'I think it is an awful thought to bar young people from teaching, but on the other hand I have been a Joessing myself (slang word for patriot) and can very well understand if Joessing young people react against having that kind of school-fellow in their classes. Would it, perhaps, be possible to give the former Quisling

pupils teaching in special schools?' 'Oh, no', said the other, 'then they would form a pariah class. No, let's rather wait until people's minds have cooled down. So many of the Joessing youth have lost important years, so it would not be unjust to let the Quisling youth wait a year or two. Give them some practical work to do and let them go back to school in a year or so.'

And then we go to the teachers. The headmaster of an Oslo elementary school answered: 'In my school there has been no problem at all. It would be madness to exclude from teaching such small children as the ones we have in the elementary schools. I have not even observed that these children are treated with contempt or cruelty by their fellow pupils. During the occupation they were treated as untouchables but not now.'

A woman teacher who has had several Quisling children in her class made the answer: 'I explain to my pupils that now they must stop being mean to these children. I try to explain that they could not help what they had got themselves into, because they had just followed their parents; and all the other pupils agreed.'

The headmaster of a big secondary school (about 1,000 pupils) said that there had been fourteen Quisling pupils at his school. Each school has to decide how to treat them. 'I questioned these fourteen and this examination and their records made the teachers decide that two of them should not be taken in again. They were big boys who had denounced their teachers to the Gestapo. The other twelve are allowed to continue because we find that they have got to be taught. I have the impression that their relations with their fellows is smoothing out little by little. We have a problem to decide in the school council with regard to these pupils. It is the question of whether they shall be granted scholarships. Their parents' economic situation is very bad and I think that we shall decide that, as we have accepted the former Quisling pupils, they must also be eligible for scholarships on an 'equal basis.' (There is no set number of scholarships, so that the awarding of scholarships to Quisling pupils does not interfere with the number given to patriotic

pupils. It is the economic status of the parents that decides it.)

But how do the pupils themselves feel? Five boys from a suburban school (fifteen years of age): 'Thank God we have no Quislings in our class; if we had one we would have killed him.' 'Oh no, not exactly kill, but turn our backs on him. If they have been so silly, they will have to take the consequences.'

Three girls of seventeen and eighteen from an East-end Oslo secondary school: 'There are a few Quislings in our school, and I do not think that it is right that they should go on there. If they have been Quislings they should take the consequences; anyhow, they should not stick together as they do.' The second one: 'But they've got to stick together, otherwise each one would be quite alone, as we will not have anything to do with them.'

'Of course we won't have anything to do with them. No use talking to them; they won't even agree that the Germans have been awful! Why aren't they sent to a school all by themselves?'

A boy of eighteen, in the top class of an Oslo secondary school and president of the pupils' union (a society which has meetings every Saturday night for lectures and debates): 'At my school they are allowed to be members of the pupils' union. We accepted them there after long discussions and we have been criticized by other schools, but I think it is right we should accept them. If they are barred out from society now, they will always remain outside. They must be put on an equal footing with others if they are to understand what real democracy is. They are still young, they cannot be judged like grown-ups. We try not to isolate them. Of course we are not extremely hearty towards them, but try to be natural with them; and I have the impression that they are grateful for the standpoint we have taken. They do not stick together in cliques any longer, and I do not think there is much left of their former political views.'

DEATH PENALTY AND EXECUTIONS

In Norwegian civilian law the death penalty was abolished in 1902. Even then nobody had been

executed for more than a generation. Owing to the Quisling episode the Norwegian Government found it necessary to reintroduce the death penalty to prepare for the settlement with the Quislings.

It has been interesting to follow the reactions of the Norwegian people in this connection. When feelings were highest, those who were for the death penalty of course voiced their opinions strongly, but all the time the opposite view was to be heard.

A report on the growth of public opinion in Norway, written in 1942, said: 'It made a deep impression when people who had been sentenced to death for patriotic work and were awaiting their death sent messages out to their friends, saying that there was no hatred or bitterness in their hearts and that they did not want revenge. The same thing was said by the relatives of executed people, some of whom added that we should not have death penalty in Norway when peace came again. Many people take for granted that those who have committed high treason show a certain reluctance when it comes to expressing their opinion on this problem.

'Even if they see intellectually that the death penalty seems to be right and justified and a mild punishment for torturers, the fact that we have had no executions for generations has given us an emotional attitude against the taking of lives. The following remark has been heard: "Thank God it is the lawyers who have to mete out the punishment; members of a jury have only to make a decision about the question of guilt."'

From the Trondheim district, which had some of the worst Quisling criminals in leading positions, came a report and analysis of post-war problems in 1943. 'The Act about the death penalty which has been passed by the Norwegian Government is a step back in the history of Norwegian law and justice. If the act remains and is acted upon, the war phenomenon, Quislings, will have succeeded in repressing development at a decisive point. We shall then have to start on a lower plane than before the war. The idea that the law shall not contain the death penalty is in accord, not only with the Christian idea of life being sacred, but also with the

purely intellectual idea: who dares to make a diagnosis of a human mind with the certain result, total condemnation. The Act about the death penalty does not fit into the Norwegian system of justice and is not in accord with its spirit.'

During the war these opinions were quite naturally not often voiced, even by people who felt like that. Now we have had the first executions in Free Norway. The first one was a Norwegian torturer. The execution was mentioned in a little notice of three lines in the papers. No gloating was heard of. Nobody seemed to like to talk about it, though feeling had run quite high during the trial.

When Quisling was executed, a slightly bigger notice, but the same reluctance to discuss the problem. But now, little by little, opinion against the use of the death penalty seems to grow.

In the beginning of November the Oslo branch of the Women's International League of Peace and Freedom had a public meeting here. Two quite young women spoke for and against the death penalty. The points were of especial interest in the speech against the death penalty. (a) People seldom speak against the death penalty on account of a kind of modesty. They feel that everybody else is *for* the death penalty, and that it may be taken for bad patriotism if they speak against it. And the loyalty that we had to show to the parols during the occupation has made us inclined to accept more easily things we do not agree with, because we have had to do that in the past five years, when we could not always be given the reasons for decisions made by the Home Front leaders. (b) Our allies expect us to execute the Quislings. Our three big allies all have the death penalty as an integral part of their system of justice. It would seem ridiculous to them to see us spare the lives of these criminals. It might even spoil some of the goodwill we have acquired during these years.' Another young woman said: 'Everything in me which is Norwegian and human revolts against the decision.' A resolution was passed with an overwhelming majority asking the Norwegian Government to take steps to abolish the death penalty, and until that could be done to grant a reprieve when a petition was made for the criminals.

The editor of the *Stavanger Aftenblad*, a man of about forty, who was sentenced to death by the Germans in 1941, but reprieved to hard labour, and who has been elected to the new Storting, had an article in his paper pleading very strongly against the death penalty.

The tide of opinion has not yet turned, but any day now we may discover that we have passed the turning point. It is a natural thing in a people where for generations no lives have been taken except by murderers and where decorations for gallantry are given not for taking lives, but for saving them.

ATTITUDE TOWARDS THE GERMANS

It has been interesting to observe the cooling down of feelings when Norwegians talk about the Germans. Even in the hardest period of the occupation there were quite a lot of thinking people who took a detached view instead of an emotional one when discussing the Germans and the future of the German people. This detached view is spreading in all age groups.

A little girl of nine said she was very happy because she had got some sweets from an American soldier. When she was asked whether German soldiers offered her any sweets she answered quite coolly, 'Oh yes, of course, but I wouldn't have dreamt of accepting them from them.' It was just the most natural thing in the world to a sweet-starved child. Many people say that our children have learnt to hate. I do not think this is the case for the majority of them, though during the war they naturally quoted the vehement expressions of their elders.

Arbeider Bladet, the main Labour organ, has, every day, a little feature in which a journalist asks the same question of passers by whom he happens to meet in the street. One day a question was suggested by a truck-load of German prisoners-of-war suddenly coming to a halt. Nine people who happened to be standing there were asked what they think when they see the 'Green Ones'. The first one, a woman, said: 'I still have a feeling of shock every time I see the green uniforms, but then the relief is all the greater when I remember that we need not be afraid of them any longer. The best thing of all

is this freedom from fear, but the hatred is still there. No question of compassion for the Germans for me.'

A working man of thirty-five is a bit reluctant to answer: 'Well, these ordinary soldiers—I don't know—I can't help looking at them, they are ordinary people just like ourselves. It's awful to think of the future of every single one of them. During the war I looked at them differently, but now it makes me sad to see them.'

A young man of twenty: 'Pity them, oh no! I would like to kick them in the behind if I knew he was a Gestapo member, but I have no sympathy for the others either. They have served the Nazi system.'

A young girl said: 'I have no feeling at all, just contempt.'

Three young boys on their way to school express their feelings: 'Damn them, I would like to shoot all of them.' 'Don't say that, remember it's a beaten enemy.' The third one added: 'They bring back unhappy memories and I try

to look at them in a hateful and superior way.'

A young girl at first did not know what to answer. At last she said, hesitatingly: 'Don't they look drab and miserable, it really makes my heart ache.' And then she said: 'But I don't look at them, I pass them as if they were air.'

A middle-aged farmer answered: 'No, I don't like to see them, I am glad I don't do it often. No compassion for them here. They have done us too much harm. I have been in Grini (German concentration camp in Norway) for 28 months so I know them.'

The last one to be asked is a thirty-year-old woman with a long stay in a concentration camp in Germany behind her: 'I must say I am sorry to see such a group of people. It makes me sad to think how difficult it is going to be to bring back the Germans to self-respect and respect of others. If they could see themselves with new eyes, completely beaten, it might be possible, but I am afraid that

their attitude does not suggest that this will be easy. Everything might be easier if we others could feel not only sadness but also responsibility towards these people. But at present there is something wrong with us, too. I meet people who can't listen to German music, even Brahms and Schubert, or to texts of Heine, without feeling bitterness and hatred. We must not forget that it is humanity, freedom and tolerance we have fought for.'

If you add up the results of these rather typical answers you find that the positive feelings are slightly in the majority, but the only one who frankly dares to confess such feelings is the one who has been in a German concentration camp. The other positive ones twist and turn and are reluctant to admit that they do not hate. Probably they think that people may believe they are not good patriots. This is a very typical attitude when a change of opinion is taking place in the broad masses of the people.

Book Reviews

The Faber Gallery. *Music in Painting*, Lawrence Haward; *Degas*, R. H. Wilenski, *Florentine Paintings (15th Century)*, Kenneth Clark; *Blake*, Geoffrey Keynes. (Faber and Faber. 6/- each).

In the first four volumes of the Faber Gallery there is a nice variety of subject matter. The rest of the series will be welcomed with pleasure and satisfaction, especially if they come up to the standard of this first group.

Here are works of art of all kinds. They are reproduced in colour and described by connoisseurs and experts. And, praise be, they happen to be pictures which the public readily understands and has learnt to love. The letterpress, short and concise though it is, does bring new light and helps one to appreciate each picture more fully, without in any way spoiling the thrill for art enthusiasts.

The reproductions are in most cases very successful and save one that difficult guesswork of estimating from a black and white reproduction what a coloured picture means. Each volume has ten plates, and there never was such good value for money.

In *Music in Painting* Mr. Haward makes his introduction so interesting that at least one person wished it were twice as long, and his notes on the paintings are equally good. He

shows, for example, how in some of these pictures the musical instruments are mere trappings of ecstasy, whereas in others the painters show a most workmanlike acquaintanceship with music. 'Notation . . . is notoriously casual in paint. . . . There are, however, a few instances of perfectly accurate notation in pictures, with the passage transcribed so clearly that it can be played at sight from the canvas.' Or again, 'some learned professor of Phonetics may look closely at the wide open mouths of Ercole de Roberti's three singers, or of Piero della Francesca's angels at the Nativity (both in the National Gallery) and then tell us from the relative position of lips, tongues and teeth, what madrigal it is that needs such careful beating of the time, and whether the angels are chanting the Gloria or the Hosanna in Excelsis.'

Mr. R. H. Wilenski, who is the editor of this series, writes the introduction and notes for the *Degas* volume. After all the well-known matter which has been written about this artist it is surprising that there can be anything new to say. Yet Mr. Wilenski presents new ideas and avenues for thought in his introduction which is both interesting and shrewd.

He traces, for example, Degas' evolution from an almost journalistic recorder to a full-blossomed painter, particularly as regards his increased awareness of light effect. 'The artist

says to us: these creatures are just miserable, plebian puppets performing characteristic gestures in the occupation by which they earn their living; but the gestures make intriguing patterns enhanced by accident of light and setting.'

Sir Kenneth Clark's introduction to the volume on *Florentine Paintings* is as scholarly a job as he always produces. It is full of facts which have been too little known, and these should be refreshing after the usual guide-book information we have become so bored with. There always was much to Florentine art and Sir Kenneth Clark helps the reader further to appreciate the loveliness of these paintings.

The volume on *Blake* by Mr. Geoffrey Keynes will be a most exciting adventure to lots of readers. Mr. Keynes, by his introductory chapter and notes, will help those who admire Blake to enjoy him more, and people who find him difficult may get new and useful light on Blake's art. It is to be hoped this will widen yet more the circle of Blake enthusiasts.

Robert Austin

Hearts not Heads in the School. By A. S. Neill. (Herbert Jenkins. 7/6).

Much of what Neill says in his latest book was said to perfection by Shakespeare in a single lyric—

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*What is love?—'tis not hereafter;
Present mirth hath present laughter:
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In delay there lies no plenty;
Then come kiss me, sweet and twenty;—
Youth's a stuff will not endure.*

With what grace, wit, humour and emotional conviction was it then said! 'Let Loveruleall' is Neill's plea in twelve rambling, discursive, occasionally pungent and frequently repetitive chapters; and in the thirteenth, devoted to the memory of 'Mrs. Lins', his dead wife, we are permitted a glimpse at the loving presence and personality that caused Summerhill to cohere. In a valedictory tribute the author admits that her understanding and sympathy helped the pupils more than did his own psychology. Her life was one of much self-effacement, yet she controlled not only the finances and catering of the school, but also contributed largely to the successful training in sport and games. 'She belonged to to-morrow, to youth, to hope' might be her epitaph.

It is difficult for a teacher in an 'unfree' State school to write justly and without rancour of A. S. Neill who, himself subject to an illusion of freedom, writes so virulently, and possibly so unjustly, of the illusions of others. The love extolled throughout the book is difficult to discern or to feel. Should not some of it radiate from the pages and warm the heart of the reader?

It is, apparently, a love which is to be the prerogative of adolescents. For those still younger there is hope, but for the mature or the ageing only despair. They (and especially if they be parents or teachers) are benighted, non-perfectible and moreover, to A. S. Neill, not interesting.

He is obsessed by the father complex

to a degree comparable with the affliction of a much greater artist—D. H. Lawrence. But Neill sees ninety per cent. of mankind as thus afflicted, and himself pioneering among the enlightened ten per cent. As might be expected from so experienced a publicist and schoolmaster, the book is full of pithy sayings, many of them wise. 'The worse the home the greater is the emotional tie of the child to that home' is the experience on which Neill bases the psychological approach to his more difficult pupils.

But his P.L's (private lessons, partaking in some degree of the character of analysis) would, one must imagine, not be considered seriously by anyone who has endured the rigours and survived the perils of the major Freudian operation. This may be all to the good, but why, then, does Neill not assume, or not know, that among his fellow teachers there are some thousands who are skilled and selfless and loving (i.e. negative and 'weak', in his sense of the word)? Is it ignorance, conceit or genius that makes this schoolmaster so unplaceable among his professional colleagues? In this book are a dozen or more references to teachers as individuals and as a body. They vary from patronage to contempt and from extravagance to the verge of calumny. (Parents come in for similar treatment.)

Yet the N.U.T., he says, should be handed the psychological plans for a new educational set-up and should be told to 'go ahead and *build* schools that will put these essentials first'. Without referring to the present state of the building industry, one may mildly enquire who should build schools in a democratic country; and the query is still valid if the author was using the word 'build' metaphorically. In any case, why entrust such a responsibility to a profession of whose members 'only ten per cent. are on the side of the child'?

Neill's attitude to church schools is possibly conditioned by his ignorance of history, in spite of his claim that 'my lack of geographical, botanical and historical knowledge has not handicapped me one bit in my life job.'

Most teachers deplore the existence of a dual control in education: few are content, like Neill, to write off the existence of church schools, the Church, religion, and God, as excrescences that have wrought nothing but harm in the past and are to-day of mere nuisance value to the community.

He is on sounder ground when he rightly exposes as regressive the Russian movement away from co-education, and towards pre-revolutionary standards of 'courage' for boys and abnegation for girls. Similarly he will be thanked by many idealists and real child-lovers for his attack on the fetish of school subjects, as opposed to the evocation of the child's uncon-

scious aptitudes and desires by the encouragement of spontaneous activity. (A delightful example of spontaneous dramatic work is given in the introduction.)

He discusses frankly the danger zones in freedom schools, including his own. The present writer, also a believer in freedom, has a viewpoint so far apart from Neill's that he can neither appreciate nor criticize the author's theory of freedom in education. Neill says that 'the staff must be children at heart and have neither dignity nor authority'. Believing that children have both dignity and authority, one is obviously not competent to discuss this statement: nevertheless one is free to surmise that here is a fundamental fault in the author's outlook which may have conditioned the whole of his teaching.

Here are a few of the sallies expected by readers of Neill, who will have no reason to be disappointed in the latest delivery:

'Odd that things that last a lifetime are excluded from school—humour, sex, politics.'

'The years between 18 and 70 are not provided for in the educational code.'

'The opposers of sex freedom incline to the French postcard aspect of sex; sex to them is simply dirty and wicked, and, moreover, the special tit-bit for grown-ups.'

'It will unfortunately take youth a long time to discover that the old men are not wise, only cunning and timid.'

'I notice that Blimp is a very companionable fellow until his son enters the room; then he freezes and dares not bring out one of his schoolboyish water-closet stories.'

'The Church School might be called a cowardly method of filling the churches of to-morrow.'

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Educational Reform and New Education

President : PROFESSOR PAUL LANGEVIN

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'External morality must always inhibit internal morality.'

'To know what sulphuric acid does to zinc is not so important as to know what fear does to a child.'

'How much do we know of eunuchs? Do they form good social relationships?'

'When I took my old mother to Luxembourg she began to rhapsodize about the beauty of Edinburgh. Nationalism is dangerous because it fixes for ever early infantile memories.'

'Sometimes when I lecture to bodies of teachers I feel humble and ashamed.'

Neill's case for the school dominated by love rather than by intellect is not well made in this interesting and provocative book: yet he is right in advocating an ideal shared by all to whom teaching is a vocation. His quest, however imperfectly pursued, is one in which every parent, teacher and statesman should lovingly engage.

C. S. Green

Dynamic Europe by C. F. Strong.
Hodder and Stoughton, Ltd., University of London Press Ltd. 16/-.

Mr. Strong does not set out to recount a chronicle or pursue a learned thesis, and still less to present yet another outline of history. His purpose is first to examine some vital aspects of the political problem of contemporary Europe, then to survey the background from which that

problem has emerged and which alone can explain it, and finally to sketch the possible lines of its solution in the post-war world.

He is concerned with the living past. He believes that the fact of progress is written plain and large on the page of history; but that progress is not a law of nature. The ground gained by one generation may be lost by the next. The thoughts of men may flow into the channels which lead to disaster and barbarism. Making the world safe for democracy is a creative process to which all enlightened men and women must contribute, not only amid the clash of war but at all times, and isolation from the affairs of Europe would be the unforgivable sin of British Commonwealth and American statesmanship. Indeed, all our achievements are rendered meaningless when through lack of human control the very power which has made them possible is allowed to reduce them to ashes.

To secure Western Civilization against the perpetual recurrence of universal war is therefore our primary duty to it. This requires before all things that we should base our international conduct on the principles of a coherent and active policy, which implies a constant concern with the affairs of Continental Europe.

Mr. Strong urges that democracy is not merely a form of government, but

also a social condition, whose ultimate aim is the achievement by every citizen of the ability to develop all that is best in him. It is therefore fundamentally concerned with human dignity, with the 'decent rights of man', and these are not to be secured by political means alone, since true democracy postulates a spiritual motive which no electoral system or legislature, however representative and intelligent, can of itself provide. The battle is not an easy one, for the maintenance of individual and social rights is a harder struggle to-day than ever it was in the past, because all the economic tendencies of the contemporary world are towards the mechanization of life and hence towards the dehumanization of society.

The fact is that the scientific and mechanical progress of the last fifty years, which should have brought happiness to mankind, has so far only succeeded in creating a world of human misery. It set up mass production, making many men mere cogs in a machine. It changed the character of the local community by blurring its boundaries and imposing upon it a dull uniformity. Cinema and wireless in a world in which the masses have been made literate but given few cultural standards, tends to create a state of mental passivity unfavourable to the development of speculation and

(Concluded on page 48)

ENGLISH NEW EDUCATION FELLOWSHIP

Bulletin No. 34

GROUP METHODS OF EDUCATION

February 1946

Edited by DAVID JORDAN

THE meeting held on January 2nd, at King's College, London, took the form of an address by Colonel Bridger, followed by a brief discussion. Colonel Bridger, who before the war was a schoolmaster, has been engaged in interesting work in connection with officer selection, the treatment of cases of psychological breakdown, and in the civil resettlement of repatriated prisoners of war. The formal report of his address appears later in this Bulletin, but in view of the importance of the subject I should like to comment on some of the points he raised and offer some suggestions for further consideration.

I was very struck with the modest claims made by Colonel Bridger in his introductory remarks. He showed his awareness of the large number of experiments in group work in education, apart from those with which he had been intimately concerned, and was careful to stress that other people, by the use of empirical methods, had arrived at similar conclusions to his own. His particular study had not been concerned with group method as a form of organization, but rather with what goes on in a group when it meets for a particular purpose. Moreover, he stated that no one ought to assume that methods which have been found successful for particular purposes in the army could be automatically taken over into various spheres of civilian life, but where a sound principle had been established it could be transferred even though the method of application might be different.

The Importance of the Group Method

It seems to be of fundamental importance to civilized man, and possibly was even to primitive men, that he should have a sense of belonging to a group whose form and function he can clearly understand. On the purely educational side we have discovered that informal discussion in a group enables particular kinds of information, or particular facets of experience, to be seen in a more meaningful context than is made possible by individual and isolated reflection. But member-

ship of a group can mean much more than the sharing of intellectual views or the pooling of information. It can impart a sense of purposefulness and of worthwhileness to one's own activity which is needed by most people as a stimulus to thought and an incentive to further activity. There are some minds that can flourish in isolation, and some rare spirits that do not seem to need the society of their fellows—the medieval monastics have their modern prototype in those who prefer to view the problems of life from a cloistered study, undistracted by the necessity to relate their conclusions continuously to the teeming life around them. But most of us need the society of our fellows, find voluntary seclusion alien to our outlook, and realize that if the world is to be saved it must be through an extension in fellowship, not an increased isolation. It is, one may suppose, a reflection of our instinctive gregarious tendencies which makes us feel our fundamental need for society, and makes possible an outgoing effort when we find ourselves in a congenial group.

Numbers of experiments and experiences verify the conclusion that group life has a particular contribution to make to most individuals, from the family and the informal play groups in the infant school, to membership of a W.E.A. class, an E.N.E.F. conference, or residence in a co-educational training college. Social maturation is an important part of our individual development, and it may be that working, thinking, or playing in groups enables us to achieve a form of satisfaction and a sense of integration which is fundamental to our sense of well-being. Certainly those who have observed closely the unfolding of personality, and even the orientation of behaviour, which takes place among young people in their teens merely as a result of common community life must recognize that a therapeutic influence is often unconsciously brought to bear upon individuals.

This, however, is not new knowledge. What we need to do, therefore, is to consider carefully

under what conditions the group influence is particularly beneficial, and what are the limits of its action. For in educational circles we are prone to wild and short-lived enthusiasms based upon a little truth and a great deal of exaggeration, and the history of education is full of outlived fads and fancies which were at one time claimed to be the panacea of all ills. We are living through a period of transition—of disillusion, of examination, and of experimentation. We need, perhaps, to remind ourselves that truth is many-sided, and to be found in balanced statements rather than in exaggerated claims. We must, therefore, examine critically the content of our own minds, and the facts of our own experience, maintain a sense of the relativity of things, be bold in our experiments, but keep a proper humility in the generalizations we make from them.

The Group as a Function of Community Life

There appear to be two main aspects of group organization which need to be discussed separately: First, the group working as a function of community life, and second, the group working as an agent for the discovery and clarification of information on particular topics or themes. The most important contribution on the first aspect which I have heard recently was the description of the Workshop Community at Bilthoven, Holland, given by Kees Boeke at the N.E.F. (International) Conference at Bryanston School last August. The method adopted at Bilthoven was in essence the method of arriving at community decisions used by the Society of Friends. Voting was never used, as it was felt that 'if we cannot agree we cannot act together', and that a dissentient and potentially disgruntled minority, compelled to act by the voting force of the majority, must jeopardize the spirit of fellowship upon which community life finally depends. The group, therefore, gives free expression to individual opinion and the 'will of the meeting' is interpreted in a 'minute' by the Clerk and must command the willing assent of all present.

This method has been proved to place a premium upon the need for unity and the desire to seek a commonly agreed solution, as opposed to the democratic parliamentary method which compels the members of a group to canvas opinion, secure support, and carry resolutions by the counting of heads or hands. Kees Boeke claims that the method also enables an enlightened minority to act as an effective leaven much more quickly than is possible under the method of voting, because the emphasis is always on the attainment of the ideal solution rather than upon intriguing to secure a majority. Interpreted in terms of Colonel Bridger's experience it would seem that it releases for the purposes of group government the therapeutic powers of the group, making them available in the reinforcement of goodwill and the establishment and maintenance of fundamental solidarity.

It is interesting to notice that this group method has been developed in the Society of Friends for it is, to my mind, dependent for its success upon certain other characteristics of the group life. It is difficult to say how far these characteristics arise as a result of this particular group method, and how far the group method itself results from the operation of these factors. There are probably few groups more fundamentally equalitarian than those of the Society of Friends. Their evaluation is in terms of personality rather than of wealth or social or academic prestige. Even their apparently quaint use of Christian names has a wholesomely equalitarian trend, which tends to put each member of a group on the same footing and cut away the largely artificial 'honours' which are paraded elsewhere. In observing the functioning of their groups, as a non-member of the Society, I have become convinced that their attempt to exclude the 'prestige element' in personal and

social relationships has much to do with the success of their method of government. *Group therapy works when fundamental equality is recognized*; when the group pursues a clearly defined objective, and when the contribution of each member is estimated at its real value and assessed in terms of itself irrespective of who makes it.

A further interesting point is that the Society of Friends emphasizes the value of silence. Other bodies tend to say, 'We cannot agree among ourselves, let us talk this out', the Friends tend to say, 'We cannot agree now, let us be silent'. This may well be another way of saying, 'Let us be silent and examine ourselves, our own views, our contributions to this discussion, to see whether we have really been pursuing the ultimate good of the community or merely our own self-aggrandisement or our own selfish ends.' '*There is a time to speak and a time to keep silent*'—many of us have only discovered the first. As an exercise in self-control and as a means of allowing the therapeutic spirit of the group to work we must yet discover the second.

The Group Functioning in Discussion

When we come to a consideration of the group functioning in discussion we are on more solid and certain ground. But although there has been a very considerable measure of experiment in this field one still finds a tendency towards vague generalization rather than precise thinking. People still talk about the right size of a group for the purposes of discussion, as though there was a universally applicable optimum number. We need to differentiate more clearly between the optimum number for different types of discussion. For example, the discussion of the details of a specialized type of subject is quite different from discussing the outlines of a broad social principle. The right size may also vary according to the

type of initial stimulus to be used—an individual opening, a symposium, preliminary consideration of a questionnaire, or preliminary reading of suggested material or of a particular document.

In an earlier Bulletin I made some analysis of what we had learned from E.N.E.F. conferences about the technique of discussion. One regrets the somewhat naive assumption that all that is necessary is to get a group of people together, throw a subject into the arena, and a profitable discussion will result. When you are sure that the previous experience of the members of the group is relevant to the subject this may work, but even then preliminary notice and suggested reading are necessary. We must be careful not to be deceived by the apparent ease with which the discussion method can be adopted and adapted. It is rather like individual work in schools, which appears to make the teachers' role less important, but, in fact, makes it rather more important than before.

In planning discussion groups or conferences the probable constitution of the group in terms of knowledge and experience must be borne in mind, preliminary reading to provide a common starting point is necessary in order to save time in establishing a common basis, and the guidance of a competent chairman is all important. When one attends a meeting to deliver an address, the time spent in preliminary preparation is infinitely greater than that spent in the meeting. We take pains to go deeper than the level of superficial thinking and airy opinion, to perceive relationships, to establish significances, to reflect on our relevant experiences and to arrange them into a meaningful sequence. Until we are all prepared to do the same amount of preparation for discussion we may pass the time more pleasurably but not more profitably, we may increase the number of voices but not raise the level of our thinking.

GROUP METHODS OF EDUCATION IN SOCIAL REHABILITATION

Reported by Ruth Simonis

It is not often that any technique of war can result in any real improvement in education, but Colonel Bridger, speaking at the Conference of Education Associations on January 2nd, made some interesting suggestions as to how

group methods of Army education could be adapted for use in schools.

Group methods had been used in the army since 1942 in Officer Selection Units; in military hospitals for the treatment of psychiatric breakdown cases; and more

recently, in Civil Resettlement Units for helping repatriated prisoners of war to bridge the gap between army and civil life. All three types of courses were based on group methods of instruction, discussion and 'living'—they had

proved enjoyable, educative, and remedial, and might be equally so in schools, particularly among adolescents.

O.C.T.U.s

Colonel Bridger spoke first of the group methods of selecting officers which had been introduced in 1942 when the serious shortage of manpower made it essential to avoid wastage. Previously it had been thought that the only way to select officers for the field was to give individual tests in terms of field experiences—reproduced battle situations with real blood, oaths, noise of gunfire, etc. But these were soon superseded by forming the candidates into small groups working as semi-competitive, semi-co-operative units in real life situations, analogous to battle, but not in terms of battle. Much of the work consisted of discussion in groups of eight; the men relaxed in armchairs, the talk ranging over a wide field. In such small groups no one felt unduly 'spotlighted', and all were able to contribute, so that personality was clearly revealed. Even potential ability could be judged by this method—when, for instance, they had to select boys at school for technical commissions (one year at the university followed by an O.C.T.U. course).

Group methods were valuable even as a means of testing morale. Colonel Bridger described morale as the ability to sustain loss of members and to incorporate new members while continuing with the job, battle or purpose. Good morale was the basis of good discipline—it had to grow from within in any group, whether regiment, school, or hospital.

Hospitals

It was found that neurotic or war-strained men at special hospitals needed both physical and social therapy. Psychological and medical treatment was not enough, nor did the provision of good amenities—rest, food, comforts—work a cure. Real happiness only came from belonging to a small group with an active part to play in building up a 'community of patients'. Only thus could the anti-social and a-social invalid re-grow into society. Men were encouraged to help in running the hospital, to work together and to discuss and build up their new community

interests against the background of their actual experiences—the stress of battle, the present treatment, the future army or civilian life.

Civil Resettlement Units

These were set up last year to deal with repatriated prisoners of war when it was found that, after as long as five years in prison camps, many men were desperately in need of some transitional or acclimatizing stage between army and civil life. The 'course' lasted from three days to three months and was quite voluntary. Its purpose was to guide the men through the past to the future, giving them information and understanding of what had happened in the world while they had been cut off. But, more important, the course had to help these men to adapt themselves to the atmosphere of being with other men, surrounded by real life, instead of being in the complete (and often amazingly happy and self-sufficient) isolation of a Stalag. The group method was again most successful in this re-grafting of the man into the modern community.

One of the chief difficulties the prisoners faced, among the many sweeping social changes of war-time England, was the new position of women. There was a feeling of difficulty and awkwardness with women—particularly among the young men who, after the typical sex-inhibitions of our education, had been shut off from women from perhaps the age of 19 to 24. It was hard for these men to meet adults at all, but Colonel Bridger found that small groups going out from the hostel to actual jobs were able to meet the other workers indirectly, and some men, who had lost all confidence, were helped by contact with children; they went to give informal talks at local schools, or went in groups to nurseries to repaint walls or repair toys. While mending broken dolls it was easy to slip into conversation with their small owners, and thence by natural steps, to talk to the other children and to the teachers and nurses who looked after them; thus the gradual contact with women was tactfully established.

The experiment was also made of bringing the community in to play its part in rebuilding the war-strained individual. Soldiers not only went out to factories, but local people came in to talk of their

work and war-time experiences; 'old boys' from previous courses came back to explain, better than any lecturer or psychologist could, exactly what the new life was like. Men could bring their wives and families too into the unit on visiting days, thus linking their small group with the outside community.

And what had the schools to learn from all this?

Group Methods in Schools

'We have learnt something of what goes on in a group,' Colonel Bridger said, 'the dynamics of group thought and feeling. These lessons might well be applied to school and university, and this type of experiment in social living adapted to education'. The small group of 8 or 10 children, linked to the school group and thence to the larger adult world, was both a realistic and idealistic aim. It would prevent the 'community in miniature' type of school, working in splendid isolation, and would give to boys and girls a far easier means of progression from childhood through adolescence to adulthood, without the serious break from a confined school life to a completely different and often terrifying outside world. Each group must have a real share in building up the school group, and in building all the while a link for this group with their families and society. Parents must be welcomed into the schools to help and criticize.

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Old boys must be encouraged to return—not to play an occasional football match—but to give advice on careers, and their own description of life-experience in the simple, non-intellectualized words of feeling that children could most appreciate. The community had as big a part to play in the school as in the Re-settlement Unit. The school had an important contribution to make not as a department, but as a function of society, with parents, local officials, workers, and children

E.N.E.F. News

ANNUAL GENERAL MEETING

The Annual General Meeting of the E.N.E.F. was held at King's College, London, W.C.2, on Wednesday, January 2nd. There were about 50 members present.

The results of the elections for the Executive Committee for 1946 were announced and were as follows: Miss C. Fletcher, Mr. J. A. Lauwerys, Mr. David Jordan, Professor H. R. Hamley, Miss Deana Levin, Mr. L. Bradley, Mr. A. K. C. Ottaway, Mr. A. H. T. Glover, Professor F. J. Schonell, Mrs. Beatrice King, Mr. E. Maynard Potts, Mr. H. Raymond King.

Sir Fred Clarke was re-elected President for the coming year.

Secretary's Report

Membership had increased from 890 full and 600 branch to 1,100 full and 1,000 branch members; another national body, the Association of Headmistresses, had become affiliated to the E.N.E.F.

Local branches had been established in Ipswich and Sevenoaks, and one re-established on Merseyside.

A number of conferences had been held, day meetings in Derby,

all helping to explain and study different aspects of society. Thus competition and cribbing would be eliminated, and all would work together to end the barriers between school and university, between school and industry, and between school and community, and to further the functional penetration of the school into society.

Discussion

Professor Hamley led the discussion which followed in which

Liverpool, Ipswich, and London (two), a three-day conference was held in London at Christmas, 1944, on 'The New Secondary School', and a week's conference at Hull in August on 'Content and Method in the New Secondary School'.

Over a hundred pounds' worth of literature had been sold, some *via* the branches, a good deal to individuals, chiefly by post. Bulk orders for literature had been received from the British Council, the Admiralty, and H.M.S.O. Conference reports were much in demand as well as the two series of pamphlets published by the E.N.E.F. and N.E.F. respectively.

Financial Statement

This had been published in the December Bulletin; it showed a turnover of nearly £1,900 and an excess of income over expenditure of £120.

Amendment to Constitution

It was proposed by the Executive Committee that the clause relating to the co-option of representatives of affiliated institutions should be amended. Formerly five co-options

various speakers stressed the importance of small-sized groups and showed how they could be organized in the classroom. Miss Levin showed one way in which the practical co-operation between parent and teacher could be achieved, and Miss Fletcher and Mrs. Clark gave interesting examples of how the work of boys and girls in a few junior schools had been linked with the community on the lines Colonel Bridger so strongly advocated.

Hilda Clark

only had been allowed; the proposition was made and carried *nem con* that the number of co-options should be not greater than one-third of the number of Executive members elected by the members as a whole and by the branches. This would enable the Executive to co-opt up to seven representatives at the present time.

A number of other matters were brought up for discussion. The Executive was commissioned to investigate the question of affiliation, representation on the Executive, Executive elections, etc.; it was suggested that the Emergency Training Colleges should be approached and asked to accept speakers on the E.N.E.F.; the possibility of a Day Conference on Special Schools was put forward; more extensive use of the press was emphasized as being very desirable.

The Chairman announced that from January, 1946, the Organizing Secretary would be acting in a full-time capacity for the E.N.E.F. (the post had been a part-time one formerly), and that it was hoped, as soon as accommodation could be found, to move the English Section office to London.

Reviews (Continued from page 44) discussion. But progress is not a law of nature and we, in our complex society, cannot sustain it any more than did the Greeks in their comparatively simple communities, without creative thought and deliberate planning.

The book gives a fair and comprehensive account of European history, especially of the constitutional developments. The Cromwellian Commonwealth and Paris Commune are treated rather sketchily and with some lack of proper appreciation, but but otherwise a serious and unbiassed student of history will find little to quarrel with. The author agrees that

economic factors in history are of fundamental importance, but fails to interpret the First World War in this light. He is not a Socialist. His approach is fairly conventional. There are some flaws in his interpretation of contemporary events, such as the Munich episode, where he does not mention Russia's attitude, which is now well-known. War then, with Russia's help, might have been far less formidable.

To sum up, *Dynamic Europe* is a book worth possessing and a great improvement on books dealing with a similar subject. It is pretentious and not very original, but factual and sound and disproves the often-held

opinion that an historian is incapable of having a useful approach to contemporary problems. Helga Perls

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THE NEW ERA IN HOME AND SCHOOL

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Basic Education

K. G. Saiyidain

MAHATMA GANDHI has an amazingly varied genius which has expressed itself in many different ways. This busy politician and social reformer has found not only time and energy but also the insight and the imagination to make a permanent and far-reaching contribution to the complicated problem of Indian education. His insight into the educational problem of the country is neither the result of book study nor of ordinary teaching experience; it springs from his first-hand knowledge of human nature and of the Indian social situation. It is not, of course, unusual for laymen to dabble in education. But most of them either talk platitudes or make impracticable suggestions or simply do not know what they are talking about. Mahatma Gandhi's intervention has been a welcome exception.

The significance of his educational contribution is two-fold. On the one hand, it is the peculiar response of the Indian genius to the Indian educational situation, a spontaneous outgrowth from the soil and not an importation from without. On the other hand, it has certain elements of universal validity which bring it into line with the progressive educational thought of the age, although Mahatma Gandhi had had no intellectual contacts with modern educational movements in foreign countries.

It seems Gandhiji has a special technique of work. Whenever he inaugurates any new social, political

or cultural movement, he puts his ideas—deliberately, I think—in such a drastic form that people are startled out of their indifference and their smugness. He is able, in this way, to provoke a more furious discussion and to challenge established routine more successfully than he could through a more cautious and reasonable approach. This is what he did when he wrote a series of articles on education in *Harijan* seven years ago.¹ He provoked great controversy and opposition, for a variety of reasons, but he also made people ponder over the fundamentals of the educational situation, not in limited pedagogical terms, but in a series of clear-cut propositions. Now that the scheme has been given a reasonable trial in many parts of the country, it would be worth while to examine these propositions and the criticism on them.

What does Gandhiji actually postulate? First, that mass education should be made free, universal and compulsory. There is nothing new in this demand except its pointed urgency, and it is an objective which practically all civilized countries have already attained. Secondly, that this mass education should not be perfunctory, cut short at the end of four or five years when the children have barely achieved literacy and their chances of acquiring any useful knowledge or social training are negligible. The minimum dura-

**Educational Adviser to Rampur State
(United Provinces, India)**

tion of this 'Basic National Education'—as the expression developed later—should be seven years, covering the period of seven to fourteen years of age. Would it be right to regard this as a too high-pitched demand when Great Britain, for instance, has found this period too short for compulsory primary education? Thirdly, that this education should be given through the mother tongue. It is only in a country like India that it is necessary to ask for such an elementary right! Fourthly—and this is the central *educational* basis of the scheme—that this mass education should be given through village crafts such as spinning and weaving and (not primarily) through books; that children should actually produce articles that are marketable and these should be sold to make education self-supporting. Gandhiji also suggested that the state should not devote its resources to secondary and higher education—which should either be left to private enterprise or should be provided by the different professions and industries like law, medicine, and engineering—but should primarily concentrate on the education of the masses.

What was the reaction of the country to these educational 'heresies'? The reception was inevitably mixed. The people, who differed from Gandhiji fundamentally on socio-economic questions and were out for industrialization, regarded the scheme as not only impracticable but as dangerous,

¹ See *The New Era*, May, 1938.

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U. N. E. S. C. O.

Readers will have heard with pleasure of the appointment of Dr. Julian Huxley to be Executive Secretary of the Preparatory Commission of U.N.E.S.C.O. He has shown constant interest in educational matters, for instance by his frequent articles in *The Times Educational Supplement* and by his report on the Visual Arts done for Political and Economical Planning. His report on the teaching of Science in Africa is still a standby though it is 14 or 15 years old, and he was a member of the Committee on Higher Education in West Africa which made a field Study there recently.

His scientific work is of course outstanding, especially that on growth. He has always shown an understanding interest in international affairs, and not least in the tremendous efforts made by Soviet Russia during the last twenty-five years. His book *On Living in a Revolution* reveals his insight into the problems of our day.

calculated to arrest India's industrial development and keep it at the cottage-craft level. They overlooked the somewhat obvious point that an education given through work is more likely to produce skilled and competent industrial workers than a predominantly bookish education, and that crafts are nearer to industries than is theoretical learning. Then, there were the orthodox educationists who were dismayed at the idea of craft work challenging the long supremacy of the textbook in schools, and at small children wasting their time in manual labour. Their apprehension was that such a scheme of education will not produce an Iqbal or a Tagore—nor, perhaps, their own infinitely precious selves. They failed to realize that genius is not produced to order, that different types of human beings find their self-expression and self-fulfilment in infinitely different ways and that the book is not the only avenue to culture and by itself—divorced from life and work—is not an avenue to culture at all. Again, there were Gandhiji's devout disciples to whom every word of the Mahatma is scripture, and they were naturally prepared to accept everything *in toto*. These did not, perhaps, in the first flush of their enthusiasm, remember that Gandhiji's proper function was not to present a complete educational picture but only to suggest certain broad and fruitful areas to be scrutinized, modified and complemented by educationists.

But Gandhiji is greater and more open-minded than either his doctrinaire admirers or his critics-in-principle. He did not regard his ideas as gospel truth but as starting points for further inquiry. He entrusted his outline scheme for proper formulation and scrutiny, first to a conference of educationists and then to a committee, for which he happily selected Dr. Zakir Husain as the chairman. Dr. Zakir Husain belongs to a small and select group of educationists, who were trying, in their several ways, to bring about a radical transformation of the educational system and who had registered an emphatic protest against the over-academic bookish traditions of education. They saw great possibilities in the new scheme; its central idea, at which Gandhiji had arrived intuitively, appealed to

them powerfully, because it was in consonance with the best trends of progressive educational thought.

What was this idea? That work, done with integrity and intelligence, is ultimately the only proper medium through which human beings can be truly educated, and that schools must become active centres of 'doing' and 'learning by doing'—both organized in integral relationship with each other. This appreciation of the intrinsic relationship between doing, learning and living is no accidental off-shoot, which Gandhiji's philosophy of life has put forth; it springs from the deepest sources of his thought. He has been a worker—and in contact with workers—throughout his life. He knows, through first-hand experience and observation, that all real value is created through honest work and that true culture is even more emphatically a product of the field, the farm and the workshop than of the library and the lecture room. He deplored the isolation of the educated class from the dynamic of national life, and suggested, as a remedy, that, during the formative years, youths should be thrown into the matrix of real work at school, where they should learn to grapple with obstinate raw materials, like cotton and wool and wood, and the earth as the field of agriculture.

Such knowledge, even if limited in range, is to Gandhiji's way of thinking more valuable and effective than much wider knowledge which is mechanically borrowed from books, and remains a mere *passive* possession of the learner. It would be wrong to presume that Gandhiji is primarily interested in the children acquiring skill in crafts and is comparatively unconcerned about the wider objectives of education. In his introductory remarks to the report on Basic National Education, he makes this observation: 'Education through village handicrafts means that teachers are expected to educate children in their villages, so as to draw out all their faculties through some selected village handicrafts in an atmosphere free of superimposed restrictions and interference.' Would not this insistence on education through productive work and education in an atmosphere of freedom delight the heart of any new educationist?

It may be worth while at this stage to point out that what Gandhiji has advocated is not, in its essence, an entirely new educational doctrine as, curiously, both his staunch disciples and his critics believe. Gifted teachers in all ages have acted, consciously or unconsciously, on this principle of education through activity.

More recently through educational movements like the Project Method, and the Activity School, this doctrine has been given a place of honour in schools in Europe, America and Soviet Russia. The special significance of Gandhiji's contribution lies, firstly, in the fact that it is he who has made it and, secondly, in that no one in India had stressed the principle so emphatically and unambiguously before, or sought to make it basic to the entire educational process. Yet the 'academic' tradition in education had persisted in India for centuries with the result that culture had become divorced from work, and manual labour was regarded as positively dishonourable. Gandhiji struck at the citadel of this prejudice—others had been doing so but not, perhaps, so effectively—and stipulated that every child, whether rich or poor, high-born or low-born, should wholeheartedly participate in actual manual work. The justification for this step is as much social as psychological, for the education of the worker is, in a very real sense, 'the door to the education of the man'. Productive work thus becomes not only a dominant part of the curriculum; its spirit begins to inspire the methods of teaching also.

The most controversial feature of the scheme is that this education through work should be made self-supporting so far as recurring expenditure is concerned. At the conference, the idea was modified to some extent; it was proposed that the school should gradually be able to cover the remuneration of Basic school teachers calculated at the rate of Rs. 25 a month. Gandhiji placed so much insistence on this feature of the scheme, partly because of his serious apprehension that, unless some emergency financial measures are devised, it will not be possible for India, a poor country, to make provision for Basic Education on a mass scale. The apprehension is not ill-founded;

the financial implications of Basic Education were worked out by the Educational Adviser to the Government of India; according to his figures, the cost of Basic Education appears to be frankly prohibitive, unless the wealth of the country is multiplied several-fold through a policy of vigorous industrialization. As Gandhiji does not favour out-and-out industrialization, there was no alternative for him but to propose that the school should become, to some extent, self-supporting.

There is another more valid, psychological reason for this idea. If craft work is to be anything more than a hobby or pastime, it must inculcate thoroughness, efficiency, the economic use of time and resources and the other habits and qualities associated with true craftsmanship. To ensure this, a measurable check has to be imposed on the products of children's craft activity and, obviously, a rough and ready test on a large scale is their marketability. The Zakir Husain Committee has particularly stressed this consideration, quite apart from the financial aspect of the proposal.

It has also been suggested that this proposal will turn schools into factories and revive child labour in an invidious form. This apprehension reveals a failure to appreciate the basic difference in spirit, approach and atmosphere between a good school and a bad factory. The real objection to child labour rests on the inhuman and insanitary conditions under which children are condemned to work in factories and in the divorce between purpose and activity, which characterizes its processes. The child is not averse from work as such; in fact, its active spirit is always craving for work and protesting against purposeless book learning. If the working conditions in 'activity schools' are healthy and mentally stimulating, if the children's native interests are properly enlisted, if, in the words of Gandhiji, the 'why and wherefore' of the processes in which they are engaged are fully discussed and brought out, manual and skilled work would become a powerful ally in general or liberal education. There is, of course, the danger that some short-sighted teachers may fail to strike the right balance between the practical

and cultural objectives of their work, but can there ever be a fool-proof educational scheme, which unintelligent teachers cannot defeat? If the inner meaning of the scheme is rightly understood, there is nothing in it which is repugnant to the healthy, all-round development of children. I say so not on *a priori* grounds. I have seen a large number of Basic schools at work, and the evidence they have provided is conclusive.

But Gandhiji is not primarily interested in the problems of methods and curricula. To him—as to every great educationist (in the wider sense of the word)—the most important question is: what should be the basic ideology to inspire educational effort? It is here that we find the identity of ideals and purposes between his general and educational philosophy. If we examine Gandhiji's speeches and writings carefully, we shall find certain basic ideas running through them consistently. He envisages a social order in which every individual would be a productive member, proud of the characteristic contribution which he or she can make to the common good through co-operative endeavour. He visualizes a conception of culture, which would reject the traditional dualism between learning and doing, between knowledge and action. He seeks to bridge the gulf, which the existing system has created between the educated and the uneducated classes, making the culture of the former superficial and cut off from its natural roots in the soil, and leaving the latter in ignorance and superstition. He aims at exalting co-operation above competition, service above exploitation, non-violence above violence. Above all, his educational scheme—as it has finally emerged from the committee—is inspired by the hope that, by enabling all children to learn co-operatively through craft work thus sharing the life and labour of the masses, it will not only release their productive powers for the service of the common good, but deepen their sense of humanity and kinship with their fellowmen all over the world.

What practical success has the scheme so far achieved? Education is naturally a plant of slow growth, and educational changes can come about only very gradually. This scheme, however, has met

already with an unexpected measure of success. It has created a ferment of thought and hearing, searching in educational circles and directly or indirectly, influencing the attempts at educational reconstruction in different provinces and states. There is no part of India where Basic schools have not been established, either experimentally or on a large scale, with the object of providing a demonstration of their possibilities. The general principles underlying the scheme have been accepted by the Central Advisory Board of Education of the Government of India and its recent report definitely contemplates that the education of the masses should be organized on Basic lines.

This is no small success for a scheme which originated only a few years ago from politically suspected source, and which was looked upon by highly-placed educational officials and administrators as yet another 'fad' of Gandhiji's—interesting, but entirely impracticable! Wherever Basic schools have been properly run, they have triumphantly vindicated the soundness of their underlying principles. Over and over again I have found—when inspecting the Basic schools in the Kashmir State—that the children in them are mentally more alert, more happy and more co-operative than children in corresponding primary schools. And what greater ambition can a teacher have than making the life of the children rich and joyous and drawing out their latent powers in an atmosphere of happiness and freedom? It is true that many people have honest differences of opinion, either with certain aspects of the ideological background of the scheme or with some of its details. But there are many who have opposed it either for entirely extraneous reasons or because they have failed to study and understand it. I feel convinced that when political controversy has died down and educational problems are studied calmly and dispassionately, the scheme of Basic National Education will stand out as a bright landmark in the history of Indian education and Gandhiji's name will be honoured not only as that of a great statesman and social prophet but also as that of a great educational reformer.

Notes on some Modern Techniques in Teaching and Psychiatry

Martin James, M.R.C.P.

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THE central problem for both the teacher and the psychiatrist is that of promoting understanding. Increasingly, both have come to distrust the lecture for its purpose and have experimented with alternative methods, because both have recognized that lectures tend to produce a resistance to learning instead of the receptivity which one looks for.

Learning and Understanding

Education has developed techniques of its own to deal with this resistance, using such devices as the project method. Psychiatry, too, has been feeling its way towards new methods. Lectures, exhortations and menaces *have* their effect, and have been used in both disciplines; but they have unfortunate side effects: resentment, pathology and, perhaps, worse still, the obedient pupil who knows the subject without understanding it. Long and expensive education does not necessarily produce understanding or emotional maturity. In the selection of recruits for training as officers in the army a candidate, say a boy of 18 fresh from school, may often have passed the necessary examinations and be intellectually fit for officer status, but at interview he may prove to be a complete baby. It is not an exaggeration to say that much of the work which comes to psychiatrists is the result of knowledge without wisdom and age without maturity. One of the head army psychiatrists was quoted as saying that the misfits in the army are the 'never' people and the well-trained people; for this state of affairs, the lecture-approach in education must take its share of the blame.

Who Has Understood?

All self-critical teachers (and I include the psychiatrists) suffer from a doubt as to whether they have carried their class with them during the period of instruction, whether the lesson has gone over and been understood, or whether it has missed its mark. Only too frequently an uncritical teacher may be satisfied with the instruc-

tion he has given, feeling that because he has understood what he said, his class must have done so, too; for this reason I think also that a good many so-called psychiatric cures take place chiefly in the physician's mind. We should increasingly examine our technique along lines that have been used in industry; if a firm conducts an advertising campaign it does a follow up ('Consumer-research') to see, by sampling its audience, just how much of what has been put out has found its mark. There have been similar researches in education. Fleming, in her book *The Social Psychology of Education*, quotes Wickman's Paper: 'Children's behaviour and teachers' attitudes—', in which he points out how different teachers may have different opinions about the same class, from which he concludes that the observations made by teachers tell us more about the teachers themselves than about their classes. Such studies as 'An Examination of Examinations' reach similar conclusions.

Reaction from an Authoritarian Approach

Historically speaking, psychiatry has travelled the same road as teaching. While they were dealing with certifiably mad patients requiring isolation or forcible restraint, psychiatrists understandably developed an attitude which may be described as authoritarian. 'Madmen' and children alike used to be quelled by force. Even to-day psychiatrists manage their patients by such methods of treatment as electric convulsions, insulin coma, leucotomy operations on the brain, and enforced sleep. But there has been a widespread 'democratic' reaction in psychiatry, no less than in schools. Mental hospitals increasingly stress the importance of the individual even where his social value is partially limited by delusions or other misinterpretation. An effort is made to relate him to the ordinary world and to prevent the deterioration which accompanies complete segregation. There is a similar trend in handling the

blind and disabled, who are now recognized as people, not merely as liabilities to the state, and education has similarly changed in its attitude to handicapped children.

Recent Emphasis on Personal Responsibility

The new approach to psychiatry, away from arbitrary authoritarian attitudes and towards considering the individual, was made primarily by Freud when he introduced his technique of free association. In this form of treatment, used in psychoanalysis, the patient sets the pace, chooses the topic and the way in which it is handled. He has only himself to blame if he gets out of his depth. The treatment is the patient's responsibility, the psychiatrist is a technical guide and it is the patient's business to discover how to use him. This is an essentially democratic method (to continue the political analogy) in that it emphasises the rights of the patient to whatever form of thinking he has, and helps him to deal with the problems to which it gives rise. This attitude has very much affected the individual psychiatric interview technique and has been used by Schilder and Foulkes with psychotherapeutic groups of eight or ten patients. They used this same analytic technique in preference to the lecture technique, and made the patient responsible exactly as in the psychoanalytic individual interview.

It seems to me that this group-psychotherapy has a strong analogy with the project method of education proper, where the topic and its handling are the responsibility of the class, who follow their centre of interest where its development leads. The teacher has an advisory, watching rôle, and the mode is one of learning by the class rather than teaching by the teacher.

This approach, insofar as it emphasizes the responsibility of the pupil, serves the true aim of education in helping to produce a mature adult, independent, sure of what he wants, and able to co-operate with others. This is in contrast to a lecture-handled group,

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who may come only to know what the lecturer wants without discovering individually what each wants for himself.

Repercussions in Social Life

This change from an authoritarian approach is not confined to any small field; it is observable in every part of social life. The need to think for oneself has found constitutional expression, to quote a few examples, in factory production-committees, committees to run hostels, self-governing youth clubs and discussion groups in the National Fire Service and elsewhere. The B.B.C. has assisted by enlisting amateur talent as in 'Workers' Playtime' and with series of the type 'To Start you Talking' and 'Family Relationships'; and of course, there is always the Brains Trust. All manner of organizations are stimulating the public to think, and it is noteworthy that these institutions have come to life with the reawakening of the nation after the apathy which ended in Dunkirk. Service institutions have shared in this change and become honestly more democratic; army education, which once used the grimmest form of lecture instruction, has developed A.B.C.A. with the published aim of encouraging an active interest and concern for current affairs. A.B.C.A.¹ stands for the opposite of the old army gag, 'You are not paid to think.' Now even privates are paid to think. Such is the background of the new techniques of activation which have been the subject of experiment during the war.

Development of the New Techniques

'The Living Newspaper', the first of these new techniques that I am going to describe, began 25 years ago in Vienna. It is a technique of spontaneity invented by Moreno, who organized the enacting of items of news by amateurs. The items were selected and dramatized by the actors on the spot and the method served to actualize significant events. It was used in

service units unofficially before the army established the A.B.C.A. players. The A.B.C.A. players are a travelling team who enact for soldier audiences scenes of topical interest. For example, they actualize the Atlantic Charter by enacting a scene of the meeting between Roosevelt and Churchill.

In this more elaborate type of production the use of stage devices and spot lights heightens the effect. But sometimes a minimum of stage props are used, as in a performance before V.J. Day where they demonstrated the attitudes of the Japanese soldier by scenes from his life, after the manner of the B.B.C. done in short sketches. A particular man was followed through various experiences—going to school, leaving his mother for the army, etc.

Psychodrama for Patients and Pupils

Psychodrama, a variation of the living newspaper, was developed by Moreno to handle the problems of mentally disordered people—to present to them the conflicts which have led to their upset. It is a means of activating these conflicts and working them out again with the aid of the therapist, for example by re-enacting a crucial quarrel which the patient has had with his wife. Moreno himself used trained staff from the hospital as actors, but the patient may actually get the original disputants to join in the re-enaction, in which case all parties naturally re-live their experiences and can formulate them anew and re-interpret them.

Co-workers of Moreno have adapted this technique for teaching. In a paper 'Psychodrama for the Schools' by Nahum Shoebe, an example is given of a 15-year-old girl who came to school upset because her father had forbidden her to wear lipstick. The teacher invited the girl to re-enact the scene, other pupils in the class took the parts of father and mother, and the scene was gone over from many different points of view, first as it actually happened, and then as with variations as it ought to have happened in the view of various actors and members of the class: father should have said this . . . mother should have taken her daughter's part . . . mother should not have taken her daughter's part . . . representatives of all styles of opinion in the class made their

voices heard through the figures of this conflict.

An example of a use of this method was reported from America by a psychiatrist, Helen Ross. She was at an open-air holiday camp of a school when one of the huts was struck by lightning. Nobody was hurt, but most people were too tense or excited to sleep. So that same evening she organized the equivalent of a living-newspaper-enaction of the scene. Many of the girls found parts and acting with great gusto found relief of tension. It is significant that the scene which attracted most attention, and was repeated many times at the request of the children, was the head teacher running out of her hut to see if anybody was hurt, without any shoes and with her hair down.

To mention only a few of the implications of such a technique: Although used by a teacher, it is psychotherapy in that it enables the girl to deal with her problem, but it is also education in that it shows that even teachers are human and can understand that grown-ups have motives and illogical feelings like everybody else, and because it helps to explore the possibilities of behaviour. It strikingly enhances the sympathies and breaks down the barriers between members of the learning-group.

Naturally there are precautions necessary in using this technique, but any teacher can handle it who has a sense of proportion and will watch to avoid undue heightening of tension. It is important to allow time enough after each enaction for the disturbances to work themselves out, and for this the teacher must make herself accessible, be a good listener and encourage ventilation and discussion.

Bender and Woltmann have described the use of puppets to arouse interest about situations of special significance to children; they used set plays, but puppets may equally be adapted to a less stylized use for illustrating a contemporary situation—the teacher and a naughty class, or the child and the frightening teacher. With puppets, the degree of actuality and immediacy of the drama is comparable with the other methods described. As with the other techniques, they actualize and present so vividly that they need tactful handling and discrete observation lest they

¹ The Bureau of Current Affairs (Carnegie House, 117 Piccadilly, London, W.1) has been created to carry on part of the business which A.B.C.A. has been conducting in the British Army since 1941. Its intension is to provide a wider public with those facilities for group-discussion which A.B.C.A. has been producing for the troops. The Director is Mr. W. E. Williams, and Mr. A. K. C. Ottaway, a member of the N.E.F., has been appointed a Travelling Adviser. (See the *Journal of Education*—'The equal to A.B.C.A.'—February, 1946.)

overtax the anxious child. Enaction of the kind described above recalls Schopenhauer's observation that: 'Not to go to the theatre is like making one's toilet without a mirror.'

To return again to the problem of knowledge and wisdom—this is a daily problem to the psychiatrist, who constantly has to make conscious what the patient already knows. Gnr. Smith vomited repeatedly and insisted that it was beyond his control and not precipitated by any contemporary event. On enquiry, it proved that the first time he had vomited had been when he was in battle and his life-long friend was killed near him in horrible circumstances. ('I knew him so well, he might have been my twin'.) Smith knew this but did not recognize that there was a connection between his vomiting at the time and his disgust and horror. However, since any topic touching on his friend and his death tended to cause nausea or vomiting, it was simple to enact a scene sufficiently near to the original to provoke vomiting and thus enable him to discern the connection for himself. It is a technique by which the connection between a piece of knowledge and its use for the pupil personally can be made evident. Smith had always known that people vomit from disgust, but he had not seen it in relation to himself. Enaction proved to him that his vomiting arose from situations where he became disgusted and more particularly in situations where this individual disgusting memory was recalled.

Group Therapy

This brings me back to group therapy which employs a technique of actuality without the intervention of stage props. The eight to ten patients who meet regularly, communicate their spontaneous responses to whatever is the centre of interest they have chosen. The inter-play of interest and feeling can be very great, almost any of the causes of maladjustment will be brought up and they are brought up as practical, immediate problems requiring solution here and now. This is an important advance in technique. Teachers have previously gone from the general to the particular, for example, from condensation of moisture to why it is raining in the home-town on that

particular day. Group therapy uses the opposite technique; it moves from the particular rain in the town at a particular time of a given day, to the general problem of condensation and its physical laws.

I will give some examples from a recent group. Ward believed that his diffidence, loss of confidence and stammer arose from the fact that his father had been put in a mental hospital when Ward was two years old, and in effect that anyone with such a secret must of necessity be shy and stammer. He came to a group and was, it happened, confronted by Venner, who spoke openly about his mother's behaviour and hallucinations prior to her certification when he was 12. Venner spoke sincerely and with intense feeling, and this had a shattering effect on Ward, for he had made a very different response to the identical problem. It is important to realize the therapeutic effect of this spontaneity. As a matter of practical fact, Ward could not believe other than that Venner was speaking from his heart and he could see for himself that Venner's reaction was healthier than his own. Ward's attitude to his problem and his relations with others was enormously helped by Venner's attitude. He saw that after all one can hold one's head up even if one has a parent who has been certified, and he proceeded to ventilate many of his fears of insanity, for himself and for his children, and obtained great relief.

To give another example from the same group: Evans said that he felt too exposed after a number of sessions in which he had been under discussion and that he would not come any more. Low, who had been the immediate cause of Evans' outburst, broke the silence which followed it by saying that he felt sorry for the therapist in his failure. A discussion followed on whether the therapist had failed or not. Low was very surprised by the therapist's attitude—he volunteered that if he were in the therapist's position he would be impossibly uncomfortable, and he examined at length how the therapist was able to endure a situation where he was criticized. He had been squarely faced with the idea that one can fail and retain one's self-respect, and this happened not as a general problem, but as an actual and spontaneous problem.

It is for each man to draw his own general conclusions. Members of the group feel themselves in a real life situation. It is rather like the participation that takes place in watching a film or play, but in a group the immediacy is greater, there is nothing hypothetical, the stress on the participant is more actual and direct. In group therapy of this kind, even the apparently passive passenger has to share in the common lot of mankind as it is unfolded in his presence.

Applications of Group Methods to Teaching

But the group situation forces the leader to face for himself, candidly and spontaneously, any problem which arises. It is right to emphasize that this makes a considerable demand on the leader, for running a group of this kind early shows one how frequently one retires to prepared positions, hiding behind a cliché. It is a method which fetches the authority figure off its pedestal, forces the common touch. This is not to be regretted but it is a strain, and teachers, like pupils, do not always like being taught even if it is for their own good. I think that they are as a profession more aware than psychiatrists that they are liable to become high and mighty—authoritative pedants, and the analytic approach as we have emphasized above, diminishes this risk and provides a corrective if the leader is prepared to accept it. Naturally, methods have to be modified according to the temperament and abilities of the leader.

The precautions necessary with group discussion of this type are, first of all, tact and a willingness to feel one's way. It is important to remain honest, and, above all, to find out the spirit in which any problem is posed. It is very easy indeed to read into a question what properly belongs to oneself and not to the questioner. But provided one understands the potency of these dramatizations there is no reason why they should not be used by teachers, for, of course, they are not really new—except, perhaps, to psychiatry. They have their roots in the Socratic method and in catharsis by drama, which are very ancient inventions. The need now is to get experience with them and develop the ideas they contain. This is a job for teachers and psychiatrists in a common interest.

What Do We Mean by a Normal Child?

D. W. Winnicott, F.R.C.P.

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WE often talk about difficult children, and it is easy enough to describe their difficulties; but it is much harder to describe a normal child. We know well enough what we mean by normal when we are speaking of the body. We mean that the child's development is somewhere about average considering his age, and that he has no physical disease. We know, too, what we mean by a normal intellect. But a child with a healthy body and a normal intellect can still be very far from normal if we look at his whole personality. We shall have to go deeper into the matter.

We could think in terms of behaviour, comparing a child with other children of the same age, but we would hesitate before labelling children abnormal because of their behaviour since there are such wide variations in the normal; a child cries when he is hungry, and the question is what's his age? It's not abnormal to cry when you are hungry at a year old. A child takes a penny out of his mother's bag. Again, how old is he? Most children of two would do this sometimes. Two children each act as if they were expecting to be hit, but whereas in one case there is no foundation for the fear, in the other, the child is always being hit at home. A child is still feeding from the breast until three years old. This is very unusual in England, but in some parts of the world it is perfectly normal. In fact, comparing the behaviour of one child with another does not take us where we want to go.

What we want to know is whether a child's personality is building up normally and whether his character is strengthening in a healthy way. However clever he may be, he will not get far if his personality is not maturing, or if his emotional development has got hung up at some spot, so that he has to act all his life, in certain circumstances, as if he were still an infant or a little child. For instance, we say that someone is acting like a child if whenever he cannot get his own way he changes into a nasty person or has a heart attack.

I will try to say something positive about normal development.

But first let us agree that infant feelings are tremendously powerful. It is essential to look at the child as a human being who starts off with all the intense feelings of human beings, though his relation to the world is only beginning. People adopt all sorts of devices to try to recapture the valuable intense feelings that belong to their own early childhood.

On this assumption we think of early childhood as a gradual process of building up belief. Belief in people and things is built up little by little through innumerable good experiences. These are weighed against the bad experiences, bad being the word we use when anger and hate turn up, as they inevitably do. Every human being has to build up his own belief and has to get to know his own instinctive urges and has to find personal methods of living with his impulses in the particular kind of world into which he finds he is born, and it is not easy. In fact, the main thing that has to be pointed out to people about infants and children is that even if life has all sorts of good things about it it is not easy and there is no such thing as life without tears.

This fact—that life is inherently difficult for everyone, and that no infant or child can avoid showing evidence of its difficulty, means, as I have said, that there will be symptoms, any one of which under certain conditions would be a symptom of illness. Even the most kindly, understanding background of home-life cannot alter the fact that ordinary human development is hard.

So we are driven to the idea that there are two meanings to the word normal, one of which is useful to the psychologist, who has to have a standard and has to call everything abnormal that is imperfect, and the other that ordinary doctors, parents and teachers can use to describe a child who, in the circumstances in which he is placed, is liable to grow up into a satisfactory member of society.

For instance, I know a baby boy who was born prematurely. Doctors would say this was abnormal. He would not feed for ten days, so his mother had to express

milk and give it in a bottle. This is normal for a premature child and abnormal for a full-term child. From the day when he ought to have been born he took the breast, although slowly, only at his own rate. From the beginning he made tremendous demands on his mother, who found she could only succeed by following him, letting him decide when to start and when to leave off. Throughout infancy he screamed at every new thing, and the only way to get him to use a new cup or a new bath or a cot was to introduce him to it and then to wait till he turned to it. The degree to which he needed his own way indicated anxiety to a psychologist but, with this mother, who was willing to follow him, we can still call the child normal. As a further evidence of anxiety, the child developed very intense screaming attacks, in which he got beyond being consoled and the only thing to do was to leave him in his cot and wait nearby till he recovered. In the attacks he did not know his mother, so she could not be of any use to him until he started to recover, when she became once more a good mother to him. The child was sent for special investigation by a psychologist, but while the mother was waiting for an appointment she found that the child and she together were becoming able to understand each other without help. The psychologist left them to it. He could see abnormality in the child and in the mother, but he preferred to call them normal and to let them have the valuable experience of recovering from a difficult situation by means of their own natural resources.

For my own part I use the following description of a normal child. A normal child can and does employ every device that nature has provided for avoiding too painful feelings, and for dealing with pain that cannot be avoided.

Take bed-wetting, a common enough symptom which almost everyone has to deal with who has to deal with children. If by bed-wetting a child is making effective protest against strict management, sticking up for his own right, so to speak, then the symptom is not

an illness; rather it is a sign that the child still hopes to keep his own individuality. In the vast majority of cases, bed-wetting is doing its job, and given time and with ordinary good management the child will become able to leave off the symptom and adopt some other method of asserting his own individuality.

Or take the refusal of food—another common symptom. It is absolutely normal for a child to refuse food. I assume that the food you offer is good. The point really is that a child cannot always *feel* the food to be good. A child cannot always *feel* that he deserves good food. Given time and calm management the child will eventually find out what he will call good and what he will call bad; in other words, he will develop likes and dislikes, like the rest of us.

It is these devices that are normally employed by our children that we call symptoms, and we say that a normal child is able to have any kind of symptom in appropriate circumstances, but with an ill child it is not the symptoms that are the trouble, it is the fact that the symptoms are not doing their job, and are as much a nuisance to the child as to the mother.

So although bed-wetting and refusal of food and all sorts of other symptoms can be serious indications for treatment, they need not indicate a need for treatment, and, in fact, children who can surely be called normal can be shown to have such symptoms, simply because life is difficult, inherently difficult for every human being from the very beginning.

What are the difficulties? First, there is the fundamental clash between the two kinds of reality, that of the external world which can be shared by everyone, and that of each child's personal inner world of feelings, ideas, imagination. From birth each baby is constantly being introduced to the fact of the external world, and the early feeding experiences become the main place where ideas are compared with facts, where what is wanted, expected, imagined is weighed against what is already there, what is dependent for its existence on the will and wish of another person, what is capable of being known but not controlled by magic. Throughout life there must always be distress in connection

with this essential dilemma. Even the best external reality is disappointing because it is not also imaginary and under magical control. One of the chief tasks before those who care for a little child is to give help in the painful transition from illusion to disillusion by simplifying as far as possible the problem immediately in front of the child at any one moment. Much of the screaming and the temper-tantrums of infancy range round this tug-of-war between inner and outer reality and must be reckoned normal.

A special part of this particular process of disillusionment is the child's discovery that if he loves to act on impulse, if he can enjoy and value spontaneity, so can all of us, and if he is to grow up and join with the others of a group a great deal of the joy that belongs to spontaneity has to be given up. Yet, to give it up he must first find it. All kinds of clashes and protests are to be expected normally in connection with such painful learning.

Then there is the awful discovery the infant soon makes that when he is excited he has very destructive thoughts. When he is feeding, he is liable to feel that he wants to destroy everything that is good, the food and the person who has the food to give him. This is very frightening, because he may be very fond of the person he keeps on feeling he is destroying. And besides, he does not want to feel that

there will be no more if he gets hungry again. He would like to eat his cake and have it. So what is he to do? Sometimes he will just stop being eager about food, thereby gaining peace of mind but losing something valuable, because if he cannot be eager he cannot experience full satisfaction. So here we have a symptom—inhibition of greed—which we must expect to some extent in children whom we shall call normal. If, when trying all sorts of dodges to get round the symptom a mother knows what all the fuss is about, she will not be so liable to get into a panic, and will be able to play for time, always a good thing in child care. It is wonderful what the human infant and child can manage in the end if some one person minds him calmly and consistently.

All this only concerns the relation between the infant and his mother. Only too soon, added to all his other troubles, are those that belong to the child's recognition that there is also father to be reckoned with. A lot of the symptoms you note in your child have to do with the complications that arise naturally out of this fact and its wider implications.

Yet in wartime we know only too well how much the child loses whose father is away and who has his mother very much to himself. It is obviously better that all sorts of symptoms should appear as a

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direct result of a child's jealousy of his father, or his mixed feelings towards a new child, than that the child should have gone straight ahead without having to cope with these hard facts of external reality.

And lastly, for I cannot mention everything, the child soon begins to create inside himself his own world in which battles are lost and won, a world in which he manages by magic. When he draws pictures you will see something of this inner world of his, which must be taken seriously. As he believes his inner world is located in his own body you must expect his body to be involved. For instance, all sorts of body pains and bodily upsets will accompany the wars in his inner world. And in his attempt to control he will make magic

gestures or dance round like one possessed and I do not want you to think when you have to deal with these mad things in your own child that he is ill. You must expect a child to become possessed by all kinds of real and imaginary people and by animals and things. I knew a boy who thought he was an electric carpet sweeper and was always to be seen backing into the wall, plugging himself in, and then buzzing round the room. And do not be surprised if you learn from your child about imaginary playmates who are entirely real to the child, and for the time being necessarily separated from his personality for a good reason.

Instead of going on trying to explain why life is normally difficult I will end with a friendly hint.

Put a lot of store on a child's ability to play. If a child is playing there is room for a symptom or two, and if he is able to enjoy play both on his own and with other children he is not very seriously in trouble. If in his play he can employ a rich imagination and also join with pleasure in games that depend on information derived from external reality, then you can be fairly happy about him even if he is losing his temper, wetting his bed, stammering or repeatedly suffering from bilious attacks or depression. His playing shows that he is capable, given reasonably good and stable surroundings, of developing his own personal way of life, and eventually winning the title—whole human being.

Education for Personality-in-Community¹

Olaf Stapledon

Author of 'Saints and Revolutionaries' (Heinemann)
'Beyond the 'Isms' (Secker and Warburg), etc., etc.

HITLER and his followers have done two good things. They have made us realize the power of education, at least its power to evoke certain strong responses; and they have forced us to re-discover that certain values are sacred.

The Nazis very strikingly moulded the minds of the young. No doubt it is easier to educate for primitive herd-action than for personality. Moreover, they could not have succeeded as well as they did, had not the whole social and political condition of Germany during the inter-war period favoured the triumph of some such ideology as theirs. Education has a poor chance if it is in conflict with the prevailing temper of the social environment.

In Britain, education has preached the Christian ethic, but has been largely ineffective because the temper of the social environment has not been Christian but commercial. The young have been torn by a conflict between the precepts taught at school and the practice of their elders in the great world.

To-day our mental climate is steadily changing. Little by little, circumstances are forcing us to outgrow the ideals of the old pseudo-liberal, pseudo-democratic, pseudo-Christian commercialism. What is to occupy the void?

The Nazis have unintentionally shown us not only education's power but also its true aim. By violating in a peculiarly flagrant manner the values that we ourselves had constantly though furtively violated, and that we were, indeed, ceasing to regard as sacred, the Nazis have forced us to feel once more that in some sense those values really are sacred; have forced us also to try to form a clearer view of them, and to live a little more in accordance with them. To help the young in this orientation of the personality is the teacher's main task.

No doubt, teachers must also be concerned with equipping the young with the practical skills needed for playing a useful part in the life of society, and for personal success in the individualistic 'battle of life'. In our commercial age, in which he who cannot 'down' his neighbour is

'downed' himself, this vocational training will seem to many the only aim that matters. It will be regarded as 'practical', and the other as 'sheer idealism'. But always, and above all in our day, the truly practical aim is to help the young to find their bearings in life. Both from the individual's point of view and from society's, the most urgent task is to ensure that boys and girls shall know and feel the things that matter fundamentally. For without something of that vision, the individual's life is desolate, even if it is lived in perfect physical conditions. And society, without that vision, must remain for ever merely a glorified pack or herd, and its form must grow nearer and nearer to the totalitarian ant-state.

Every teacher who sees the need to foster the values which are education's main concern is faced with two problems. First, he must himself try to form a clear and adult view of the over-riding truth that has to be infused into all his teaching. Second, he must distinguish between that part of the truth which is significant for the

¹ Dr. Stapledon says: 'One of the most urgent problems of our day is to help all human beings to outgrow nationalism and feel for mankind as a whole.' In this article he states the terms in which this problem can, to his mind, be solved. In the one that follows it, Elizabeth Bedford describes how she is trying to solve it with a class of six-year-olds.

Many solutions will be attempted, some by UNESCO, some by private organizations and individuals. Much will, no doubt, be done to promote international exchanges of all sorts—correspondence, school visits, staff exchanges, the exchange of films, books and visual aids, and so on. In so far as they are effective, it will be because they enable us to discover the person within the foreigner, the universal kinship behind all particular differences.

'How can a man learn to know himself? By reflection, never—only by action. In the measure that thou seekest to do thy duty shalt thou know what is in thee. But what is thy duty? The demand of the hour'. (Goethe). Since our most binding duty now is to build a co-operative, peaceful world, several articles suggesting the appropriate action to be taken for this building may be useful. We are feeling our way and would be very glad of the co-operation of our readers. We hope they will watch the series and tell us in time whether they think we are moving in the right direction. The next article will probably be by Professor K. G. Saiyidain.

young mind, and that part which at first lies beyond its range; and he must call upon all his technical skill as a teacher to help the particular boy or girl, man or woman, to see the vision progressively more clearly, feel it more deeply, and accept it as a life-time's guiding star.

I SHALL now offer as a basis for discussion an outline of my own conviction about social values; or rather about religious experience, for that is the root of the matter.

I distinguish in myself many degrees of mental 'awakeness', ranging from full sleep, through all kinds of somnolence and sluggishness, to my highest level of alert perception and thought, and of precise feeling and integrated action. I cannot but believe that in my more lucid states I am more truly, penetratingly and comprehensively aware of the objective world than in my more somnolent states. This I not only *see* to be so in my awake state itself, but also I at least *believe* it even in my somnolent states. In particular, when I am relatively awake, I seem to be more accurately aware of other persons and of myself as a person among others. In fact, in my awake state things that at other times are obscure or meaningless come clear and significant. When I am without that clarity of vision and integrity of action, the true vision is still vaguely present in my memory, and may still influence my behaviour, but only indirectly, and less powerfully.

Now in my most awake state I have a vivid sense of what, for lack of a better word, I call the 'spirit'; and it is self-evident to me that my proper concern is to live in the way that my vision of the spirit dictates. Of course, all sorts of irrelevant and trivial motives may seduce me; but so long as I remain fully 'awake', they have little appeal for me. When my 'awakeness' is already somewhat dimmed, I may dally with them, but I make a strong effort to resist them. When I am merely 'somnolent', and easily seduced, such power of resistance as I have springs from memory of the past vision, or from habits formed under its influence.

WHAT do I mean by 'the spirit'? Why must I use this equivocal, emotive and question-begging word? Would it not be better to say that in my 'awake' state I feel

that a certain way of behaving is deeply satisfying to me, or perhaps that it is beneficial to society in the long run? No! Such descriptions, though true so far as they go, leave out something which is essential to the actual experience. The whole point is that I recognize this mysterious thing, the spirit, as good in itself, as what I am for, and what mankind is for.

Plausible explanations of this kind of experience can, of course, be given in terms of psycho-analysis, or other theories of social conditioning. For instance, my feeling of the intrinsic rightness of a certain way of behaving may be regarded as an expression in my adult consciousness of infantile experience long ago forgotten. My respect for morality was, no doubt, inculcated in me by punishment and reward, and by the fact that it was associated with parents who were at once powerful and beneficent. Therefore, according to many who are over impressed by the alleged philosophical implications of psycho-analysis, the thing that I am rashly calling the spirit is but an attenuated and sophisticated image of the parents who administered pain and pleasure, or of the ideal of conduct set for me by those powerful and revered adults. Thus, in this view, the whole matter turns out to be merely an affair of the conditioning of the primitive responses to pleasure and pain.

Such explanations appear to me at once extremely important as

METHUEN

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A volume of the *Contributions to Modern Education* series edited by Dr. Susan Isaacs. It describes the year's activities of a group of dull and backward boys in the Junior Department of a city elementary school, showing how the many problems involved in the teaching of these children were successfully attacked by the application of modern methods.

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accounts of the way in which the child gains his first glimpse of the spirit, and yet entirely beside the mark if they purport to reduce the will for the spirit simply to primitive pleasure-seeking and pain-avoidance. The truth seems rather that through an ambivalent relation with the mother (or other adult) the child begins to be aware of 'I' and 'you'; and also of 'we', a community of two individuals knit by love, though warped by the clash of self-interests.¹ This earliest experience of community, is the child's first vague apprehension of the spirit. It discovers the spirit to be something at once hostile to the self-regarding individuality and yet supremely self-fulfilling to a new self that has been created by that vision of 'I' and 'you' in a common 'we'. Throughout his life, unless his growing personality is warped by crippling circumstances, he may advance step by step from this infantile experience to subtler, more comprehensive, more mature perceptions of the spirit.

At the beginning of his spiritual growth and at every subsequent stage what happens is not simply the forming of new kinds of self-regarding habits through the conditioning of his primitive impulses. The whole point is that at every stage something *other* than the established self breaks in and takes precarious possession, in spite of the fact that from the point of view

¹ This important psychological truth has been driven home by Ian Suttie in *The Origins of Love and Hate*, and by D. S. Harding in *The Impulse to Dominate*.

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of the narrower self, the intruder is irrelevant and alien. And at every stage this alien intruder presents itself as a new vision of new values, alien to the values of the ordinary mundane self-regarding self, but somehow claiming self-oblivious worship. True, these new values promise a deeper self-fulfilment; but it is for themselves, and not for the satisfaction they will afford, that they are worshipped. And 'worshipped' is, indeed, the right word. The individual bows in glad self-surrender, and welcomes the divine intruder.

Divine? One philosophical point must be made here. By the word 'spirit' I do not imply a substance, in the philosophical sense, a thing, or entity, having attributes. I do not claim that in my most awake state I am confronted by any such thing. Certainly no 'spiritual substance', no personal God, faces me. By the spirit I mean simply a form of behaviour, an ideal form implied in our imperfect actual form of behaviour, and, indeed, in the behaviour of any personal beings anywhere in the universe. This ideal form of behaviour is presented to me not simply as a figment of my own mind but as something at once within me and beyond me. It is in me, insofar as I do recognize it as an ideal, and try to be true to it in action. In some sense it is my 'true' self. But equally it is beyond me, in that it is alien to my self-regard, and that it confronts me as an ideal necessarily valid for all self-aware and other-aware

beings throughout the universe. In fact, the spirit is in some ways, but not all, very like the Platonic 'form of the Good'. We discover it (I should say) by observing the actual behaviour of ourselves and others; yet it is more than our actual behaviour. It is an ideal pattern, or ideal attitude or temper. We can apprehend it only in our most awake state; and in that state we cannot but (unless we have been perverted) will to actualize it so far as possible in our own behaviour and in all human society.

Whether there is also, in any legitimate sense, a divine person in whom the spirit is perfectly manifested, I do not know. Intellectual integrity, which is itself involved in the life of the spirit, forbids me to believe propositions for which I cannot find any sure evidence. To this extent, then, I reject theism, and am strictly agnostic. I am content to say that the question whether there is a God or not is almost certainly one of those questions which are wrongly conceived, and are, therefore, unanswerable.

There is, however, one important aspect of my central experience which might be taken to imply theism. In my awakened state something other than myself, other than the little ephemeral self-tender individual, does seem to confront me and take possession of me. This it does simply by manifesting itself to me. I am possessed by it simply through the power of the vision which it affords me. Seeing

it, I cannot but adore; and I accept it as my guiding star. Though I have no evidence that this thing that confronts me is a personal God, it does confront me. It is seen as something other than myself. Theists speak of 'making contact with God', and 'being saved by divine grace'. The Bishop of Chelmsford recently said that our attempt to save ourselves entirely by our own effort, or to create a better world entirely by our own effort, was like trying to lift oneself by pulling at one's own boot-straps. I am no theist, but I see that this is true. The point is that we cannot be 'saved' unless our ordinary, mundane self-interested selves are seized and killed and remade by something *other* than themselves, something which, though it is immanent in them, also transcends them, and is in a way universal. Looking into my own experience as carefully and as honestly as I can, I am forced to conclude that this something presents itself to me not as a divine person but as an ideal form or pattern or temper of experience and behaviour. To live according to this ideal is from the point of view of the ordinary, somnolent, 'realistic' self entirely unattractive, is, indeed, the craziest idealism, is sheer madness. For it promises death to the self-tender ordinary self, and fulfilment to something alien.

If the spirit is an ideal pattern of behaviour, or a way of life, what sort of pattern is it? The most general thing to say of it is that it is life on a higher plane of 'awakeness' than the more somnolent, mundane life. It is life, in fact, on a higher plane of sensitivity, of intelligence, of loving, of creating. To be fully 'awake' is to be as sensitively and intelligently aware as possible of the universe that confronts us and includes us. It is to love whatever in the universe is, in fact, worthy of love. It is to create, in one way or another, further loveliness, in the spheres of art, of intellect, of personal relations, of social collaboration or of religious experience.

THE spheres of the personal and the social are of peculiar importance in the life of the spirit. And it is this aspect of the spirit that should be the main concern of teachers. It is, above all, in personal contact that the spirit occurs. There are two ways in

which we can experience each other, and behave toward each other. One is typical of the sub-human animal; the other, though all too rare among human beings, is distinctively human, or rather personal, and is essentially spiritual. In the subhuman way neither the self nor the other individual is apprehended clearly as a conscious being. The other individual is merely a stimulus to certain more or less automatic responses, such as anger, fear, animal affection, and so on. In the truly human kind of social behaviour there is clear awareness of the other as a person, different from oneself in character, temperament, needs, capacities; and these differences are accepted, nay welcomed.

The truly personal relation occurs most fully in personal love. Therefore love is the best field for studying it. The lovers are different, and each remains at bottom a self-regarding individual; but each to the extent that he or she really does love, transcends his self-regard, and enters into a relation of true community with the other. He accepts the other's needs as his own needs, is mentally enlarged by contact with the other, is concerned for the other's welfare as for his own, and undertakes a common life with the other. Further, if he is at all deeply conscious, he feels that, in some sense, he rises in this relationship to a higher level of 'awakeness'.

In this connexion I should say that no activity is properly spiritual unless it includes some feeling of universal significance in the particular act. In the most conscious forms of artistic experience, intellection, personal love and social action, there is always some sense that 'in this act of mine the universal spirit finds expression, the ideal is actualized.'

At this point, lest I should seem to be idealizing actual love, I must note that every love, no matter how triumphant, includes a factor of hate. The lovers do not cease to be self-tender individuals, and their self-interests are bound sometimes to clash, and even to generate impulses of resentment. But in so far as the love is genuine, the conflict of interest is gladly transcended, and the hate transmuted, by the over-riding blissful consciousness of community. Even so, the conflict remains a real tension within the love.

Again, lest there should be misunderstanding, I must note that, though there is mutual acceptance, and the creation of a common 'we', there is no common 'I'. The two individuals remain distinct centres of consciousness; and in the last resort each must confront the universe alone. The common 'we' is simply the community of distinct selves, mutually involved in a symbiotic relationship.

This exultant consciousness, not merely of 'I' and 'you' but of 'we', is essential to the true spiritual life. Indeed, properly speaking the spirit inheres not in single individuals separately, but in individuals together; in fact in the community of persons. On the one hand, true community is impossible save as the community of mutually aware and mutually respecting persons. But on the other hand, personality itself cannot exist, in any form worthy of the name, save as 'persons-in-community'.

The intense community of lovers is inevitably restricted to the minute society of the lovers themselves. But the experience of love, genuine unpossessive love, should dispose the heart to seek some measure of community with all persons with whom one has any kind of relation, even the most indirect. Only those who have known genuine love can will true community in any of the wider spheres, civic, national or cosmopolitan. Without the experience of love, in one or other of its forms, there can be no understanding of community. Those who have, indeed, known love, and have been at all clearly conscious of its nature, cannot but desire, unless they have been perverted by frustration or vindictive propaganda, that all personal beings may be blessed with the experience of intimate love, and further that they may be united with all others in universal community.

It seems to follow that only in a world in which personal love is both widespread and clearly conscious, and only in a world in which there is neither universal crippling frustration nor powerful and vindictive propaganda, is there any hope of creating a true world-community. Hence the immeasurable importance of assuring to every child and adolescent the experience of unpossessive love; and of helping every child and adolescent to realize

clearly what it is that happens when he loves. It is, of course, also important to 'condition' the young to habits of co-operation and responsibility, and to help them to see that these are demanded even for enlightened self-interest. But this alone is not enough. The only effective mortar for the building of a coherent world-society is a well-thought-out will for comradeship in the common human adventure, which is at bottom the adventure of expressing the spirit ever more richly in all its aspects in the life of our species.

This will for world-community must be religious, in the sense that it must spring from a revived will for the spirit. We must will the fulfilment of mankind not merely because man is *our* biological species but because man is potentially spirit, though merely a very imperfect vessel of the spirit.

This will for genuine community, which is fundamentally a religious will for the spirit, must not be confused with something else, superficially like it but really quite different. The far commoner attitude to the group is a blend of self-assertion and animal gregariousness. Self-regard is enlarged to include the whole group as an extension of the self, and other groups are thought of as rivals of the extended self; and, therefore, they are hated. The group of which one is a member is conceived not as a community of distinct and mutually cherishing persons but as an undifferentiated primitive pack or herd. In dread of one's own individuality, one seeks to lose oneself in the pack. One must conform to the pack's custom, while, perhaps, at the same time trying to dominate the pack as its mouthpiece and leader. This 'herd-feeling' has little to do with true community. It plays a large part in *esprit de corps*, which has been so valued in schools. It is the main source also of aggressive nationalism, and is an important factor in religious sectarianism, and also in snobbish class-feeling, on both sides of the class war. Perhaps it is not wholly unconnected with the will for the spirit, but it is a hideous perversion of it.

I now turn to the second part of my task, namely to discuss the best way of wakening the minds of the young to awareness of the

spirit. I speak with diffidence, since I have had little experience of school-teaching, though many years of adult education, latterly with the Forces.

The first thing to say is that, if the teacher himself really sees and feels the intrinsic excellence of the spirit, his behaviour will inevitably to some extent express the spirit, and afford his pupils experience of it. If the teacher gives concrete evidence not of sentimental affection but of 'man to man' mutual respect and responsibility, and of willing self-abnegation in service of the community, he will be able to waken loyalty to the spirit in all except such personalities as have already been seriously crippled by wrong treatment, for instance, adolescents of the Branch Street type.¹ What the teacher has to do is to put the young into situations in which community and co-operation will be spontaneously desired, and individualistic competition will appear ugly. Since the earliest years are the most important for character-formation, an immense responsibility lies with parents, and with teachers in nursery schools. At the earliest possible age children should be put into situations in which they will themselves discover the difference between the three main types of social behaviour, namely pure self-regard, self-centred herd-feeling, and self-transcendence in genuine love or other forms of community. This difference they can discover only in concrete situations, connected with, for instance, food, toys, games, choral singing, acting and responsibility for care of the group's property.² The process should, of course, continue in later childhood and adolescence. Only in this way can the young personality begin to glimpse the spirit, and form habits of allegiance to it. This is not all. Throughout education a great effort has to be made to avoid the subtle danger of putting the young into situations in which they will find rebellion against the spirit sweet and glorious, saying in their hearts, 'Evil, be thou my good!' This is the inevitable result when the authority promulgating the moral law fails to keep

the confidence or respect of the governed. Then its 'goodness' becomes unattractive, its 'evil' seductive. This disaster is to be avoided only by ensuring that all the main impulses of the personality shall find expression in service of the group. If they fail to do so, their thwarted energy will find outlet in ways antagonistic to the group's conventions.

Though the main educational method is to put the young into situations in which the spirit will emerge into view, there is also a place for precept. Truths obscurely discovered in experience may be clarified, driven home, and fixed in memory. But the effect of precept depends largely on the status of the authority issuing the precept. An adult who is despised or hated, or simply feared, but who formulates sound precepts, may do grave harm by infecting all sound precepts with the antagonism that is felt primarily against himself. Conversely, an adult who has won respect may do harm by lending his authority to ill-considered precepts.

The question of precepts is very important. It is fatal to use language which to the young mind is unintelligible, or repugnant because it is associated with attitudes beyond the range of juvenile experience. The first precepts should emerge naturally from the concrete experience of the young mind itself. Only at a later stage can the language of adult experience be used, to give precision, and to link the child's own experience with the humanistic tradition. This, of course, is a technical problem for teachers, and I shall not venture to say more about it.

One general principle, however, seems worth recording. As I see it, a precept should never be a commandment. It should be a statement summarizing and clarifying discoveries already vaguely made in experience. For instance, an ancient statement very significant for us to-day is, 'Ye are members one of another'. How much elucidation this calls for in terms of the young mind's growing experience! Another valuable statement, complimentary to the first, is, 'Religion is what a man does with his solitariness'. Precepts, if they are to be significant, must never go beyond experience.

For instance, it will not do to say, 'We must love one another *because* God wants us to do so'. All that can be said significantly is, 'See how lovely love is!' We must not say, 'Try to do as God wills, and he will reward you in heaven!' All that we can say (using, of course, language suited to the listener) is in effect, 'See how lovely it is to express the spirit in one's life on earth! When we love the spirit, how little it matters whether as individuals we have eternal life or not!'

One of the most urgent problems of our day is to help all human beings to outgrow nationalism, and feel for mankind as a whole. Here school-teachers have a grave responsibility. Mere lip-service to 'internationalism' is useless when it is put forward by teachers whose personalities lack the spiritual temper from which alone true internationalism, or rather humanism, can spring. And even those who have that temper must fail to capture the imagination of their pupils if all they do is to preach. What is needed is that the pupils should already have had experience of 'you' and 'I' and 'we' in their own lives; and this experience must not have been seriously perverted by herd-feeling. On the international plane herd-feeling inevitably leads to hostility between peoples, while the true will for community inevitably demands an extension of community to cover all peoples. The true sentiment for mankind can be greatly enriched by means of the study of world history, contemporary world affairs, languages, holidays abroad, exchange of pupils, and so on; but only on a basis of the experience of genuine community in personal contacts at home. Even so, all these methods may fail if they cause too great a strain on the growing personality, or if the authority organizing them, or simply preaching world-unity, is one that the pupil does not accept in his heart.

ERRATUM—with apologies to all concerned: February issue, page 48: *For* 'pretentious and not over-original but factually sound' *read* 'not very original, but unpretentious and factually sound'.—ED.

¹ Marie Paneth, *Branch Street* (Allen & Unwin).

² Henry Treece in an editorial in *Transformation* 2 (published by Lindsay Drummond), has described very strikingly some ways in which these activities can be used.

How to judge a schoolbook

No. 1 APPEAL TO THE CHILD

(The first of a series of four articles. Subsequent topics discussed will be : Type arrangement, Grading, Tests and Exercises.)

A CHILD is not the final judge of what is good for him. He may like the wrong sort of book. But it is quite certain that no schoolbook can do its job well if the children do not like it. Active interest and enjoyment on the pupil's part carry him far, whether it be on the early road to reading or along more intricate paths of learning later in his school life.

MR. WILDERSPIN'S CLEW

Mr. Samuel Wilderspin, who in 1832 published an account of his infant school teaching experiences, made an important discovery. He writes : 'I had in fact found the clew. It was now evident that the senses of the children must be engaged. . . .' His discovery was extended by such later pioneers as Froebel, who understood the importance of play, and Montessori, who established that early schooling was best developed through spontaneous activities. For many years now infant teachers have been demanding—and often getting—books that make learning to read an active delight and not a drudgery. They were the first to say, 'I must have that book, *the children* love it.' Teachers in other types of school are following their lead and coming to realise with Mr. Wilderspin the importance of 'engaging the senses' of their pupils. In considering the choice of textbooks, *all aspects* of their appeal to the child should be carefully weighed.

AT FIRST SIGHT

The first appeal of a book is its physical appeal. Those days when textbooks were required to be clothed in drab colours are dead or dying. The cover design is a

vital expression of the content of a book and has great importance in establishing the child's confidence and interest.

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THE LOOK OF THE PAGE

Children, even tiny ones, are greatly influenced by the 'look' of the printed page. So many factors are involved in the final impression given by a printed page that a separate article will deal with the important subject of type. In the meantime, remember that small children like above all else simplicity and absence of fuss, whether it be in pictures or real life. The Old Lob books which form the New Approach to the *Beacon Infant Readers* are an example of the value of extreme simplicity and of its strong appeal for tiny children. Tastes and requirements change as pupils pass up the school, but the printed page, if it is to retain its appeal for them, must keep an open, inviting appearance. Illustrations must remain vivid and

direct in their impact. Children are quick to detect insincerity and will instinctively recognise and appreciate honesty of design in their schoolbooks. See that they are given it.

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A REPRINT YOU SHOULD READ

Some years ago, before the war, the late R. D. Morss, of Ginn and Company Ltd., wrote an article for 'The Monotype Recorder' called *The Neglected Schoolbook*. It was later most excellently reprinted for more general distribution. Some time has passed and the schoolbook is gradually emerging from its neglected state, but teachers who are aware of the importance of choosing the right books for their pupils will find much to interest them in Mr. Morss's article. A small number of copies of the reprint are still available, and the publishers will be glad to send them, without charge, to teachers in order of application. Write to the address given below.

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Building Character for the New World

Elizabeth Bedford

It all began in the early part of the war, during the heavy bombing of Merseyside. I was then one of the staff of an elementary school in the dock area. Our school had been taken over by the Army, so we had moved what small stock we could to the vestry of a nearby church, and were busy teaching the children in small groups in their homes.

They were difficult days, but one thing came out of them for which I shall always be grateful—a new comradeship between parents and teachers as we began to meet one another more often and to understand each other's difficulties. Sometimes our classroom was the 'front parlour', and sometimes the kitchen. It was a hard winter that year and I loved coming into the cheery glow of the fire after the cold, muddy streets. There was always a generous cup of tea half-way through the morning—and biscuits, despite rationing. Many a time, while teaching in the kitchen, I 'kept an eye' on the dinner for Mrs. Jones while she went out shopping. Many a time, too, mother and family have joined the class in the shelter to listen to a story during a day alert. But the children I taught then were obviously feeling the strain of the war and were needing something more than book learning.

It was in this way that I came face to face with the absolute necessity for giving children not just information, but something which would also equip them to cope with life now. The reality of the experience of those blitz days has remained with me and has given all my teaching new significance.

Many teachers must have felt the same problem: how to carry over into the peace-time classroom the convictions of the kitchen and the blitz?

We all know what we want the children to be; men and women of character, sound judgment and initiative, who are whole-hearted and honest in all they do. We have tried various ways. There was the old stern method of hard work and no nonsense. Then there were the new ways of self-expression, free discipline and the

idea that it is good for me to do what I want. Yet looking round at the Juvenile Courts and the number of broken homes in the country, we must admit that we have still far to go.

Back again in the hum-drum routine of registers, milk money, bank money and the unceasing clamour of forty-four voices, I began to look into my own methods of teaching and to make some experiments.

As I watched my teaching, I began to realize that all through the day one mood or another tends to dominate the teacher's mind and affect all that is said and done in school. Do you know the days when 'Anything for a quiet life' is the dominating idea? I am tired and overwhelmed by difficulties. I give the children something to keep them quiet—'Plasticine'—and salve my feebly-protesting conscience by saying, 'Well, it's good for them anyway; it'll strengthen their fingers.' Maybe it will; but of course the real point is that the children benefit from their occupations and lessons only when my attitude is one of honest caring for their welfare. There are other days, of course, when I am 'game for anything'. Life goes with a swing. I put the children's interests first, and they respond accordingly.

Having seen this conflict of ideas going on in my mind, and the unsettling effect of it on the children, I made a decision. From now on I would fight a daily battle against the spirit in me of 'Get-what-I-want-out-of-life'. Also I would try to equip the children to be victorious against the same spirit in themselves, and so lay the foundation of good citizenship.

The children quickly responded to the different atmosphere in the classroom. I was greatly encouraged. I began to plan, for it seemed to me that the children, although they were only six, could start now to build at school and at home the kind of world for which their fathers fought.

Character-building needs method, and a scheme. Good intention is not enough. We need to plan as systematically and intelligently for character-building as we do for teaching reading. I drew up a

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scheme, and worked it out through the existing time-table and syllabus of the school.

The first thing to do was to personalize for the children the moral battle in the world, the fight between good, as the spirit of 'Give', and evil, as the spirit of 'Get'. I needed to describe to the children what an evil tendency feels like. They must recognize it quickly, if they are going to overcome it. We were talking about parties one day, so I told the children how I used to feel at parties. Although I behaved politely, I had an awful feeling of wanting the biggest piece of cake, and could not take my eyes off it. 'Do you know the feeling?' There was a clamour of response from the children; they knew it all right. We decided to call that the 'Get' feeling, or 'Gimme'. 'I say to my mother: Gimme some more pudding', said one little boy. And Joyce added: 'I say to my sister: Gimme my doll; I want it. And then I hit her.' There was a great air of having discovered something important, and we all decided to watch out for 'Gimme'. As time went on the children became quick to recognize this enemy spirit in incidents at school, and they would often tell me how they were fighting against Gimme at home. On one occasion, Andrew spontaneously said: 'We've got two wars to win, haven't we? There's the war against the Germans, and there's the war against Gimme.' He had worked this out for himself, and it showed how the children were beginning to understand democracy's fight as a double one: the fight against the material enemy's attack from without, and the fight against the moral enemy's attack from within.

CHILDREN find dramatization a very satisfactory way of working out what they are thinking and experiencing. One day I said to them: 'I wonder what a Gimme family is like.' 'Let's play it,' said the children. So we quickly decided who should be father, mother, and three children, two boys and a girl. They arranged a small table and chairs in front of the class, set the table for breakfast and sat



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down. When we dramatize anything, the whole class takes part. On this occasion someone said: 'They haven't gone to bed yet.' 'I'll be the alarm-clock,' said a boy at the back. So the alarm-clock went off 'R-r-r-r', with a loud clamour. Not one of the family moved; nothing happened, except delighted chuckles from the class. 'R-r-r-r' went the alarm-clock again. 'Aw, gimme a rest,' groaned father, turning over in bed. 'Gimme a bit longer in bed.' 'There isn't a milkman. Shall I be the milkman?' said John. So he knocked on the blackboard, and called 'Milk'. 'My goodness,' said mother, jumping out of bed, 'there's the milk. Come on, get up at once, you'll all be late.' She dashed to the door with a 'Here, gimme the milk,' snatched it up hurriedly, and put it on the breakfast table. The rest of the family arrived, and noisily seated themselves. 'That's my chair.' 'I want it.' 'Stop quarrelling, you children. Eat your breakfast.' 'Gimme my porridge, then.' 'Gimme some tea quick,' said father, 'I'm late.' 'Now hurry for school.' 'I don't want to go to school, gimme a holiday.'

With much ill-tempered bustle, pushing and nagging, the family got through the day. Tea-time came, with father coming home from work, and the children refusing to go to bed. 'Gimme a bit longer to play,' they whined. 'Gimme my tea, mother,' said father. 'Why aren't you children in bed yet?' 'I don't want to go to bed.' Eventually they got there, but there was no peace. It was 'Gimme a drink of water,' till mother and father went to bed, too.

The class showed their enjoyment, but immediately asked for the 'Give' family. 'Let's do the Give family now.' Two other children were given a turn as mother and father, and the family again went to bed. 'R-r-r-r' went the alarm-clock. Up jumped the family, all except one boy, whereupon the class called to him: 'Come on, get up. It's the Give family now.' Cheerfully they all went down to breakfast, and sat down to the table. 'Oh, I haven't washed,' said Andrew. He got up and went to a corner of the room and began vigorously rubbing his face and arms with his hands. The other children all followed suit.

Meanwhile the milkman knocked at the door. 'Oh, there's the milk,' said mother. She took the milk in with a cheery 'Good morning. Isn't it a nice morning?' Then the family had breakfast. 'Here you are. Here's your chair and I'll sit here.' 'May I have some porridge, please?' 'Well, I must be getting off to work,' said father. 'Bye-bye.' 'Come on children, it's time for school.' 'Yes Mummy, I'm just going. Bye-bye.'

The day went happily on in an orderly fashion. Tea-time was over, and it was time for father to come home and the children to be off to bed. A smiling Daddy came in with a genial 'Well, aren't you children in bed, yet?' 'No,' said the children. Andrew, in the same spirit, said: 'Do you think we could have a bit longer?' 'Oh no,' said father, still smiling. 'Come along now, get cracking.' And off the children went. Peace reigned and father and mother sat reading for a bit, and then they, too, went to bed. And from the class came a satisfied comment: 'Ooh, that was good, wasn't it?'

It will be evident so far that the

first part of the scheme—personalizing the moral battle in the world—was achieved by the teacher having this one theme running through the days. In a light and natural way I was able to pick up odd incidents and remarks the children made, and knit all into one strong idea, that of battle—battle against the wiles of Gimme, who was out to make us greedy, pushing, inco-operative and undisciplined. There was also a growing realization that it was not only our class who had to fight Gimme, but that our families, and, indeed, the whole nation, were involved. Nigel, whose father had been home on leave from the Navy, said to me one day: 'I told my Daddy about Gimme.' 'Did you? What did he say?' 'He said he was glad, because we are both fighting now. You see, Daddy's on his ship keeping the Germans out of our country, and I am here keeping Gimme out.'

In part two of the scheme, I built on the fact that children learn best by their own methods of play. I used this playway first and foremost as a basis for character-building. It provides ideal opportunity. I wanted the children to have training in family life, teamwork and democracy, so that they would know what to expect in life, and be forearmed. We started with family life. One morning the children found a large 'Wendy-House' set up against the wall of the classroom. 'Who lives there?' said Rodney. 'Nobody.' 'I'd like to live there. Can I?' 'Yes, of course you can.' 'Well, Ann, you come and be the mother and I'll be the father, and we'll have two children.' 'Oh, you'll have to pay rent,' said John.

We went on discussing how to arrange things and out of this grew an Estate Agent's office with a waiting-list of families wanting to rent the house. Each family 'lived' in the house for a week, in the afternoons. They learnt to master problems they were up against in their own homes. Peter, who was the father one week, was an only child. He was very excitable, noisy, and often 'silly'. He seemed to be easily led, and was always in trouble. He came to me one afternoon, complaining about Stanley, his 'son'. 'I can't make him do anything I tell him.'

'And do you do everything your Daddy tells you at home?' I asked. 'No,' said Peter, rather surprised. 'Well,' said I, 'what do you expect when you are father? What are you going to do?' 'I had better be different,' said Peter. It was most interesting to notice how steadiness began to show in him. The taste of responsibility had mobilized his will-power. This was obvious in the way he concentrated on his work. He expressed his ideas freely in simple compositions and in most unusual paintings. There were many such stories from the families in the house.

Later, we moved on from home life to town life: a Mayor and Council, and Public Services like the Post Office. This was where teamwork came in. I do not mean the usual competitive team-idea; I mean teamwork that is a result of a group of people tackling a job together with a sense of service to the community. There is a quality in that kind of teamwork that brings out the best in everyone. We may feel that, since adults find it so difficult, children will never achieve it. Yet they do achieve it, and in a very simple way. An incident in their 'Post Office' will illustrate this: Brian, who had first the idea of a Post Office, was made Postmaster General. He had a staff of four boys. They were busy stamping the letters the class had written. There was soon trouble. The boss was too 'bossy' and the staff all wanted to do the same job of stamping. One by one, complaints came in. 'Brian's bossing us,' said one boy. 'I know,' I replied, and got on with what I was doing. Then Nigel came up: 'Brian's too bossy.' 'I know,' I replied again. Then the whole Post Office staff came, including Brian, all arguing. 'What are you going to do about it?' 'Let's have a meeting,' said one. So back they went. John came to me in a few minutes: 'Can we have pieces of paper to write down the thoughts we get?' Silence reigned in the Post Office. Then came the results. This method of letting the children think out problems for themselves has led them to find a means of coming to a right judgment. They have made the invaluable discovery that if they are quiet and willing to listen, God can give them thoughts which lead to the solution of their

problems. The children came over to me. Brian began by saying he was sorry he had bossed. Each of the staff had a different job to do. John said: 'The trouble was we had Gimme in the Post Office.' The other two boys added: 'We are going to help Brian learn not to boss.'

In tackling this question of working together, the children began to understand the power of 'Gimme' to spoil their fun, and create dictatorship among them. Not only that: in a very simple way they saw the effect of it in the world. We were talking about strikes one day, for the Manchester Gasworks and the London Transport had both gone on strike. 'I think it's Gimme working,' said John. 'Yes, they're saying, "Gimme more money",' said another boy. I explained that in the case of the London strike it was a question of how many 'buses should run each day. 'Is it "Gimme more rest" then?' said Ronald. I took pains to help them to see that Gimme always works on both sides. He is busy upsetting the workers and the bosses.

To sum up part two of the scheme: The children had found out how to build unity in the family, and how to work hard together, free of the desire to boss. A very homely definition of democracy.

Parts one and two effected an obvious change in the class as a whole. New vigour and creative thought was evident in their work. In their play, an affectionate responsibility for other children took the place of the usual grab for self. Tale-telling stopped as children gained courage to tell the truth themselves. Yet more was needed.

No educational scheme will work unless it helps each child deal with his own individual problem. To do this is the aim of part three. We all seek an answer to juvenile delinquency. Various disciplinary methods are tried, good as far as they go, and a certain measure of honesty is achieved. I constantly find that my temptation is to be content with having found both the culprit and the lost goods; the final problem of creating a moral tendency remaining unsolved. I notice, too, that I tend to blame the child when the failure is really my failure to elicit the right response.

Kenneth was an intractable little thief, and all ordinary methods of

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Foreword by Sybil Thorndike

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dealing with him failed. He continued to steal. One morning, after the children had gone home, I noticed that two toy motors were missing from the model. It dawned on me, this time, that I could make it possible for Kenneth to be different. When he came in, instead of asking questions and trying to trip him into an admission of guilt, I took him aside and said: 'Kenneth, there are two motors missing. Now what can we do about it? I don't know who has taken them, but when I was thinking out what to do the idea came into my head to ask you to help me. Will you?' 'Yes, Miss Bedford,' said Kenneth. We left it at that. He came back after school with a motor in each hand, stood smartly to attention, and said: 'I'm going to change. I'm never going to take anything else.' And he never has. I believe there were three key factors which made him come to that decision. First, I enlisted him, and he had the fellow-feeling that we were battling together for what's right. Secondly, he saw I was not trying to catch him out, but to help him out. Thirdly, I had a profound faith in the possibility of change.

I go out of my way to see that children receive this sound teaching. They can change. Three months' later, the children heard the story of Zacchaeus. After the story, we were talking about people who had become different, when Charlie, Kenneth's pal, suddenly said: 'Why

Kenneth's different. He doesn't take things now.' It is important to note the revolutionary effect of Kenneth's moral victory on his work, which had always been poor. The difference showed, first, in lively, colourful paintings. Then, through sheer determination, he became a steady reader, and one of the best writers in the class.

IN the fourth part of the scheme, I used national events to help the children feel already part of their country's fight for a better world. There is nothing children respond to more than being treated as grown-ups, with real responsibility in the world. On D Day I told them the news, and asked: 'What shall we do now?' 'Let's pray about it,' said Mary. 'Let's ask God to look after the soldiers.' 'Yes, and make them brave,' said the other children. 'Right, we'll pray about it,' I agreed. We all closed our eyes, just as we were, sitting at our desks, and the children prayed. 'Please, God, will you help the soldiers fight hard in the invasion.' Different children voiced their own thoughts, and a boy at the back said: 'Please, God, will you look after the soldiers, and in all the noise help them to hear you telling them what to do. Amen.'

One day the father of one of the children was to be decorated at Buckingham Palace. So the others decided to send a letter with him to King George. Each child chose what he wanted to say. This is the letter they sent:

Dear King George,

Nigel's Daddy has won a medal. Nigel has come to see you. We have asked him to give you this letter.

These are all the things we want to tell you:

John: Thank you for keeping us safe.

Edith: We have a house in our classroom. I am the mother in the house.

Maureen: Families rent the house, and we are all learning to keep together in the family and not fight.

Andrew: I do wish you could be here. We'd like to see you. To-day we asked God to keep you safe.

John: On St. George's Day I put my flag out.

Mary: I will put my flag out on your birthday.

Michael: There are two Michaels in our class, but one of them has

a baby. I am the Michael with the baby.

Eric: We are making a Post Office.

Peter: I am writing for John. He said I hope the war will soon be over and no more war will start.

We want you to know about Gimme. When it is time to get up in the morning, Gimme makes me want to stay in bed. Jean says he makes her want more than other people have.

We are fighting Gimme and going to win so all this country will have 'Give' instead of 'Gimme'.

With love from all our class to King George.

The King received and read the letter, and asked Nigel's father to convey his thanks to the children. They all feel now that they are helping the King to run the country, and take an intelligent interest in all that happens.

At the end of their year in my class, I asked the children what they were going to remember. Quickly came their answers: 'To spot Gimme.' 'To fight Gimme.' 'To work hard,' and 'To think.' And, mind you, these are six-year-olds, the 'B' class, known as 'not so bright'.

I am convinced that if we teachers put our backs into it we could produce an entirely new moral climate in one generation, and democracy would be something that lived in the bones of every citizen. As John's father said to me the other day: 'The principles John has got in this class will be with him for life.'

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Notebook Jottings on Education in Czechoslovakia

Monica Luffman

Secretary of the Council for Education
in World Citizenship

I THINK I have never felt more deeply ashamed of anything for which I bore no direct personal responsibility than I felt of Mr. Chamberlain's Munich policy. But certainly it was true, as far as I was concerned, that it was a far away country of whose people I knew little or nothing, and my first interest in Czechoslovakia was inspired more by moral indignation over our betrayal of the Czechs than by personal knowledge of the country and its people.

During the war, however, many of them who were over here in the Armed Forces or in Government Service for their country became my friends, and I grew to admire these friendly, energetic people with their quick sense of humour. I learnt something of the brief history of the Czechoslovak Republic, and I looked forward to the time when I might come to know the country at first hand. But it was the greatest possible surprise to me when in the early autumn I received an invitation to visit Czechoslovakia as a guest of the Republic whilst the first World Student Congress since the war met in Prague. It was wonderful to think of going abroad again after being cooped up in England for six years; and to go at somebody else's expense seemed too good to be true!

I certainly went with two prejudices—hatred of Munich and love of the Czechs—but, those apart, I had an open mind and expected anything.

I wanted in particular, of course, to see how the country was coping with its educational problems. Politically, too, there were many questions to which I hoped I might find answers. I realized that the Government's success in the educational field was bound to be very closely linked with its success in all the other fields of reconstruction.

The Legacy of Occupation

We ourselves in Britain are very much aware of the special problems that the war has left us—grave shortage of teachers, blitzed schools, totally inadequate accommodation, shortage of text-books, scientific equipment, and so on.

In Czechoslovakia, as is the case

in most of liberated Europe, the magnitude of these problems dwarfs our own and, in addition, there are special difficulties which are the legacy of enemy occupation.

In 1939, Hermann Frank, the Sudeten German who became Reich-Protector of Bohemia, ordered the closing of all Czech institutions of higher education. A deputation of professors implored him to reopen them, but he replied: 'If Germany wins the war, an elementary school with five classes will be enough for you; if England wins the war, you will open your schools for yourselves.' Everywhere the Nazis realized quite clearly that anything but the minimum of elementary education was a source of danger to themselves. Intellectuals and teachers who could not be nazified were ruthlessly eliminated, and what education was allowed was Germanized. Not only was German taught in all Czech schools but, increasingly, other subjects were taught in German. Nazi ideas were inculcated, text-books were made to conform to Nazi ideas, an anti-Jewish reader was made compulsory, and so on.

The task, therefore, that faced the Czech Government when it took office in Prague less than a year ago was to re-establish secondary school and university education, to cope with the demands for education from those who had been deprived of it for the last six years, to find teachers for this overwhelming job, and, not least, to find buildings to house the schools in, lighting and fuel to make them habitable, and to produce at any rate some educational equipment.

The Demand for Education

When I was in Prague in November there were 3,000 first year medical students attending the Charles University. A fantastically large number. Some of their lectures were being given in the great Lucerna Hall and looked more like a mass demonstration than any picture we have in our minds of a university lecture. This number will, of course, be reduced during the course of the year, as many of the students will be found unsuitable. But the country needs

doctors desperately, and the decision seems to have been taken that at the moment it is better to have more doctors who, in view of the size of the classes, are likely to be poorly trained, rather than to have a smaller number of doctors with the high standard common in Czechoslovakia before the war.

With teachers it is much the same. It seems better at the moment to accept those with lower qualifications rather than to insist on the normal standard. School and university teachers are held in high regard in Czechoslovakia, and our own crack that 'that he who can, does; and he who cannot, teaches' would be quite incomprehensible to the Czechs. Perhaps the fact that the first President of the Republic, Thomas Masaryk, was a university teacher has something to do with this. But they are not well paid and it is to be hoped that, with the need to attract the best possible entrants into the teaching profession, their salaries will be substantially improved.

There is no question in Czechoslovakia of education and life being regarded as two entirely distinct entities, the one very much divorced from the other. I shall never forget visiting one of the technical schools in Prague. The Headmaster, Mr. Jan Bihar, was one of those people who seem born to rise cheerfully above any difficulties. He was delighted to see us and was so full of fun that it seemed almost unbelievable that he had spent two years in a concentration camp. He took us along to the Third Class. It contained about 30 girls of 15 and 16 years of age who were having an English lesson. They looked well and cheerful and we were soon chatting. This girl on my right had spent the last two years of the war driving one of the Prague trams for the Germans; another had been a bus conductor; a third had been working long hours in a German factory. Anna, too, was a member of this class. She was a Jewish girl who had tattooed on her arm the number by which she had been known in a concentration camp. The occupation had brought their youth abruptly to an end and their normal education had been rudely interrupted. But here

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they were, back in school, trying to make up for lost time and thankful that once again there were opportunities for education. The classroom was not something one escaped from at the earliest possible moment, but provided a preparation for life which no one in their senses would wish to miss. It is interesting to note that for the year 1945-46 roughly 52,000 students have been registered, an increase of something like 90 per cent. on the figure for 1937-38.

There are no fees for primary or secondary school education and grants are being made to university students to enable them to keep themselves whilst they are studying.

School Equipment

One of the things that enormously impressed me was the individual initiative and inventiveness which the teachers showed. One morning I visited three nursery schools for children between three and six years of age. The schools were poorly equipped with nursery school furniture, nor had they the usual attractive kindergarten teaching aids, but in every class I visited the teacher had devised something different to make it fun to learn to read and write, spell and add up. Some of the children looked grey and thin, but they were as happy and as inquisitively pleased to see visitors from abroad as children of the same age would have been in any free country.

Printed books are very precious and everywhere I went I found duplicated sheets taking their place. This was true not only in the schools but also in the universities, where the students had to cope with beams of typed sheets. Fortunately paper shortage is not serious, but all Czech printing presses that the Germans could find they destroyed, and making new presses and training printers is bound to take time.

The International Schools Fund

Just before I left Prague for Slovakia I was taken to see one of the new Czech secondary schools opened in 1937. It was a fine modern building that had been used as a barracks for German soldiers during the war. It was a good bit knocked about, but even so it was a most attractive place. Just by chance I met here a girl who had attended the Czech State School in Wales and who had been

a member of one of the residential conferences on international affairs organized by the Council for Education in World Citizenship. It was a great pleasure to meet her again in her own country, and she acted as my interpreter when I told the school about the money which boys and girls in English schools had been collecting to buy educational equipment for Czech and Slovak schools. In an International Schools Fund, sponsored by the Council for Education in World Citizenship, nearly £10,000 has been subscribed for schools in liberated Europe, of which about £500 has been earmarked for Czechoslovakia. The money collected is being spent on a personal basis. The British school that has raised the money is directly linked with a particular school in the country of their own choice, and the gifts bought with their money are sent as a personal present from the British school.

This fund, I found, aroused great interest, and the Czech pupils were delighted at the thought of being put into touch with an English school. Before I left, dozens of bits of paper, giving the names and ages of those who wanted English pen friends in the school that had adopted them, were pushed into my case.

I was particularly asked that the money collected for Czechoslovakia should be spent on English books. Russian is now the first foreign language in Czech schools, but English is widely taught and would be more so if more teachers were available. Recently, when children in one of the Czech towns were given a choice, 95 per cent. chose English. Lack of teachers, unfortunately, made it impossible to comply with their wishes.

Education in Slovakia

So far the jottings from my notebook have been mainly concerned with education in Bohemia and Moravia, but before I left I was to spend nearly a week in Slovakia. Unfortunately I was to see only one school there, a boarding school. Nearly all secondary schools had been closed just before I arrived owing to the impossibility of heating the classrooms. It was only the end of November, but already there was snow, and although there was no actual coal shortage, the problem of transport was very difficult indeed to over-

come. Battles had been fought over Slovak territory, and so in many of the towns lack of school buildings was particularly serious. As we travelled we constantly saw broken down bridges and we ourselves crossed improvised bridges which seemed liable to collapse at any moment. Destruction of bridges, perhaps more than anything else, makes the distribution of coal in Slovakia a major headache. Education was more interrupted in Slovakia when I was there than it was in Bohemia and Moravia, but this was in striking contrast to conditions during the war. In Slovakia there had been a puppet Catholic Government and the Germans had treated the country astonishingly well. In return for a certain number of troops to fight against the Russians, education had been left almost undisturbed, industrial output had been raised, and the general prosperity of Slovakia had increased. The Catholic Government introduced certain changes in education. For instance, there has always been co-education in Czechoslovakia, but segregation was insisted upon by the puppet Government, and a certain amount of anti-semitic, anti-communist and pro-Nazi teaching was permitted if not definitely encouraged. All this means that the Czech and Slovak problems in the educational field are very different. In Bohemia and Moravia the main problem, I would say, was the provision of higher education for people who have been deprived of it for six years. In Slovakia there are material problems of buildings and heating, but above all the difficulty of combating the influence of the Nazis and the moral ill-health produced by collaboration.

The boarding school I saw was a very pleasant one. It was in a Bat'a Town at the foot of the Tatra Mountains. The town had been built for the production of ersatz woollen garments made from wood. The boys and girls in the school had come from different parts of Slovakia to continue their general education and in particular to be given special technical training. They worked an eight-hour day, of which usually three or four hours were occupied in practical work at the factory. For this they were paid wages sufficiently high to enable them to cover their board

and tuition at the school and to have a little over for pocket money. Their ages ranged from 13 to 18 years.

Educational Trends

It was very definitely a special school, but I think it is worth mentioning because the emphasis on technical training, here so very marked, is a feature of post-war Czech education. One of the things that struck me very favourably was that whilst education was expected to be of definitely utilitarian value, the Czech people have a far more universal cultural appreciation that we can claim to have. The mining town of Moravska Ostrava had its own opera company which gave a first-rate performance of Smetana's 'Bartered Bride' whilst we were there. This was not patronized by those who had had special educational advantages, but was immensely enjoyed by the mining community of which the town is almost exclusively composed. And I never failed to marvel at the artistic sense shown in the arrangement of shop windows. There might be very little to sell and nothing at all to make a show with, but nearly always the windows looked charming and showed a taste and appreciation of colour and design which I sadly missed in London on my return.

A Fine Start

Working against time is always an exhausting business, even for those who are well fed and well housed. Everywhere in Czechoslovakia there is a sense of urgency, an eagerness to make up for lost time, to get the country fully on its feet once more. Rations are small—fat and meat are about a quarter of ours—the housing shortage is serious, but in spite of it all there is a vitality, an energy about the people and a confidence in their own ability to put their country in order that was most heartening. Czechoslovakia has a working administrative machine, and in this it stands out in strong contrast to most of its neighbours. After my brief visit, although I could not make an exhaustive study of conditions, I felt confident that the Czechoslovak Coalition Government headed by President Benes, was making a good job of things, and that in educational reconstruction a fine start had been made.

The 'Children's House' at Geneva

IN the fourth of its yearly 'Educational Weeks', held by the Jean-Jacques Rousseau Institute of Geneva during this year's summer holidays, a challenging lecture was given by Melle Audemars, the headmistress of the Maison des Petits¹ on 'Childish Ambitions and Inspirations'.

'Man', she said, 'will not tomorrow fulfil a man's task if, to-day, we prevent the child from fulfilling the task of a child.' The whole bent of the child is towards action, but how many obstacles do we set, consciously or unconsciously, on the high road of experience which the child must tread in order to become a man! There is still much widespread ignorance of the stages in the young child's growth, much incomprehension of the factors of time, rhythm and interest which govern his physical, psychic and mental development. Added to which many grown-ups entirely forget that example is indispensable to the growth of the child's soul in strength and beauty.

What does the school make of the child's aspirations, of his ardent curiosity and vivid imagination, of his craving for experimenting? How does it treat those awakening faculties which will become the scientific mind in the adult? Does it not suffocate them under a burden of knowledge, soon forgotten because never used?

The fundamental right of the child to talk, to ask questions, to expound his point of view is suppressed. He is forcibly silenced in order that the school may the better impose its techniques and its abstract curriculum. The school forgets that in children of four to eight years of age the heart and the hands make greater demands on life than the brain. As Professor Claparède wrote in his book *Functional Education*, 'the school is still a lecture-hall, it has not yet become a workshop' . . .

There are people who hold that the new conception of education does away with all effort on the child's part while we know that effort is necessary for progress. But, from her day-book, Melle Audemars read convincing examples of the children's attitude to spontaneous activity and research, an attitude of personal effort proportionate to their individual possibilities, resulting in initiative, co-operativeness, perseverance, striving for perfection, artistic taste, and general kindness in daily conduct.

¹ The Maison des Petits—opened in 1913 as an annexe to the Jean-Jacques Rousseau Institute by its founders, Professors Edouard Claparède and Pierre Bovet—is now an experimental school of the Republic and Canton of Geneva, though still closely associated with the Institute and its present Directors, Professor Piaget and Dr. Dottrens. For thirty years it has been a laboratory of constant research, where numbers of young teachers have been initiated in the practical implications of child psychology and trained for working with children under eight.—Trs.

The little workers gradually become conscious of their powers. The 'Weekly Record'—by symbols that have been agreed upon, not by figures—records the progress made, so that each child realizes that he is indeed growing morally and intellectually.

In conclusion, the lecturer quoted a passage from the Educational Diary of the Maison des Petits, 'The teacher's highest mission is to be a liberator; to set free the growing body, the groping soul, the awakening intelligence of the little ones in her care.'

'The teacher's first duty is to see that she is herself liberated, freed from selfishness, narrowness, and those thousand and one little failings which act as obstacles in the child's road to progress; it is to liberate herself from preconceptions while cultivating self-expression.'

'The teacher's highest ideal is to endeavour to carry out in her life the superior Will that presides over the universal plan for the development of mankind.'"²

I have only space to give a very few personal impressions of the 'Maison des Petits', which I had the privilege of visiting for three months, and where I was able to observe the great range of activities carried out by the thirty-three children attending it, all between the ages of four and eight years. Here you see the little builders—there the painters, elsewhere the weavers, modellers and artists in paper-cutting. From the verandah comes the sound of the little carpenters' hammers and saws. One room is set apart for the education of the senses; there the children find play material to discipline the eye, the ear, the sense of touch, through experimentation.

Reading and writing skills are acquired by natural stages following the personal rhythm of each young apprentice, and I should require pages to describe the experiments leading to the discovery of the meaning of 'number' and to the understanding of simple sums.

The play material furnishes the necessary stimulus for the children's activity, and leads them from doing to thinking. Its whole conception reveals the judicious and painstaking observation of its inventors, Melles Audemars and Lafendel. It is closely related to the successive stages in the development of the child's understanding as shown in the works of Professor Piaget, the child psychologist. From the garden to the dressing rooms, from the play-room to the work-rooms every detail in the 'Maison des Petits' is devised to make the child feel the beauty and necessity of self-discipline willingly accepted.

² Translated from *La Co-opération*, September 8th, 1945.

Robert Mayer Concerts for Children

London Symphony Orchestra

Overture—'The Wasps'

R. Vaughan Williams

Symphony ('Unfinished'), No 8 in B minor, first movement

Schubert

Recitative and Aria—'Now Heaven in fullest glory shone'

Haydn

Concertino for Clarinet and Orchestra in E flat

Weber

On First Hearing the Cuckoo in Spring

Delius

March from 'Things to Come'

Arthur Bliss

IF my own share in the enjoyment of this concert in its Covent Garden setting was at least partly due to the memories it evoked, the children, who had no memories of the great singers and dancers of the 'thirties, and had never seen the Opera House glittering in the height of the season, enjoyed themselves just as much on Saturday as any adult audience of the past. It was a very informal concert, and in my reminiscent mood it seemed strange to have the lights full on all the time, instead of darkness in the auditorium and all the glory on the stage. But this is the way to give music to children, with that modern miracle, a full orchestra, and a person like Boyd Neel with his obvious love and commonsense to convey it.

There was the thrill after the long war years of arriving again at Covent Garden tube station, of wandering in the cutting wind and nearly spring sunshine through the market. No lavish colour of fruit and flowers, but the sight and smell of a few oranges, and treasure trove in an unexpected corner full of tulips and daffodils. The ponies of the coster carts have chains now instead of the old leather harness, and they clank and clop over the cobbles to a new tune.

But the Opera House is undamaged, if a little shabby. Gold and plush and lights as in the old days—it was fantastic to see it again, full of children. The red carpet with its design of trumpets was still on the floor. Everything was slightly faded, but the atmosphere was friendly. Music heard here must be sumptuous. Twenty years ago I heard Malcolm Sargent give one of his first concerts for children at the austere Central Hall at Westminster, with an orchestra led by

Samuel Kutcher, which played Handel's *Water Music*, and, as on Saturday, part of Schubert's *Unfinished Symphony*. In those days Malcolm Sargent put words to the musical phrases for us—'please be fond of me', and 'I think myself important'—which certainly fixed the tunes in our heads, but, unfortunately, also printed the words indelibly, too. I wonder how much difference those old concerts made to the children who heard them twenty years ago and whether any of them have become good performers? Did they enjoy music the more intelligently afterwards?

At any rate in Covent Garden the children were rapt, and enjoyed themselves naturally, as Malcolm Sargent recently insisted on the Brains Trust to a sceptical Professor Joad. The Weber *Concertino* played on Saturday was not a work that such doubters as Mr. Joad might expect children to like, but they were enthralled, especially by the superb clarinet playing of Pauline Juler. This piece in particular, but, indeed, much else in the programme, well demonstrated the joy and fun of music. In my young days I thought most composers were tragic creatures, and of the joyousness of music I had little idea; but here conductor, players and audience alike enjoyed themselves, and for attentiveness the children put an adult audience to shame. This was partly due to the choice of programme: it was well balanced and nothing was too long. There was good descriptive music by Haydn and Bliss, fun in the Weber, and drama and melody in the Schubert. During the Delius *On First Hearing the Cuckoo in Spring*, I noticed that the children were at their least attentive, in spite of Boyd Neel's prefatory remarks describing the music as a tone poem. I thought that a part of Haydn's *Seasons* or some Berlioz might have brought imaginative music to a young audience more easily than could a work like the Delius. Vaughan Williams' Overture to *The Wasps*, with its folk-tune inheritance, was a good choice because this work is easily grasped by an unsophisticated audience; the children were intent and ab-

Royal Covent Garden Opera House,
Saturday Morning, February 9th, 1946

sorbed, and still more so during the dramatic parts of the *Unfinished Symphony* of Schubert.

Boyd Neel's remarks were good. He was not sententious and he did not talk down. He made us feel that music was the thing, that it could not be explained in any terms other than music itself. The programme notes by Dyneley Hussey were good, too.

Over all these years the Robert Mayer concerts have surely served the needs of children and of music in a unique way. Music at these concerts is alive, and presented and loved for its own sake. Children are fortunate in having such opportunities. Are children nowadays better prepared than we were for listening to music? Have the gramophone and radio helped them to listen? Is the broadcast music for schools used wisely and appreciated? Has the classroom as well as the concert hall something real to offer in musical education?

Literature has tended to lose its freshness in the classroom. We have talked about poetry and Shakespeare until many children have lost all their native feeling for either. Do let us see to it that music at least is allowed to speak for itself.

Edgar Myers

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Book Reviews

New Teaching for a New Age

A. H. T. Glover. (Nelson & Sons Ltd. 188 pp. 15/-).

Many teachers, having seen the much-travelled exhibitions of work prepared at the Sheffield Junior School of Art, will be grateful to Mr. Glover for this concise but comprehensive account of his experiments in the teaching of Social Studies. This was experiment on the grand scale, made possible by the 'keen interest and unfailing support' of Dr. Alexander, then Director of Education for Sheffield; a Staff agreement to 'work together as a team for several years'; a small and coherent school unit of 72 pupils; some initial experience among the staff of the basic techniques needed for a large-scale treatment of visual and pictorial media; and, not least, Mr. Glover's own enthusiasm and energy. These are no mean advantages and he would not wish them to be minimized. Indeed, he is careful to warn others of the dangers inherent in slavish imitation; stresses the need for a separate consideration of each school situation as a particular problem, and is anxious to show us that the value of his work is in pointing a direction rather than providing a model.

The work done at Sheffield consisted of a large-scale exhibition of pictures, diagrams and models of a *History of English Life*, a History Chart (20 ft. by 4 ft.) showing aspects of development from prehistoric times to the present day prepared for permanent exhibition at the Geffrye Museum, Shoreditch; an exhibition entitled *The Development of a City*; and, finally, *A World of Plenty*; a study of human needs, world resources, and problems of distribution. Mr. Glover explains how the various projects were chosen; describes the organization of the work, the difficulties encountered and the lessons learned; gives numerous pictorial extracts from the finished work, and tells us how exhibitions of this type may themselves be used as a basis for further teaching units.

Mr. Glover urges that the new age cannot be built unless 'teaching is given social direction'. The normal state of children 'on leaving school should be one of hunger' and, therefore, 'the extent to which children's interests have been aroused is a criterion of teaching capacity'. There can be little doubt as to the success of this method judged by this criterion, for while 'in the normal subject-teaching there is an accepted routine, here there is *no* routine, but instead a careful and original build-up from a basic problem along the lines of the interest and initiative of the children.'

Much of the vitality of the work arises because it is pupil-planned and not teacher-projected, it starts with an idea, not with a blue-print. Its essence is informality, its life-blood discussion, its energy derived from the cumulative sense of discovery which it generates. This is project work at its best, beginning with a problem, embracing group discussion and individual investigation, stimulating detailed enquiry and putting the results together in a meaningful setting, involving pupil-teacher co-operation on the human rather than the institutional level, and arranging the final results in a form satisfying to the contributors and stimulating to others.

The book contains a great deal of sound educational theory and can be read with pleasure and profit by students or by practising teachers. The former will find here some justification for the new approaches to teaching and learning which they so rarely see in practice; the latter will find in it a challenge to the older forms of approach which are sanctified by tradition, continued through inertia, and justified by examination results.

David Jordan

The Adventure of Youth. Olive A. Wheeler, D.Sc. (University of London Press, 6/-).

Many will have read Dr. Wheeler's earlier book on youth. Here is some of that material presented again, but so grown to meet the interest and demands of a public becoming increasingly aware of the importance of its youth, that it is in fact a new work.

Dr. Wheeler knows her subject: knows it so well that she can present with apparent ease a thoroughly competent, readable, well-rounded study, which should be invaluable to the student of adolescence and, indeed, of education in general. Occasionally she feels obliged to sit on the fence and balance the evidence (as in her remarks on co-education); but at other times she comes down strongly on the side of the child, for instance, in her comments on matriculation, on the multilateral school and on religious education for the adolescent.

The first part of her book is an analysis of adolescence, the years 11 to 21: when after the childhood years of comparative stability, during which the intensive growth of infancy is consolidated, comes again an upsurge of dynamic energy and outgoing interest, the discovery of adult emotions and capacities, and of a relationship with society.

She quotes in Chapters V and VI an investigation carried out among a group of some 300 men and women to find out what increase of emotional interests—towards Nature, the Arts,

friends, the opposite sex—they re-collect in their own adolescence. The resultant statistics, which she keeps firmly in their place as indicating much but proving nothing, are very interesting.

The remainder of the book is a study of the prospects for wiser and richer education of the adolescent in the light of our increased knowledge and the Butler Act.

Probably the best section is that on 'The Meaning of Secondary Education': a chapter which should be read by all grammar school and subject teachers, and, in fact, by all teachers still tinged with the education wished upon us by the Universities. Despite all talk of modern methods and progressive education, the academic approach is an unconscionable time dying; and this chapter is a cool breath of sanity in the atmosphere of the intellectual forcing-house that our grammar schools still are. What she says is not new: it has been said many times before. But teachers have been slow to accept the more real approach with all its implications; and it is wholesome that the vision of true education should be presented again here, roundly, simply, by a scientist who knows her material profoundly, and who is, besides, a woman of great wisdom, with a sure sense of values.

Beryl Biggs

Here and There Stories Rhoda Power. (Evans Brothers 5/-)

This book of stories, told in Miss Power's inimitable way, is delightful for reading aloud to children. As in *Stories from Everywhere*, she has taken her material from all over the world and adapted it to her own purpose—as all storytellers have always done.

The stories are arranged in three groups. The first, Folk Tales, Fables and Fairy Tales, are a little younger in style than the later ones, and suitable for children of five or six. Three old friends from Aesop appear here in new dress. The Goose that laid the Golden Egg and the Cock and the Fox are arranged in dramatic form and in rhyme. The latter has some delightful hen-language which little children love.

The next group is of Christmas Legends. These are very charming, and not least the one original story—'Joseph and the Trees'. All children are fascinated by stories about the Christ Child and the language of these is part of their beauty. They should be read aloud.

The third group is 'A Collection of Hows and Whys'. These come from all parts of the Old World and the New. The language is a little more advanced than that of the previous stories, but easily understood by any children of Primary School age.

E. M. Dennison

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THE NEW ERA

IN HOME AND SCHOOL

PRICE 1/-

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The Need for Progressive Education in Holland

Kees Boeke

of the International Children's Community, Bilthoven.
President of the N.E.F. in Holland

I THINK we may safely put it as follows: There was a time when our country was in the front rank as regards the general education of children and youth. And now many countries are far ahead of us. This fact is a great grief to those of us who see it and for many years we have longed for a strong progressive movement in our schools.

In our country as everywhere else there are two ways of approaching the problem. The 'reformists' wish to alter and improve 'the existing schools'. The 'radicals' believe that it is necessary to start building a new structure from the bottom. There was at first, and there still is here and there, a mutual distrust between these two groups. But now, after the terrible war years we have been through, I am hopeful that it will prove possible for us all to work together, that the radicals will rejoice in any improvements carried out in the existing schools, and that the reformists will appreciate the attempts of those who devote themselves to the work of progressive and experimental schools.

Among the radicals I take a rather extreme position, so that my views must not be taken as representative of all progressive educationists in our country. But I think it right to say that of late there is an increasing interest and confidence in the more radical approach to educational reform.

What then do I see as the main

blots on the picture of our education?

1. The fact that in nearly all schools the children are kept in rigid year-classes. The tempo of these is always too slow for the more intelligent children and too fast for the less gifted.

2. The fact that our nation is divided into three groups whose differences are partly perpetuated by the education of the children in three separate groups of schools: Protestant, Roman Catholic and neutral State schools. One of the serious results of this is the tendency to over-accentuate differences of dogma, and also that the State schools become a-religious, whereas all education should develop the religious element in children. I consider this division as a national calamity and I am convinced that no complete renewal of education will be possible as long as the present situation continues. Holland is probably unique in this. I do not think there is another country which yearly spends millions of its public money to divide its population into sections and increasingly to estrange them from each other. The general feeling is that it is hopeless to expect that the fatal division which took place many years ago will ever be undone. I believe that one of the first and most important things if we are to make the children feel they are members of one human family is that the children of all faiths, of all social and political circles and

also of different nationalities and races should be educated together.

3. The fact that education in our schools is too intellectual: the programme is very much overloaded and much too rigid. Too little attention is being given to character-building and also to æsthetic education, handwork, practical training, gymnastics, sports and games.

4. The fact that the schools have up till now prepared for examinations so that the diploma is often considered more important than the subject matter.

5. There is a deplorable difference of 'standing' between the primary and the secondary school teacher. This should be altered by raising the status of the former to that of the latter. The Butler Education Bill of 1944 has given us a splendid example.

6. Teacher training is unsatisfactory. Many schools which train primary school teachers are preparing them in the old fashioned way for the old fashioned school. Mr. van der Meulen shows in his article in this issue how progressive ideas are being introduced here.

The training of secondary school teachers, strange to say, hardly exists. During the last few years a beginning has been made with allowing graduates to attend lessons in secondary schools; furthermore, some lecturers on didactic methods for the different school subjects have been appointed by the universities; but as yet there is no regular

teacher training for the secondary schools, neither are there Educational Institutes in the Universities, such as are known in other countries. This of course is a blot on our educational system.

7. The fact that in practically all schools the ordering of the life of the school is in the hands of the head and his staff, so that the children get no opportunity to take responsibility and gain experience in social activities. Of course there are exceptions where some limited form of self-government is attempted, but these are few, and responsibility for the life of the community such as we have in the Bilthoven 'Workshop Community' is very rare.

Also I am afraid that in most schools the old fashioned system of punishments still exists. This in my view is wrong as it uses the fear of threatened disagreeable consequences as the motive for doing or not doing certain deeds, whereas we know how wrong it is to rule or to be ruled by fear!

8. The fact that in most schools there is far too little activity, specially creative activity, and too much listening.

My own belief is that a real and complete renewal of education can be best carried out in 'Children's Communities' rather than in schools.¹

In the meantime it is extremely valuable that all sorts of improvements of a less radical character should be carried out in the existing schools, and it is because of this that all progressive educationists in Holland should unite in welcoming the attempts which are being made to introduce new methods and ways which have proved of value. We hope that in this critical period of our history education in our country, which for some time has been largely standing still, may make a leap forward.

In this issue of *The New Era* a number of important aspects of progressive work in the educational field will be dealt with by those best qualified for the task. Their contributions will show some of the ways in which the progressive movement in Holland is trying to make up for lost time.

¹ For a brief resumé of the intention and procedure at the *Bilthoven Children's Community* see my note on page 97 of this issue.

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COLLECTION

The Structure of Netherland's Liberal Education

L. C. Buurveld

IN this article I hope to give some idea of nursery, elementary and secondary education in the Netherlands. For lack of space I shall not be dealing with the vocational schools, though there is a very rich development there, nor with the universities.

The Pre-School Years

The nursery schools provide education for children of from three to six years, and about a fourth of such children are attending these schools. The great majority of nursery schools follow more or less exactly the Froebel method; among the 2,162 schools¹ for this age-group, there are only about fifty Montessori schools. Among these latter some follow exactly the prescriptions of Dr. Montessori, but others have been influenced also by other psychologists and pedagogues. Here and there Decroly influences are found. There are also some hundreds of nursery schools without any system; these are really 'minding' the children rather than educating them.

There is no law regulating the nursery schools, though the elementary school code lays down certain regulations for them as regards inspection, partly of a pedagogical and partly of a hygienic nature.

The nursery schools in our country are provided and maintained by voluntary bodies and by the municipalities. About two-thirds of the voluntary schools receive grants from the municipalities, which, in return, make certain demands on them.

The voluntary bodies are mainly of a denominational character. In 1937 there were 631 non-denominational nursery schools in all in Holland, comprising 232 public schools (34,028 children) and 399 (23,099) voluntary schools. Alongside these there were 491 Protestant schools (41,951 children), 1,035 Roman Catholic schools (110,389 children), and five Jewish

schools (510 pupils). The schools vary enormously in size; more than a third contain not more than 60 pupils, while there were 29 schools with more than 300 children. There are also great differences as regards modernity of building, amenities and equipment.

The Elementary School

Generally speaking children enter the elementary school at the age of six years and leave after seven years of education. There is compulsory attendance from the age of seven and, again generally speaking, seven years of education are compulsory.

After six years of education the child can enter the senior elementary school for a course of three or four years' duration. After this course the children of the senior schools can pass two kinds of examination, both under the inspection of the Government.

It is, perhaps, worth mentioning, that in a country with so many canal boatmen without fixed addresses, there are special measures taken for their children, even special schools for them, so that these children can have education when their parents are ashore.²

By virtue of the constitution of 1848 education was set free, but every school is inspected, the teacher must have his certificate and the buildings must be adequate. But there are only very few schools without grants from the State and Municipalities.

As regards these grants, after 1848 there was a severe and prolonged struggle over the schools in the Netherlands, which even dominated political relations in the country and which ended in 1917 by a victory of the supporters of the (mostly denominational) voluntary schools. From that year financial equality was established between public and voluntary elementary education.

Nearly all the public schools are schools of the Municipalities. These schools have no lessons in religion, but they must respect the religious convictions of everyone. Religious

education must be left to the ministers of the denominations and to this end they can, if they wish, give this education in the classrooms free-of-charge to pupils whose parents want such instruction for their children.

The council of the Municipality—and especially the burgomaster and aldefmen—are entrusted with the direction of the municipal schools. The act regulates the curriculum and time-tables in outline, but within these regulations the municipalities have a certain liberty of movement. Teachers, and especially headmasters, have influence in settling the curriculum, time-tables, and so on. The council of the Municipality appoints the teachers, but the Act requires that every teacher should be certificated. The Act also prescribes a compulsory staffing ratio and regulations about teachers salaries.

The State refunds to the Municipalities the salaries and superannuation expenses of the teachers, but the other expenses for public schools—providing, maintenance and equipment—are paid by the Municipality.

The official regulations do not exclude the possibility of new experiments, e.g., in the Montessori schools.

If a school association can present a declaration by the parents of a given number of children that they want a voluntary school for their children, the authorities are bound to collaborate in the foundation of such a school, whatever other schools may exist in the locality. The authorities have no right to judge whether the foundation of such a school is opportune. The State is obliged to pay to the Board of Managers the salaries of the teachers and their superannuation expenses; the Municipality must finance the building, maintenance and equipment, on the same footing as they do for the public schools in that municipality.

In return for these grants the State requires certain educational guarantees; the schools are inspected, but in many respects they are free. The Board of Managers of the school is free to embody in the curriculum any subjects they

¹ I have taken certain data and figures from a publication in French by Ph. J. Idenburg, Chief of the Division for Education of the Central Office for Statistics: *Les Ecoles des Pays-Bas* (1937), 77 pages. It is possible that during the war some figures have changed a little, but the picture as a whole has not altered.

² Other 'special' schools for mentally and physically defective children are described by Dr. Voorthuisen in a later article.

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may wish connected with the religious education of the school. They are also free to appoint the teachers, though these teachers, like those of the public schools, must be certificated.

Before the war about 67 per cent. of the elementary school children attended voluntary schools and 33 per cent. public schools. Most of the voluntary schools have a denominational character. Especially after the Act of 1920 a further development of the voluntary schools took place and public elementary schools decreased in number.

The subjects in all the elementary schools are writing, reading, arithmetic, the Dutch language, history, geography, natural history, singing, drawing, gymnastics and hand-work—for girls, needlework. These subjects are compulsory, but it is possible to add others.

The curriculum of the senior schools contains at the same time at least three of the following subjects: French, German, English, Mathematics and commercial subjects.

Mostly the education is by a system of classes. Nevertheless, there are 25 elementary Montessori schools, and the Dalton system is in practice, entirely or partially, in 44 schools. Most of the primary schools are mixed, but in the Roman Catholic schools boys and girls are mostly separated.

Teachers' Qualifications

All elementary school teachers must be certificated; headmasters need a higher certificate. Many headmasters and teachers have still other certificates, *e.g.*, for the teaching of French, German, English, drawing, mathematics, etc. The teachers with additional certificates tend to find posts in senior elementary schools where they are better paid than in the elementary schools.

The great majority of teachers are trained in training schools with a course of three years. They are admitted at the age of 16 years. When they come from a three or four years' senior elementary school or a three years' secondary school, there is no entrance examination. The subjects are reading, writing, arithmetic, Dutch language, natural history, history, geography, singing, drawing, craft-work, gymnastics, French, German, English, mathe-

matics and pedagogics. Their teaching practice is done in primary schools. At the end of the training school the students pass an examination before their teachers, supervised by external examiners. The training schools again are public or voluntary, the latter being mostly denominational in character.

Many of the training schools have a special section for those who desire to pass the examination for the higher certificate, which gives the right to be appointed as headmaster. The curriculum of that section contains pedagogics, Dutch literature and language, geography, history and natural history.

As for the inspection of the elementary schools, there are three chief inspectors and under them 49 inspectors, each with a special district. In large municipalities there are also municipal inspectors. Moreover, there are also local inspection boards, appointed by the Municipal Council, consisting of parents, teachers and others.

The training schools for teachers have an inspector for themselves.

Secondary Schools

The children who want to go on to a secondary school after six years at an elementary school have a choice of different types.

Admission takes place after an examination before the teachers of the secondary school. The report from the headmaster of the child's elementary school is taken into account.

The secondary schools are provided and maintained by the State, the municipalities and voluntary bodies, most of these last being denominational. Whilst for the elementary school financial equality exists between public and voluntary schools, this is not the case in the domain of secondary education. The municipalities can receive grants from the State, but these are not large, so that some large municipalities do not accept a State grant and so ensure themselves more liberty of action. The voluntary schools receive grants for about 80 per cent. of their expenses.

The oldest type of secondary school is the classical school. Already in the Middle Ages there were 'Latin schools', from which the present classical 'Gymnasia' gradually developed. The gymnasium course lasts six years and the

principal subjects are Latin and Greek; other compulsory subjects are Dutch language, French, German, English, history, geography, mathematics, physics, chemistry, natural history, gymnastics and drawing. Hebrew is optional. After the fourth year there is a bifurcation, one section (*a*) specializing in the study of languages, and the other, (*b*) in mathematics. The whole course lasts six years, followed by an examination. The examiners are the teachers of the school, supervised by some State examiners, who are nearly always university professors. After passing this examination the students can go on to the University; from section (*a*) the students can attend the faculties of theology, law, literature and philosophy; from section (*b*) law, medicine and the pure and applied sciences.

Those who have not been able to go to a gymnasium, or to the kind of secondary school next to be described, can pass an examination before an official commission, so gaining a certificate which gives the same rights as does the certificate from the gymnasium or the secondary school.

The second type of secondary school (Hogere Burgerschool), is a mathematics-physics school. It gives a five-year course from 12 to 17. The man who gave this school its legal basis in 1863 was our greatest statesman of the nineteenth century, Thorbecke. It was not his purpose to found a preparatory school for the University, similar to the classical school. He set out to give a preparation for social living, and to devise an education for those for whom the elementary school gave too little and the University too much. But the nineteenth century was an age of inventions and technical and scientific development. The sciences demanded educational recognition, and their need dominated, indeed overpowered the secondary school of Thorbecke. Contrary to the intentions of the founder of this school, it thus became a preparatory school for the University, first for engineering, later on for medicine and mathematics. The great number of our medical students at the Universities now come from this type of secondary school.

About half of the pupils from these schools do not enter the

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University, but go out into the world immediately. Yet many of our educationists were dissatisfied with the way in which they had developed. They wanted a school untrammelled by the University, which would educate only for social living, and they were helped by the development of the economic and commercial sciences, so a third type of secondary school came into being, the commercial school, also with a five-year course. The first three years there cover the same ground as do the first three classes of the mathematics school. This commercial school, however, has now also a tendency to become a preparatory school for the University; its pupils can go on to the University course in economics.

The compulsory subjects of these schools are: mathematics, the elements of pure and applied mechanics; an elementary knowledge of machinery and technology; physics and chemistry with their principal applications; elementary mineralogy, geology, botany and zoology; elementary cosmography; elementary political economy of the towns and provinces of the Low Countries and of their colonies and overseas possessions; geography, history, Dutch language and literature; French, English and German languages and literatures; the elements of the subsidiary sciences of commerce, including a knowledge of marketing and accountancy, drawing, geometrical drawing and

gymnastics. At the end of the five-year's course there is an examination under supervision of delegates from the State.

There are still Lycea in the Netherlands—a combination of a classical school and a modern secondary (Hogere Burgerschool). The two lowest forms tend to have the same curriculum. After two years pupils chose between a classical section and a mathematics' and economics' section. For each section the final examinations are the same as those of the classical school or of the mathematics or commercial schools.

Apart from these principal types there are still two types of secondary school with a simpler education. First I mention a secondary school for girls with a five-years' course, and secondly, a simpler commercial school, more practical and with less theory, mostly lasting four years.

As a result of the war the number of periods in English has been increased, in German decreased. In the Netherlands before the war the influence of Germany in the sphere of science was great. I always sought the explanation in the resemblance between the two languages and the high achievements of German science. However, there was already before the war a tendency to use more Anglo-Saxon scientific works. The outcome of the war will promote this development. The distance between the English and Dutch languages is somewhat greater than that between German and Dutch, but it is not insurmountable. This tendency in the domain of science has already been reflected this year in the time-tables of the secondary schools.

It is widely recognized that all our secondary schools are overloaded. Foreign teachers have told me that much that we teach in them is taught at the university in other countries. So there is now a tendency to simplify our secondary education and to lay more stress on character building. But practical difficulties arise as soon as we ask where we are to begin simplifying. At the back of our minds lies always the fact that Holland is a small country and that intellectually our people must be heavy-armed.

Secondary education is mostly carried on through class teaching.

Nevertheless, in this domain, too, there are schools which follow entirely or in part the Dalton system. In Amsterdam and Rotterdam there are also Montessori secondary schools. Most of our secondary schools are mixed, except for the Roman Catholic schools, where the sexes are mainly taught separately.

More than half of our secondary teachers have had an academic training at the University for an average of five years. The rest have a certificate for secondary education, which they can obtain after an examination before an official jury. Preparation for these certificates can be done at the University; it can also be done elsewhere. There are no official regulations for the training of future secondary school teachers. Most of the Universities, however, have taken measures to establish facilities for teacher training. Our secondary teachers are in general highly specialized; many of them give lessons in one single subject.

As for the fees in elementary and secondary schools, they are in the nature of taxes and correspond with the income of the parents, except in case of really poor families.

I hope to have given in this brief outline a background against which our attempts at the renewal and improvement of Dutch education may be the better understood.

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On Teacher-training in Holland and Experiments in this Field

Jr. van der Meulen

THE foregoing article has described the structure of Dutch primary and secondary education. Let us now see how teachers are trained to work within this framework.

The training colleges prepare only the teachers destined for the elementary schools, ordinary and higher grade. The most gifted young teachers can go on preparing themselves for special higher certificates and in this way can get appointments at secondary schools.

Teaching in all the schools is strongly academic, also that at the 88 training colleges, which we shall now discuss in some detail.

In the training colleges, classes are held in the following subjects: Dutch and some literature, pedagogics, reading, writing, arithmetic, geography, history, biology, physics, mathematics, drawing, singing, gymnastics, French, German, English, needlework for girls and usually handicraft. All together the course extends over a period of four years; students work about 30 hours a week throughout.

Nearly all training colleges have four annual forms and have nowadays a total number of between 40 and 120 students. They are spread all over the country and a considerable proportion of their students come from the smaller towns and villages, from the lower middle-classes, the working-classes and farmers.

As regards religion, Dutch education is divided into three main groups: Roman Catholic (about 40 per cent.), Protestant (about 30 per cent.), and belonging to no church (about 30 per cent.). At the latter schools, religious instruction may be given, and actually is given in most cases. All teaching is paid for by the Government, but only this last group is directly controlled by the Government.

The training college courses have a hybrid character, which can be explained by the historic growth of teacher-training. All through the centuries the schoolmaster has been made little of, not least in the amount of his salary. As a result of this, students came only from the above-mentioned 'lower' social

groups, formerly at the early age of 13, later at the age of 15, and recently when they were 16 years old. The hybrid character of the training is accounted for by the fact that the colleges must provide a general education and a certain measure of professional knowledge and experience. Consequently they have a diluted secondary school curriculum (the teachers mostly possess higher certificates), plus professional training. If the standard of the students could be raised by rigid selection, the professional education (theoretical and practical), as well as the character-building of the student, might be rather good. Now attention is too much drawn to the latter and the result of neither is very satisfactory, to say the least of it.

After the first Great War it seemed that within a comparatively short time a great improvement in teacher-training could be expected. But the limitless division of the schools according to religious views severely split up the teaching, especially in country districts, and in this way made it very expensive. The result of this was that when the economic boom was followed by world crisis, these rather expensive improvements of the teacher-training had to be given up. After 1930 one can really speak of a continual deterioration in training.

About the beginning of the second Great War (1939) a series of attempts made by the Board of Education to improve teacher-training had to be given up, again for financial reasons. Consequently all through the country little good could be expected within a reasonable time. What one wanted to achieve had to be brought about incidentally within the limits of possibilities in one's own school. What follows now is a—naturally very concise—description of an attempt to improve the training in one school, the Governmental Training College in Meppel, a little town of 14,000 inhabitants, situated in a rural district.

Our aim is to achieve the most favourable development of the personality of the students. It stands to reason that in the ele-

Headmaster of the Training College in Meppel

mentary schools we have to aim at: (a) practical and efficient work, (b) strongly individualized teaching, (c) the most diverse mental growth, and (d) development of communal sense.

In order to achieve this aim the training college must lead its pupils:

1. *To a good, self-reliant way of studying*, so that they may not only derive the greatest profit from their text-books, atlases and other educational appliances, but also know how to find their way in hand-books and encyclopædias, and in technical and general libraries;

2. *To an independent performance of carefully circumscribed tasks*. In doing so, they take care, from their very first school-days, to work systematically and bring together in a carefully ordered and practical way, data, notes, cuttings, illustrative material, drawings of their own making, summaries, lists of books, collections of their own, herbaria and such-like, to all of which they can and will refer later on for polishing up and availing themselves of all the things they learned at the outset; specially suitable for their practical work;

3. *To the preparation of some larger pieces of work*, especially in the field of pedagogics, if possible in group-work (as in a working community) and covering the field of several subjects;

4. *To a conscious practising of expressing their thoughts orally*, both in personal contact with the teachers and in small groups and the whole school;

5. *To take the initiative*;

6. *To establish an efficient contact with the world outside the school*: excursions, the enjoyment of art, school-correspondence, etc.

In performing all these things, the future school-practice should never be lost sight of, and a sensible restriction should be aimed at.

As the Meppel Training College was bound by legal regulations and had to fulfil the normal requirements of the final examination, only modified alterations could be made.

They were, in relation to: (a) the *organization* of the school, the

school hours and branches ; (b) the *teaching* ; (c) *character training*.

Alterations in Organization

Each of the chief teachers has his own library.

The books are put in open book-cases or on stands.

The covers are removed, so that every book shows its own character.

Ample use is made of map-catalogues.

All materials necessary for studying are put in places available for every student.

The students work a good deal on foolscap paper.

They put their work in portfolios, loose and clipped cases.

They bring together collections.

The classrooms are provided, as far as possible, with chairs and little tables.

In each classroom there is a practical show-table with stands and accommodation for materials and portfolios.

All rooms are quite free to the pupils from 7-30 a.m. to 18-30 p.m. (later, if necessary), except the room of the headmaster and teachers.

Supervision is never intentionally exercised.

The students who bring lunch may have it at school without supervision.

Private-study hours have been instituted, covering about one-third of the hours mentioned in the table. They are used for free study in a classroom where a teacher is usually present. He can assist the students individually or in little groups, and he can listen to their lessons. It is left to the teacher to change a study-hour into an hour for class-teaching or the other way round.

The study-hours may also be used for a lecture, little excursions, films for all pupils or for a certain group (boys and/or girls). Through the study-hours we make a supple use of the time-table. For every subject some hours are reserved for class-teaching, which gives an opportunity to explain certain parts to little groups of students, and so saves time. The hearing of the lessons takes place exclusively during the study-hours and is very strict. During these hours the poorer students are assisted personally and individual tasks are set for the best students.

The pupils prepare fortnightly

tasks. These tasks are presented in writing and consist chiefly of exercises based on the study of fragments taken from text-books. For some subjects, special tasks have been set to which the task notes refer.

With these tasks the student works in a more self-reliant way, knows better when to take initiative, and works in a more efficient and intensive way. Both pupil and teacher get a better survey of the total work. Therefore, the most important alterations are the instituting of free study-hours and the working out of tasks. The former gives the necessary freedom, the latter directs the activity, without which that freedom could not remain salutary.

Alterations in Teaching

The process of teaching is given another aspect. Only that which is absolutely necessary is explained. The subject-matter of teaching has, therefore, the charm of the unknown. The pupil himself takes initiative. He works together with others. He repeatedly comes into contact with the teacher, who is his adviser, the guide to his studies, mentor and quite often a trusty older friend.

Our pupils (15 to 20 years of age) appear to appreciate highly the studying in groups. This takes place voluntarily or by virtue of a group-task. In this way the subjects are gone into much more deeply and are certainly worked at in a more efficient way. In the discussion arising from this group study, the students come to an analysis and they always want to draw common conclusions ; in the later stages of the discussion the assistance of the teacher is sometimes asked.

In some subjects, *e.g.*, in pedagogics and Dutch, group-tasks are set. Four or five students study the task together ; in turn they are writer, leader or simple worker. The gusto for their work, the increased neatness, the wish to excel as a group, the unrestrained way of intercourse, the necessity of learning to get on with each other, all these and more things are striking characteristics of this manner of working. The inner activity, which ultimately furthers growth most of all, is far more stimulated in the group than in the

'hermit-study' at home or by working separately in exclusive classroom teaching.

The pupil has much more satisfaction in his work. He learns fewer things by heart, but he understands the relationship between things oftener and more thoroughly. The potentialities slumbering in the pupils have probably been roused more in general, have been activated more powerfully and brought to a more complete functioning—which is the main purpose of teaching.

Alterations in Character Training

As is stated above, the main point of an improved teacher-training is the most favourable development of the pupils' personality, and this is more a matter of education than of teaching. Their future tasks require young people who have reached a reasonable stage of mental development and who have more or less found their equilibrium. They should be : modest, but sufficiently self-confident ; reserved, but at the same time full of interest and warm of heart ; patient and indulgent, but also firm enough for leadership, wherever it is necessary ; smooth and youthful in the intercourse with children, yet tactful, older leaders ; people with personalities of their own, but feeling part of a community ; full of their school-task, but at the same time feeling fresh in the world ; not blind to hard reality, but also appreciative of æsthetic values ; on the one hand gratefully conscious of the gifts which have been bestowed upon them, but on the other hand fully realizing the littleness and dependence of mankind.

Indeed rigorous claims ! But do not parents trust the most precious of their possessions, their children, to the young people who are trained in the colleges ?

It will have been seen that the teaching staff in Meppel put complete confidence in their students, and they are consistent in their behaviour. Many students, both during and after their training, have expressed their appreciation of their treatment and testified to its nature. The teachers have never met with serious breach of confidence. In such an atmosphere the students probably found it easy to preserve self-discipline.

Consistently bestowing complete confidence is a main condition for a good education, partly because it helps mental growth.

The few limitations which exist are imposed principally by the students themselves. These limits are felt by them as reasonable and springing from a moral necessity.

'See to the mental development of yourself, without hindrances, and do not stand in another person's light' is the principle.

It is the same thing with liberty as with confidence: the students feel quite at ease with it; they develop through it and apparently think these privileges far too fine to lose.

The students' response to such methods is expressed in more frankness, greater communicativeness, increased cordiality. This opportunity for perfectly natural conduct results in a warmer and more humane relationship between teacher and student. The former's position is rather among than above the students. If adolescents are treated like grown-up people they have a better chance of developing calmness, courage, self-reliance, sense of proportion, self-respect and so on.

In a natural way a real, though small, *community* has been created in the school.

'Contrasting the outer world with its great measure of chilliness and enmity, here a community was found where one felt at home, in the literal sense of the word; where one opened oneself, both to friends and teachers, where one acted quite naturally', writes a former pupil.

Remove the obstacles, give the unborn nature its own way, and practically all our young people, so pure in their freely developing being, will naturally reach in a proper degree the standpoint of: 'Not I—but we'. Affection, forbearance, mutual understanding, comradeship, community, must develop from within.

In our five years of experiment we have come to the conclusion that there are slumbering in our students far more possibilities than we could have suspected before. These abilities and gifts reveal themselves in proportion as the school life is natural.

Man is by nature an individual as well as a social being. Besides greater possibilities for individual

work and self-development, the altered school-life here offers more opportunities to enjoy life and work more intensely by co-operation.

Every 'task-period' starts with a somewhat festive meeting (music, recitation, acting, lectures, etc.), arranged, for the most part, by the students themselves. Upon an average of once a month they organize—quite by themselves—a special afternoon or evening, often bearing its own stamp (incorporation, celebration of Santa Claus and Christmas, parting-treats, etc.). In 1940, the pupils performed mediæval plays in an open-air theatre. After that—until May 1945—the occupying German authorities forbade such meetings; practically all freedom outside and, alas, partly inside the school, too, disappeared and only in a clandestine way, sometimes not without great risks, did we succeed in organizing meetings of special nature, often bearing evidence of a powerful spirit of resistance.

As early as three months after the liberation the whole school population came together in a youth hostel on a tract of wooded heath for a most successful study camp. Since then, the students have taken every available opportunity of assisting in building up their own school-life. It is thus that the social powers are activated and strengthened.

Everyone is struck by the amount of interest taken by the students in the meetings of teachers, organized for the discussion of schemes to reform the methods of teaching. The former students of the last three school years have already organized two three-day conferences for the same purpose.

Note: It may be fitting to add here some remarks about the organization in our training college as regards continued study and education of the teachers who have already been appointed to a job.

Besides a two-year course for preparation for the headmaster's certificate there have, since 1942, been opportunities to obtain certificates for gymnastics, modern languages, commercial science, and drawing. Since 1939, there have been courses organized with a view to deepening professional study and directly affecting the daily school practice.

As a result of this there are now more than 100 teachers attending

courses in infant-gymnastics, modern singing for elementary schools, drawing for illustrative purposes, and further study of the problems of modern didactics.

The lessons are directed as much as possible towards the practice of every day, and constant allowance is made for the casual needs of the students for actual assistance. Experienced teachers of the training college, themselves coming from elementary schools and leading figures in the elementary school world, act as lecturers.

The fees are low, the Government allowing free disposal of buildings and fields, and sometimes giving financial support. There are indications that this most important supplementary work of 're-schooling' has the special attention of the authorities.

Besides the narrow limits of the training college in Meppel, attention should be drawn to the five-day education courses which are specially organized in the three northern provinces. About forty teachers, men as well as women, live together—just as in youth hostels—from Monday till Saturday; leading figures with fresh ideas and many years of experience (school-inspectors, teachers in elementary schools and training colleges) deliver lectures which are followed by discussions; the students sing and play and do folk dancing, and the week winds up with an evening of artistic enjoyment organized, and sometimes performed, by the students themselves.

This way of finding one's 'bearings' in a community atmosphere has created great enthusiasm among students of all kinds of religious conviction.

Already long before 1940 many teachers felt an ever-increasing dissatisfaction with the nature and results of their work. Since the liberation everyone hopes even more ardently than before, that soon an actual renewal will be started, covering the whole field. We are convinced that, though sorely tried during the war, the Dutch nation, together with the corps of teachers, will have enough energy left to tackle their problems. Whether the startling impoverishment of this little country, with its dense population will be able to bear this material burden is another matter. Let us not despair of this either.

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Educational Research in the Netherlands

Martin J. Langeveld

Professor of Education, State's
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As the interest of the Dutch Government in matters of education is practically confined to the financial support of school instruction, and as the idea is prevalent in administrative public bodies that the education of the child must remain an exclusive task for private initiative, the conditions for educational research are highly unfavourable in this country. We can speak of a fairly complete deadlock in this subject, so that we are largely left to 'impressions' gathered in or even outside daily experience in the education of children. The present Cabinet is willing enough to change the situation for the better, but it would be a superhuman task to cope with the many post-war problems of reconstruction and at the same time with the deplorable lack of insight, training, equipment and even goodwill among the proper authorities and their subordinates. Even among persons who are daily concerned with the education of children, any notion of what is to be done in the respect of educational research is very nebulous if not completely absent. This state of affairs is a consequence of the lack of training, for there is no special training required for the right to teach in a secondary school, apart from the final university examination in an academic field of science. Some spurious research is done by academic psychologists, to most of whom intercourse with children in a normal educational situation is hardly known and is never the special field of work and research.

This introduction, though not very flattering to my country, is necessary, first, in order to help readers to find their bearings in the field of educational work in the Netherlands and, secondly, to make possible a just appreciation of the achievements of some persons and institutes in spite of the lack of support and understanding. The principal initiative in educational research was taken about 1926 by Professor Philip Kohnstamm (University of Amsterdam) after a preparation of more than ten years. He was the *auctor intellectualis* of the first—but privately financed—institute for educational research and instruction: the Seminary of

education at (not of) the University of the City of Amsterdam, financed by the Society of Public Welfare, founded in 1784. Kohnstamm started from the practical problems of school-life of that period: the linking of primary and secondary instruction and the problem of selection for secondary education. Out of these questions developed research work in the field of children's thinking and speech, silent reading, formal training, thinking and learning to think, the learning process as quickened by the appearance of insight, the function of knowledge of bare facts, the didactics of the mother tongue, arithmetic, geography. During the war, when I had to supply the place of Kohnstamm, who is now safely back to his chair, we continued the research-work under very difficult conditions. We concentrated our attention on the child's understanding of history. The first publications on this topic will appear shortly. Apart from the Seminary of Amsterdam there exists the Educational Institute of the State's University at Utrecht of which I am the founder and director. With altogether insufficient equipment and still untrained staff there was not much that could be done during the German occupation. We composed however a complete inventory of play-materials and play-behaviour of children from different social conditions from birth to twelve years of age. From a total research plan on the child's capacity for self-criticism in his theoretical occupations, the leading assistant of my institute (Mr. J. Snyders) chose the pre-school period as a special field of research. He has published the result in his doctor's thesis. On productive collaboration in the school and in normal classroom work, we only confirmed and elaborated the findings of Kohnstamm and his pupils. Research work on the difficulties in the learning of mathematics, more specially plane geometry and differential calculus, is being published. In the course of 1946 there will also be ready for publication the results of our experiments with a new procedure for teaching elementary Latin and

with the actual understanding of the contents of a Greek text after it has been translated in the ordinary way in a normal class. We gained a good deal of experience with the composition and the application of the instructional school film, which led us to the conclusion that the æsthetic side of the film, unless training in æsthetics is its aim, must be carefully rationed, for an overdose tends to distract the attention to emotional experiences not aimed at in the teaching process, whereas an underdose is less disturbing, particularly since the showing of the film may never take more than 10 to 15 minutes. In the seminaries for primary teachers special training is given in the justified use of the film. Special booklets relating to each film and its particular use are composed by the staff of the Dutch Instruction Film. We controlled the result of lessons given with and without our instructional methods and are quite sure of being on the right lines—even more so after comparison with American school films demonstrated to us after the end of this war.

A special group of more and sometimes highly trained secondary teachers is working in close contact with my Institute on the problems of the teaching of chemistry. The results are in a phase of crystallization and will be published in part during 1946.

At the Psychological and Educational Institute of the Calvinistic University, under the guidance of Waterink at Amsterdam, the chief attention is directed to Psychotechnics and to the disturbed child. From time to time, however, the activity is directed to didactics. Waterink holds the view, and considers it sufficiently proved, that we can better delay the instruction of arithmetic until the age of nine years. As a means of pupil selection for secondary education, arithmetic is not as useful as a good silent-reading test such as that composed according to the principles worked out by Kohnstamm and his pupils—among whom I myself am reckoned. On this point there is complete agreement between him and Waterink. As I pointed out in 1934 we have to

be aware of the difference between *eloquence* in and real *mastery* of the mother tongue. It is striking to find pupils of low-average intelligence with a wonderful gift of the gab and even of the pen as long as they are speaking or writing about concrete, perceptive subjects. These eloquents may make an impression of being rather intelligent, but will, in the main, fail as soon as conceptual thinking is involved in a task. Their emotional development is apt to be of a more primitive type than is generally the case in their age-groups. We have since 1934 been confirmed in this opinion and specified our conception of the eloquent pupil. Much work has been done on so pre-eminently practical points as the requirements of the formulation of questions in school work and selective work for school children. Our special endeavour to analyse the children's failures rather than their successes in school tasks, taught us the existence of never sufficiently examined sources of misunderstanding, partly connected with the specific structure of the child's thinking, partly his different point of view (we are no great admirers of Piaget's ideas on this subject), partly with his lack of experience, partly, and roughly speaking always, with the structure of the language of the child. The analysis of the language of the child occupied much of our energy and time. We were much stimulated by the appearance of Father Reichling's decisive book, *The Word. A Study in the Fundamentals of Language and Speech* (1935). He did important work too in the field of the teaching of the mother-tongue to the deaf-mute child in collaboration with Professor Rutten from the Roman Catholic University of Nimeguen. They worked out and applied a scheme of teaching by using the vibration sense vicariously for the auditory organs. This was done during the war. A special documentary film has been made of the old way of speaking of the deaf-mute by gesture, since this way of communication is rapidly dying away. The supposition is, however, that in the future this manner of communication will still be necessary for the feeble-minded among deaf-mutes, because of the insurmountable difficulty that ordinary

speech involves for this group. After the ebbing of a momentary current to teach these children the mother-tongue in the same way as it is taught to normal deaf-mutes, we await a return to the more primitive gesture-language. Mrs. Snijders-Oomen worked out and published a complete testing scale for the intelligence of deaf-mute children (1943).

For the readers of this Journal it seems most appropriate to go somewhat further into the experimental didactic work we did. Most prominent of all our conclusions is the fact that the methods of thinking and problem-solving can and must be the central aim of instruction, and the whole teaching process is subordinate to that aim. The result of learning to think on one's own responsibility, and stimulated by one's own initiative and by the working in the group, is very striking. We compared, for example, the results of individual working along the traditional lines of classroom teaching in a school which achieved very good results in this way with pupils from the best home surroundings with the results of well-guided group-work in a school for the throw-outs of a large city. The outcome was unmistakable: the changing of teaching method meant an important advance in achievement. Mr. Palland, who published the results of his investigation, is a school inspector now and working on the realization of his ideas in Amsterdam. It was very important that Mr. Boersma could ascertain the fact that the results of group-work are really assimilated, so that each child continues his improvement in learning attitude and achievement, reached 'during a period of well set up group-work. It is not possible to summarize the whole technique of composing and executing team-work for children of different intellectual capacities in different school subjects.

We have mentioned already the value of certain forms of what might be called 'silent reading' work for the prognosis of school achievement. The silent reading tests as known from American researches did not help us much further. We wanted a much deeper control on the forming of insight during the process of studying the text. So we developed fixed categories of questions, and more

or less fixed terms for the composition of the right text. These texts could be of the type specially composed for instruction or of that specially meant for selection. In both types the more objective and the more emotionally arranged plot would make an important difference in difficulty for the child. We considered it necessary from a general educational point of view to support the child in his stability against emotional over-stimulation as well as in his appreciation of emotional data. Of special importance was the opinion we conceived of what theoretical intelligence was. As we see it, it is the ability to orientate oneself in new concrete situations, with the help of the successful schemes and abstractions detected in the course of centuries by human culture. This intelligence is no purely biological category, which one possesses in a certain quasi-constant 'quantity' or that at best is the result of inner processes of ripening. On the contrary, all real and actual theoretical intelligence presumes intentional transfer of culture, which means thoroughly premeditated *instruction*. Only after a fundamental control of the instruction and experiences the child has had, are we able to judge his 'intelligence' as being more or less satisfactory. In complete agreement with foreign experimentalists we found also that the old dream of a mechanical 'transfer of training' does not play any rôle in school education; only conscious transfer as a planned part of the teaching process does so, this process being dominated by the notion that no motivation of the learning conduct can be equalled by that of the spontaneous spirit of enterprise of the child. So this spirit has to be activated primarily. On the other hand, we must realize that creative intelligence, *i.e.* the finding of new expedients for human culture to master problems thus far unmastered, is and will remain a gift of the gods to the few chosen.

A special and very practical question, too, was the correction of the work the children delivered. Sufficiently warned by Ballard's *New Examiner*, we had to deal with the possibility of correcting exactly. Besides that, our intention was not the creation of laboratory methods but of methods manageable in the classroom. In

The first stage we corrected every piece of work with a committee of three persons, discussing every answer, right or wrong, qualifying every answer as an endeavour to cope with the difficulty of the question. Many tens of thousands of questions were discussed during many years of work. As a result we acquired quite a lot of experience in the psychology of correcting and we built up different types of correction methods. It would take more space than this journal could offer us to go into detail. But principally we made an analysis of failures: the directing of the child's attention not to the fact that he has 'failed again', but to what is to be done, why he failed and how he can correct his failure. *One of the special topics for the training of teachers is to teach them the right correction methods.* It is absurd to regard correcting as a technique simply of putting red marks in the schoolwork of children, who will surely make mistakes because of the fact that they are not so learned a scholar as their teacher or—some years after leaving the university—once has been.

Since the results of correction are decisive for the school career of the pupil, mechanical test-scoring is of not great use, especially as long as the aim of testing is to locate a person's achievement in a fixed order of achievement.

We do not know how many places are to be available for the children who undergo the entrance examination for secondary schools. We readily accept, however, the fact that we have to provide instruction for all children of the nation as soon as they are ripe to attend a school. It is not possible to state the number of eligible pupils by simple comparison, for even the complete order does not show us the *cæsura*. Only by a procedure of qualitative judgment can we find out where this *cæsura* must be situated. As soon as we know, however, where the *cæsura* is situated it is not worth puzzling about the order to the left and right of it. It is even conceivable that we can situate the *cæsura* exactly, whereas it is completely impossible to range the pupils in any fixed order. So our principal question is never the decision of order but the fixing of the *cæsura*, which has nothing directly to do with testing techniques.

The spontaneous techniques of children in learning and studying have provided a special field of research. In connection with these investigations we got an interesting insight into the possibility and the limit of mutual help of pupils in their learning difficulties. In particular, the transfer of methodical viewpoints from grown-up persons to children has peculiar

complications which can be avoided in a teaching-learning process, where the pupils are actively involved in an explanation to one another. Some superficial notion of children's methods of learning, and explanation such as may be gathered from normal classroom experiences by any teacher, is not sufficient for a right conduct of the mentioned procedure. It is a matter which should be dealt with in the training of adequate teachers for the modern school.

It is interesting to see the differences in efficiency between teaching methods that do make use of failure-analysis, spontaneous learning methods and mutual guidance or explanation, and methods that do not. Experiments in classroom situations have been made with very different subject materials: Prins chose geographical, Bouma historical, Engelhard arithmetical themes. We have also interesting results in the teaching of religion. We may synthesize our point of view and findings in the word: educability of intelligent achievement.

As will be clear from the above, it is not possible to give more than a brief sketch of our ideas, methods of research and results. The alternative would be the writing of a comprehensive book. For the moment the circumstances are not propitious for such an undertaking.

The Council of Reform

P. H. Schröder

EDUCATION may be moral or intellectual. Moral education is dynamic; intellectual education (tuition), static. Every disquisition on educational reform must necessarily start from this basic idea. The opinions about moral education are continually changing. Scientific research, laboratory experiments and practical experience are for ever bringing us novel views, affording us an ever-changing, but ever-sharpening idea of the object of education from babyhood to adolescence. The way in which the child in all the stages of his development is trusted, the way in which he is 'formed' must naturally be static. Starting from particular conceptions, a special system is constructed, which is left unchanged for a comparatively long time. The results of scientific research,

the discoveries in the domain of psychology or pedagogics, the defects in the prevailing system, which have meanwhile become obvious, all this has not been able to exercise a perceptible influence. Stronger and stronger becomes the flow of new views and ideas. It can be checked no longer. It is time now to overhaul the system. The relationship between moral and intellectual education might be compared with the relationship between language and spelling. Language is a living organism, varying, growing, adding what it needs and discarding what it no longer wants. Spelling, the expression of the language in writing, is established for a comparatively long period. Language is for ever changing and the gulf between language and spelling becomes

General Secretary of the Council of Reform

wider and wider. The objections to a special way of spelling become greater and greater: societies founded for the purpose of modernizing spelling make application to the Government and the whole problem is discussed by a committee. Proposals made by the Government are seconded or criticized, but eventually the die is cast and a new way of spelling is officially established. It is true that the arrears have not been completely made up, but, nevertheless, there is a considerable advance. And then we start again from the beginning. . . .

At this moment progressive elements in Holland—which, fortunately, are plentiful—are combining in order to point out to the Government that educational reform is a peremptory necessity. It is an

obvious fact that the urge towards reform is strongest among teachers in elementary schools. There are two reasons for this: in Holland there exists a training for the elementary teacher, but not for those wishing to teach in secondary schools. There are many and well-founded complaints about this training (which, like the whole of Dutch education, is still strongly influenced by the intellectualism of the previous century, the principle of 'Knowledge is Power'), but in the course of their four years' training the teachers have come into touch with various psychological and pedagogic problems; they have, at any rate, some idea of psychological questions of which a good many secondary teachers have not yet the slightest notion. And however small their knowledge in this respect may be, it is sufficient to stimulate the best of the elementary teachers—and there are many who are good and devoted to their work—to further research, to make simple experiments within the scope of the prevailing system and to take an interest in the question of reform. I consider that the second reason why elementary education is so much more progressive is that the circumstances under which the elementary teacher has to work are much less favourable than the conditions of the secondary teacher. I mention only two: the size of the classes, which often contain as many as fifty pupils, and the extraordinarily low salaries of the elementary teacher. The most talented of them, therefore, always try to qualify for the diploma which will enable them to teach in secondary schools, thereby causing great damage to elementary education, which is of such vital importance. Those, however, whose daily task is so heavy that they have no time for extra study, or who are more suitable for practical teaching than for continued, theoretical study, naturally strive after the elevation of elementary education, of which the elevation of the teacher to a higher social level forms a part. It will not do to look upon them as a number of egoistical materialists; we should consider their endeavours, primarily, as an attempt to improve education by making their profession an honoured and eligible one. Only when the very best are willing to devote themselves to the

task will it be possible to give the very best education.

In some of our universities it is possible to attend a series of lectures in pedagogics. As a matter of course psychology is also taught, but there is little or no relation between this branch of study and the task of the secondary teacher. Moreover, all these lectures are optional and a man often passes his examination entitling him to give lessons in a secondary or grammar school without ever having attended a single lecture in connection with his task as a teacher. The present writer, who was certificated twenty years ago, is a case in point. At that time there was no possibility whatever of learning at the university anything connected with a secondary teacher's task, and since then very little has changed in this respect. The good and useful work of the 'Nutsseminarium' for pedagogics at Amsterdam may, however, be thankfully mentioned here.

What have been the consequences of this lack of training of the teacher in a secondary or grammar school? I think the two mentioned hereafter may be considered the principal ones:

1. Most teachers are completely thrown upon their own resources in acquiring a *method* of teaching. Many failures are the result, failures for the pupils, who learn little or nothing from a bad teacher; failures, too, for the teacher himself, who must gradually become fully alive to his own shortcomings, more and more losing his self-confidence and thereby becoming involved in disheartening conflicts, and, when the worst comes to the worst, retiring from the teaching profession to try to make a living in another way.

2. His being unacquainted with pedagogic and psychological problems generally causes the secondary teacher to be less open to new ideas about reform. In the majority of cases he has built up a system himself; according to this system he has taught for many years; it suits him because as a rule his results at the final examination are satisfactory; he therefore does not feel the want of change, of experiment, of reform.

It should be borne in mind that we do not mean to say that there are no exceptions to what has been said above, but it is a fact that, on the whole, the secondary teacher

is more conservative than the elementary one. We should also consider that the classes in secondary schools contain thirty pupils at most (a number which is thought too large by practically all teachers), and that the salary of the secondary school teacher is much higher than that of the elementary school teacher.

It is becoming more and more a custom for those who have left the University without having had any practical experience in teaching, to attend the lessons of an expert teacher for some time. What has been achieved in progressive education invariably found its origin in elementary and was sometimes continued in secondary education. Thus there are many Montessori elementary schools and a few Montessori 'lycea'. Further, several elementary and some secondary schools are 'Daltonized'. So, also, individual tuition (as given in the Children's Community of Kees Boeke) is met with in both elementary and secondary educational establishments. And these experiments have been received with much interest in the educational world.

Especially during the war, most of all from 1942 onward, when it became more and more obvious that the war was to last a long time, when intellectual people in particular no longer visited theatres or cinemas, when the Nazified Press contained nothing worth reading, travelling became more and more difficult and the arranging of meetings practically impossible, people in different places came together with the object of devoting themselves to the study of all sorts of problems. There were two subjects which were very much in vogue: How will our country be governed after the liberation (which nobody ever doubted would come), and how will our educational system be reorganized? Experts as well as outsiders discussed these problems and very often their conclusions were laid down in a report. The very fact that business people also, men from the busy, practical world—be it from sheer necessity—began to occupy themselves with these questions, makes the reading of these plans especially interesting. Such men were in a position to approach these questions with an open mind and, unafraid of upsetting many old-established

Ideas that had so far generally been taken for granted, they suggested plans in which ever and again one thing stands out clearly: there is a universal desire to break the shackles which intellectualism has put on our present-day education. What people want to-day is education based on practice, men and women who know a little less, but can do a little more; real insight—be it over a much smaller area—instead of so-called 'general knowledge', which is practically the gift of saying quite a lot about all sorts of things without ever saying anything important. They want character-formation to be put into the foreground, which again means doing away with a system which crams the pupil with a great number of facts which are forgotten again within a very short time, and putting in its place a system which aims at forming harmonious men and women.

Three months after the liberation of our country the W.V.O., the Dutch branch of the N.E.F., took the step of founding a 'Council for Educational Reform', whose task it is to collect all possible plans and wishes for renewal and to work up the material thus gathered into a well-arranged whole, which is to show:

1. What objections there are to the educational system that now obtains in Holland, and in what respects this system fails.
2. What has already been achieved as to educational reform (Montessori, Dalton, Decroly, Children's Community of Kees Boeke, etc.).
3. What reforms may be realized immediately.
4. What desiderata and ideals for the future are found both in and outside educational circles.

This report will be presented to the Government. Regional conferences are to discuss what reform work has already been brought about and to inform members of the provisional plans.

At the Easter Congress, to be held at Utrecht on April 24th, 25th and 26th, the report will be discussed and judged in the first instance.

The Council of Reform deals with this Mandate in various sections. It is glad to be able to claim that it meets with universal co-operation, for such co-operation is essential if it is to register what must be considered not as the Utopian scheme of a limited number of people, but as the *will* of a democratic people, which, after years of oppression, has again taken its lot into its own hands and wants to direct the future of its own children.

THE BILTHOVEN CHILDREN'S COMMUNITY

As the term 'Children's Communities' is already being used in a more general sense, and as, for me, a 'Children's Community' means a combination of certain specific characteristics which I consider as essential, it probably is better for me to use the term 'Bilthoven Children's Community' to describe the kind of institution which I should like one day to take the place of our present schools, and it may be of interest here to make a clear statement of its essentials:

In a 'Bilthoven Children's Community' a large number of children of both sexes and of all ages (say 3 to 18 or 19 years) live and work together without a break from the beginning of the morning till end of the afternoon, except on Saturday afternoons and Sundays.

The children may belong to any social, religious and political circle and to any race.

They get an opportunity under the guidance of fully qualified adults to develop into harmonious, socially-minded personalities, who will be able to do their share in building a happier and more truly human society all over the earth. The communal life is characterized by a complete respect of everybody's conviction and the possibility is offered to observe the religious

rites or customs of everyone's faith.

The leaders give their greatest attention to the building of character, attaching special value to qualities such as the following: a recognition of the interests of others and of those of the whole community, a sense of responsibility, initiative, executive ability, courage and perseverance.

The children are given the opportunity to develop themselves under competent guidance in every way: the child's religious disposition, artistic sense, body, intellect, manual dexterity, should all be equally stimulated and developed in a true children's community.

The instruction must be suited to individual needs, *i.e.* to the general aptitude as well as to the future sphere of activity and to the working pace of each child.

To achieve this the 'Bilthoven test system' is used. In this the whole of what the children do and learn is divided up into a large number of sub-divisions of the school subjects, and the children are given the opportunity to concentrate on each sub-division, studying or practising in a group under competent leadership. The leaders then test each child's knowledge or proficiency by written and oral 'tests' to make certain that the

subdivisions which have been worked through have been indeed mastered. On the strength of the tests done, diplomas are given without examinations. On every diploma a clear statement is made of the sub-divisions which have been covered. These diplomas, therefore, are not uniform but strongly differentiated and specialized.

The ordering of the communal life within a Bilthoven Children's Community is in the hands of the children themselves. In this the so-called 'Sociocratic' method is used, which means that there is a regular meeting led by the children, in which the adults share and which makes decisions not by majority vote but by common agreement.

The government of the community in connection with the world outside rests with what is called the 'co-workers meeting'¹ which meets at regular intervals and is also carried on in the sociocratic way.

The education and training towards Sociocracy is one of the most important matters in a Bilthoven Children's Community, because reaching a solution in which all can agree is an art which can only be

¹ In Bilthoven the pupils are called 'workers', the teachers 'co-workers'.

acquired through much practice and patient training.

The 'co-workers' (leaders, teachers and others), are the friends and comrades of the children. They try without compulsion to lead them to the inner discipline of true freedom.

Within the frame of the Children's Community an opportunity is given for preparation for the different trades and professions. Agriculture and horticulture, technical and mechanical trades, typical women's callings and commerce, as well as the more intellectual professions are all dealt with, so that the children are helped in a natural way in choosing their life's work.

A Bilthoven Children's Community is situated in the country, outside a town or village on an extensive site which offers room for the necessary buildings, gardens,

small farms, playing fields, swimming pool, etc.

Besides the central buildings which are used by all the children there are pavilions, each of which comprise children of all ages, but which are specialized in different directions, literary, scientific, technical and economic. Besides this, there is a department for the training or auxiliary training of 'co-workers' (teachers and leaders):

In a Bilthoven Children's Community the threatening with punishment as well as the promising of rewards is avoided. There is no smoking and no taking of alcoholic drinks.

The children as far as possible do and make everything themselves. Much use is made of self-corrective didactic material, which encourages self-activity. Much contact is sought with the

parents of the children and it is attempted as much as possible to approximate in the community to the atmosphere of a good family.

Finally a true Bilthoven Children's Community should be active in trying to further the formation of similar communities in other places.

This last point I consider as very important: I believe that a living Community ought to send out some of its adults and children to start a new community somewhere else.

We know how quickly this biological process works in the formation of new cells. As soon as it is generally seen what great advantages life and work in such a Children's Community offers to the children, it will prove possible to make the change from the present school system in this way.

The 'Bridge-Form': A Diagnostic Year

D. H. Prins

IN complying with a request to write an article for an international educational journal on one of the urgent educational problems in the Netherlands, it seemed appropriate to select one which has an equal importance outside this country. There are several such problems, one of which has occupied the present writer for many years already. The last decade of European history has fortified his opinion that within the next ten years it can and must be solved.

As it is rather difficult to formulate it in a few words in such a way as to avoid misunderstanding, some introductory remarks must be made.

Since the end of the nineteenth century instruction has been compulsory in Holland for all children from 6 to 12 years (later from 6 to 13). The greater part of those who pass through the primary school do not proceed to further school education; the minority pass on to the various types of secondary school, technical schools of all kinds included.

It is a deplorable fact that there are far too many failures among the pupils of these schools. First, there is a minority who appear incapable of profiting by any continued tuition. Secondly, there are a greater number who have chosen a school too difficult for them or not

in keeping with their particular talents.

For those who realize quickly that they had better go elsewhere, the damage caused by the wrong choice is not irremediable, but, alas, there are many who lose three or four years and more by striving for the impossible. It is obvious that the consequences of this situation are as fatal for the children as for society.

A great burden of difficulty and sorrow is laid upon the young shoulders of those who are bound to fail. They forfeit a good deal of the pleasure of life which is the prerogative of youth even after this destructive war. They learn to look upon themselves as inferior to their comrades. Frequently their energy is killed and its resurrection, when later they happen to be placed in more favourable circumstances, remains very defective or completely fails to come about. Moreover the greater part of them begin their way in life under an unlucky star, feeling themselves neglected, victims of inimical surroundings. They are predestined to form those elements in social life that are open to the destructive influences of every kind of negative political propaganda.

The secondary schools in Holland have always used an examination as a means of selecting their pupils.

For years at a stretch prospective pupils were examined in the use of the native language, the first principles of the French language, arithmetic, geography and national history. About 1920 the French language as a part of elementary instruction was abolished, and the entrance examination was replaced by submitting a testimonial from the headmaster of the primary school attended by the candidate, declaring him to be capable of benefiting by the lessons at a secondary school. The results of this new way of admittance were certainly not better than those of the old method; many a teacher relying on his personal impressions (alas, not on undeniable facts) asserted emphatically that the new way was much worse than the old. Opposition to the new scheme forced the Government, some years later, to restore the examination, without the French language, while retaining the headmaster's testimonial for purposes of information and as a means of deciding in doubtful cases.

From 1925 to 1940 this problem of selection was tackled in a more scientific way. In The Hague there was one permanent examination board for nine secondary schools. Each year there were nearly a thousand candidates. Thus the committee could gather within a

few years a lot of data to judge the correlation between, on the one hand, the headmaster's testimonial and the result of the examination, and, on the other hand, the achievements of the admitted pupils during the years in which they attended the secondary school. The statistical research demonstrated clearly that the entrance examination was as defective a means of selection as the testimonial. The question as to which of the two was the more efficient no longer existed.

In the meanwhile, an establishment for scientific research in the field of instruction and education had been founded at Amsterdam. Some of its workers set themselves the task of solving the problem as to whether there were other methods of examining the candidates which promised to be more successful. Among them the proposition was made that one useful means of testing the intelligence of schoolboys and girls might be to make them read attentively some piece of simple prose and examine them afterwards by means of a series of carefully composed questions, to find out whether they had understood the text thoroughly. Experiments along these lines with pupils of the higher forms of the elementary school made the enquirers expect a better correlation between the results of such an examination and the qualities required for pupils of a secondary school.

In consequence of this, the entrance examination, which was uniformly regulated throughout the country, was somewhat modified shortly before the war. Alas, the dislocation of the schools during the war made it impossible to discover whether or not a better means of selection had been found.

Now the problem treated in the present paper can be formulated in the following way.

The pupils leaving the primary school should be so carefully tested with regard to the qualities necessary and sufficient for successfully following a secondary school course as to render their failure in the future nearly impossible, provided that the admitted pupil enters the type of school which the test showed to be the most suitable for him.

Before determining how this should be done, it should be stated emphatically that every proposal ought to be put to the test of carefully executed experiments. No

speculating, however ingenious, can compare with the trial and error method of experimental science. Therefore the solution set forth below must be tested in practical school-life before it can claim to be a solution at all.

The quintessence of the following proposal had already been made before the war by some educationists of high standing. It now frequently occurs in the numerous proposals for educational reform which, prepared during the war, have been published between the liberation and the present time. It promises to bring a final solution, although there will undoubtedly still be many difficulties to overcome before its realization.

This quintessence is the establishing of a transition form between the elementary and the secondary school, a form, however, to be considered as a part of the latter, and, therefore, only accessible to those who can submit a headmaster's testimonial declaring that they *may* be able to benefit by the lessons in a school for continued instruction, without any suggestion as to the type of school which may suit them best.

Admittance to this transition-form (called in some Dutch publications 'bridge-form') does not in the least anticipate their being admitted to the secondary school proper. On the contrary, during the transition-year the pupils still have to give proof of their capacity to profit by continued education of some kind.

There is a great difference between the teaching in the elementary and in the secondary schools. In the former, in one standard one person is charged with the whole tuition. In the latter there are as many teachers as there are subjects. Also the methods of teaching differ greatly. The newcomer is bound to have some difficulty in getting accustomed to the completely-changed situation, and undoubtedly some of the failures at the beginning of the secondary school are due to these profound changes.

Therefore, the bridge-form ought to be an intermediate one in all those respects, linking up the two extremes. Only then can it ideally cover not only the field of worthwhile knowledge, but also all the qualities necessary and sufficient for continued study in various directions. So the number of

teachers should be as small as possible. The curriculum, which is necessarily much more extensive than that of the primary school, should contain a minimum of new subjects. In the first class of the present Dutch secondary schools a beginning is made with the study of English and French, and of two mathematical subjects (algebra and geometry). It may be suggested that in a bridge-form one of the two modern languages and one branch of mathematics should be dropped. However, these suggestions are of minor importance compared with the principal characteristic of the proposed institution.

Tuition in the transition-form should, from beginning to end, be subordinated to its task of selection. The teachers must gather the maximum quality of data useful for building up a well-founded opinion of the pupils, of their intellectual capacities, their ways of studying, the direction of their interest, but also of their character and the psychological characteristics, which will hinder or promote their development.

In the English-speaking countries there will be no need to advocate the use of psycho-technical tests on behalf of educational purposes. In the Netherlands teachers are somewhat sceptical on this point. Without denying the value of tests in the industrial field, they doubt whether the qualities which are decisive for success in education can be detected by such means. Yet it seems to the present writer that there are possibilities in this direction which should not be ignored, but which can only be realized if the psychologist works in constant collaboration with the teachers. The bridge-form offers a very fine opportunity for such collaboration.

This co-operation contains still greater possibilities than those of reciprocal controls. To realize those possibilities to the full it is absolutely essential that the teachers in the bridge-form should have a keen interest in and also some knowledge of modern psychology, psycho-technical research included. Only then will they be able to select from the subject-matter of their lessons material adapted to the needs of the psychologist, who is in want of a series of questions or tasks by means of which he can judge some

quality such as concentration, tenacity of purpose, independence of judgment, and so on.

On the other hand, the psychologist, too, has to satisfy some rather rare requirements. Clearly, he must be interested in educational problems, but this alone is not enough. He must have so fine a feeling for the working atmosphere of a team of schoolboys and girls from 12 to 13 years that he can adjust himself to their level every time he proposes some way of testing them. To approach this ideal a very gifted teacher should read for a degree in psychology and, after having finished his study, should return to the school he temporarily left in order to render, as an educational psychologist, the services which the school and society so greatly need.

The bridge-form can only become a success if a particular type of teacher and a particular type of psychologist can agree to co-operate.

To come from generalities to particulars, the possibilities of such co-operation may be illustrated by some remarks concerning the lessons in mathematics. It has already been suggested that only one new subject should be taken. Here are some reasons for suggesting that geometry should be dropped.

First, the subject-matter of geometry is wholly new to the pupils. They are still very far from being familiar with angles, triangles, polygons, parallels, perpendiculars, circles, diameters, cords, and so on.

Secondly, they cannot be expected to understand what the teacher's inferences from such figures may signify. What is a matter-of-course for every teacher of mathematics, namely that his teaching is meant to create 'a lofty habit of mind' as Bertrand Russell puts it, is for the children who are still to be introduced to this field of knowledge, quite inconceivable. A good deal of educational work has to be done before they gradually discover what it means to formulate a definition, to prove a property, etc. When does a pupil really understand that knowledge of, for example, the properties of the triangle does not depend on what everyday experience teaches him, or on experiments made in classrooms? Obviously this is not the place to deal with the educational value of mathematical teaching.

The preceding remarks may be sufficient to demonstrate how great are the difficulties which the children who are admitted to the secondary school have to overcome before they are able to do something more with their mathematical knowledge than to reproduce submissively the matter they learned by heart without understanding it, a thing every real teacher abhors more than most of the other bad things in life.

By making algebra the first part of mathematics the newcomers are to learn, the first difficulty of having to deal with entirely new material vanishes. It is the well-known subjects of the lessons in elementary arithmetic which are now dealt with in a new way—the proper characteristics of secondary school instruction. Therefore the teacher's attention can now be given completely to the process of introducing his pupils gradually and methodically to mathematical formulations and reasoning.

Besides this didactic task of the teacher in the transition-form there is the other of observing the boys and girls intentionally and keenly as to their reactions to their first contact with this less concrete way of thinking. While examining them he will not only, as is usually done in school, control what amount of reproducible knowledge the children have gathered in a series of preceding lessons, he will also and especially test their reaction to abstract thought. He will do so over and over again throughout the transition-year so as to be able to give nearly certain answers to questions like:

Does this boy endeavour to understand or is he contented with merely reproducing what he has been taught?

Does he succeed in such an attempt and to what degree?

Is he able to formulate independently knowledge which has already been his property for years?

Does he really understand the generalization lying in the use of letters to indicate any arbitrarily chosen quantity?

Such answers would be insufficient and, therefore, of no use if they merely reflected personal impressions. A year of testing would base them on a great many carefully registered facts.

So far the teacher of mathematics

has not required the aid of the psychologist. But in collecting the data for an efficient selection he has much more to do. For the second half of his task he does want this aid. The subject-matter of the algebra lessons can also be used to examine other qualities necessary or desirable for continued study. It should be possible to test along these lines the pupil's ability to concentrate on a subject even if he is not greatly interested in it, the quality of his perseverance if difficulties threaten the results of his endeavours, the pupil's intellectual self-reliance, the direction of his interest (does his interest depend on his sympathy for the teacher or on his predilection for the subject?), his capacity to co-operate with his fellow-pupils, and so on. The methods of achieving the best results in tackling questions such as these should be a subject of regular discussion between the teacher and the psychologist.

In the beginning, their joint labour will consist in provisional experiments which are to be modified every time experience proves them unsuccessful. However, it seems to the present writer not too optimistic to expect that reliable methods of testing will, in time, emerge.

What is said here in a rough outline about the possibilities of mathematical teaching can be said *mutatis mutandis* about any other part of the field of knowledge cultivated in the bridge-form.

One aspect of the here-proposed solution of the problem of selection is still to be dealt with, an aspect showing a different face in different countries. After having passed the bridge-form, distinction must be made between the pupils who are unable to profit by continued tuition and those who appear to be able to follow the lessons in some kind of secondary school. Afterwards the latter have to be distributed over the various types of school according to their individual potentialities.

In the Netherlands a distinction is made between the pupils who are capable of proceeding to the University and those who will take up a position in the working life of the community after having passed through the secondary school. The former have to be divided again into at least two different groups, namely:

1. Those who are going to concentrate their attention chiefly on the study of the classics, a study revealing as a unity the literature, the manners and the problems of the civilization on which European life is based.

2. Those who devote themselves primarily to the study of pure science, mathematics, physics, chemistry and biology, cultivating in this way the habit of mind necessary for academic study.

The pupils who can benefit from secondary schooling but probably not from university education, have also to be divided into groups going in various directions. One type of school gives a general preparation for life, in some cases

laying the stress on natural science, in others on the teaching of modern languages and literature or on the study of economic and commercial problems. Another type gives instruction more directly, aiming at the preparation for certain trades ; it includes the technical, the agricultural and the commercial schools, which confine themselves to vocational training.

Evidently this distribution of the pupils of a bridge-form over the different types of schools according to their talents will give the staff greater difficulties in finding out the best way of testing. Therefore, once more the too enthusiastic supporter of this plan may be warned : it can succeed only if, over years of earnest experimental

research, efficient methods are evolved.

At the end of the transition-year the data gathered by the staff have still to be co-ordinated so that a conclusion may be drawn. As soon as efficient and reliable testing-methods have been developed, this final judgment should be made a decisive one, so as to make it impossible for a child to enter a secondary school without having been tested in such a bridge-form, and without having got the testimonial required for the type of school he wishes to attend. Only then will the number of failures in the secondary schools be reduced to the minimum and the urgent educational and social problems here raised be solved.

An Experiment in the Rotterdam Municipal Elementary Schools

Miss J. E. Schaap

THERE are in Rotterdam a great number of municipal nursery schools for children from 3 to 6 years. These schools are based on the Froebel or the Montessori system. The elementary school in the Dutch educational system is, as a rule, a six-class school attended by children from the age of 6 to 12 years.

The lines on which the tuition in these schools is planned are of such a nature that it has come to be felt necessary by some teachers and by the municipal authorities to achieve psychologically sounder methods of organizing the lessons, especially in the lower classes. In these classes as well as in the nursery schools the children are still infants, and the education and the tuition should be adapted to the needs of infants. The methods of teaching, in particular, tended to be too academic.

A bridge had to be struck across the gap between the two kinds of schools. Preparations for the building of this bridge were started by the municipal inspection as far back as 1939.

The teachers, both men and women, were prepared for this new task, in the first place by visiting different types of nursery schools, secondly by following special courses given by some prominent scientific and practical authorities, and thirdly by studying together in a kind of working-community the

different possibilities offered by the educational appliances in use in the various schools. The different branches of instruction are, as much as possible, systematically arranged round a *centre d'intérêt* from the child's first day at school. Writing and reading are taught without analysing. Arithmetic is—especially in the beginning—very much simplified and studied in playing some interesting game. Drawing means in the first place giving the children a way of expressing their thoughts and feelings. For this same purpose manual training is much stressed. Some technical exercises in use in the nursery schools are continued in the first and second class of the elementary school. Plaiting of strips of coloured paper into a great variety of designs—worked out by the children themselves—may serve arithmetical purposes ; some of Froebel's 'gifts' are used in the same way. In the gymnasium, as well as in the ordinary classrooms, rhythmic and other exercises are performed in relation with the *centre d'intérêt*.

The pupil-teachers of the municipal seminary are given a good opportunity for getting acquainted with this new manner of working. They attend ordinary classes and those in which the new experiment is being carried out. Special conferences are held on their behalf. Their interest is undoubtedly de-

voted to new ways of assisting the children in their mental development.

The experiment began in 1942 in three classes and has now been extended to fifteen. Each teacher keeps a diary in which he takes down all that is worth mentioning in the daily school-life and records his own experiences with the new method. Samples of the work done by the children are assembled in it. Some very remarkable and interesting booklets have come into being in this way.

The work was begun in the war-years, but as war went on it has been seriously handicapped. A shortage of nearly everything, paper, pencils, pens, closing of schools, moving them about from one building to the other, sometimes several times within one year, lack of food, shoes and clothing—all this was an almost insurmountable obstacle to a regular course of the school activities.

However, when war was over at last, the great majority of teachers had not lost their enthusiasm for the new way of working. It is expected that the experiment will go on and be extended to more schools and more classes, especially when the circumstances have improved in a satisfactory way, and that it will lead to a lasting improvement of education and tuition in the elementary schools in Rotterdam.

**Municipal Inspector of Schools
in Rotterdam**

Education of Defective Children in Holland

Dr. A. van Voorthuysen

Former Inspector of Education
of Defectives

Introduction

It was a long time before normal people discovered that mentally or physically defective children should not only be taken good care of, but that they should at the same time be made as active and as useful members of society as possible. I say 'as possible' for this aim will not be reached completely in all cases. In many cases one will have to be satisfied with an improvement of the condition.

When the defect cannot be cured completely through special measures, an attempt should always be made to replace the lost function or the function that is only partly there by another function. When a blind person cannot learn to read for want of eyesight, the recognition and the understanding of the written word are taught him through the touch. A deaf and dumb person is taught to lip-read. Lessons in voice production have also had good results. The physically defective person with both arms missing can in some cases learn to write so well with his mouth or one of his feet that the writing has a definite character. And even with the mentally defective person the lack of intellectual faculties can largely be compensated for by making him a skilled handicraftsman and by the formation of excellent qualities of character.

At all schools for defectives, therefore, compensation plays an important part. It is obvious that for this reason the education of defective children should be different from the education of normal children. All kinds of difficulties, however, must be overcome which can only be solved at special schools. Holland does not fall short in the treatment of defective children.

History

Just as is the case in other civilized countries, the systematic care of defective children in Holland began with the special treatment of the deaf and dumb. About 1790, Henri Daniel Guyot, Minister of the Walloon Church at Groningen, returned from Paris, where he had attended the lectures of l'Abbé de

l'Epée, the founder of the education of the deaf and dumb in France. He was so much affected by what he saw there that he decided to give himself fully to the education of the deaf and dumb. From the start Guyot was convinced of the possibility of getting most deaf and dumb people to the point of being able to earn their own living and provide for their own families.

He began on a very modest scale, but Guyot's enthusiasm and the support of those surrounding him very soon enabled a boarding-school to be opened at which children from all over the country could be boarders. Although Guyot's work was highly appreciated and the establishment of a second school felt to be a necessity, it was only in 1840 that the Roman Catholic school at St. Michiels-Gestel was started. Next came the establishment of the school in Rotterdam in 1853. When finally schools were opened at Voorburg and Amsterdam, Holland was amply provided with institutions where deaf and dumb children could be taught in the proper way.

There are five educational institutions for blind children. The first school was opened in Amsterdam in 1808. A liberal donation enabled this school to be moved to Bussum (Huizen) a few years ago. There, in splendid surroundings, blind children receive an excellent education and older blind people without homes of their own can be taken in.

Interest in the proper education of mental defectives awoke only in the second half of the nineteenth century in Holland. In 1855 there was established at The Hague, by Court-Chaplain Dr. C. E. van Koetsveld, a school for extreme mental defectives. Next came the foundation of an institution for imbeciles and idiots, viz. 'sHeeren Loo at Ermelo. It testifies to a right insight that a school was immediately attached to this institution.

The education of the milder cases of feeble-mindedness was only attended to in 1899, when the first municipal school for mental defectives was founded at The Hague; this school was, in the

first place, meant for the milder cases. From this moment a regular extension of the number of schools for mental defectives followed. Municipalities and private societies established day-schools throughout the country; boarding schools were opened and subsidized by the State.

When the second world war broke out this extension had got so far that it was possible throughout almost the whole country for mental defectives to attend a day school.

The problem of the education of mental defectives in the country districts has been solved, with the co-operation of a few municipalities, through the establishment of the so-called district schools. Those pupils who can hardly reach the nearest school because of the long distance are provided with transport. Thus it is possible to provide most mental defectives in this densely populated country with a good education.

As in this article I cannot write at great length, I can only mention that as far as the other schools for defectives are concerned, there are in Holland three schools for deaf children, three schools for the crippled children and two for children with pronounced psychopathic characters.

Legal Measures

The legal measures valid for the schools for defectives now form part of the Elementary Education Act, so this Act contains both the regulations for the *common* elementary education and for the elementary education for defectives, the latter of which differs in many respects from what has been laid down for the education of normal children. It mainly consists of regulations granting Government support to municipalities and private societies maintaining schools for defectives. On the one hand this support consists of the salaries of the teacher, on the other of a certain amount of money to meet working expenses calculated per child and per annum. Schools are considered for this support when they have a fair number of pupils. This number has been fixed for each group separately. Furthermore, there are regulations

about the number of teachers to be employed, about their qualifications, about the inspection of the education of defectives, about the examination when the children are admitted, etc.

Extension of the Education of Defectives

As a result of the attention paid to the education of defectives during this century, much has been achieved in Holland. From the following survey it appears that the education of mental defectives far exceeds that of the other defectives. As I have already mentioned, the education of the blind and the deaf and dumb is sufficiently well looked after. As regards the crippled children there is a tendency to give this group of children their general education at the schools for normal elementary education. It is only deemed necessary to place children in 'special' schools when they require a very long treatment, so that education and treatment may take place together. Another reason for placing a child at such a school may be serious neglect of the child at home.

As far as the subject-matter is concerned the education at schools for deaf children differs but slightly from that at ordinary schools. At the same time much attention is paid to the treatment of the ears as well as to the lessons in lip-reading. There are two schools for psychopaths only in Holland. The experience gained up to date renders the establishment of more similar schools probable.¹

Education of Mental Defectives

The treatment of mentally defective children is essentially a medical question. The physician diagnoses the nature and degree of the aberrations; he prescribes the means by which through a special way of living, through medicines or an operation, an improvement may be obtained; finally he gives advice when he diagnoses backwardness in the intellectual growth.

The special measures to be used in the case of intellectual deficiency take the physician to the field of education, and it is necessary that an educationist should be consulted who has made a special study of the treatment of the backward child. The first question to be considered is whether it is desirable that the patient should be placed at a school for mental defectives.

The education at such a school differs from that at a normal school in the following respects:

1. Before he is admitted, each child is closely examined both physically and mentally.
2. The individual aberrations found in the children are very much emphasized.
3. More attention is paid to the formation of good qualities than is usual in normal schools.
4. It is thought of the utmost importance that the children should acquire not only some knowledge of the ordinary elementary school subjects, but that at the same time they should as much as possible be trained in the things they are likely to do as grown-ups.

The Examination before the Admission

A request from parents to have their child placed at a school for mental defectives, is always preceded in Holland by a medical-pedagogical examination on behalf of the school. A statement of the family doctor that a child should be educated at a school for mental defectives is insufficient. The examination is always made by the headmaster of the school to which admission is sought and by the doctor attached to the school.

This examination is thought necessary, in the first place, to decide whether the child should really be sent to the school, next, to determine the nature of the aberrations, especially with the purpose of finding out the peculiar characteristics natural to all mental defectives and of giving invaluable information as to the treatment of the child at school.

In the examination into the degree of intellectual powers 'l'échelle métrique de l'intelligence', given by Binet-Simon, is practically always used.

Individualization

The treatment of the child at

school presupposes that, with the measures applied, those intellectual faculties should be used which show the nearest approach to normal faculties. It is a matter of course that the treatment should take into account the unfavourable factors in the child's nature. Just as the physician adapts his treatment to the personal character of the patient, the teacher should also completely adjust to the peculiarities of each child separately. In normal elementary education the stress is laid upon what all children of a certain section have in common. There is a standard which each child is supposed to reach and there is a course of tuition suitable for the average pupil and presented to all children in the same way.

The education for defectives on the contrary, stresses the difference between the children. The fact of the individual character of each child, together with the small adaptability characteristic of all mental defectives, accounts for there being no definite educational scheme for mental defectives in Holland. The treatment of each child is inspired by the physical and especially by the mental structure of each individual.

Education of defectives therefore means: study of the child and individual treatment; I cannot, however, go into the details of the individual treatment here. Especially at the schools for mental defectives, for the blind and for physical defectives, experience has always taught that subjects such as commercial education, writing, reading, language, manual instruction and geography can be excellently taught individually. However, it is of the utmost importance that there should be plenty of educational appliances, most of which can be made by the teachers themselves. I think it one of the greatest advantages of individualization that the teachers think of aids and appliances for pupils presenting particular difficulties. Time and again teachers have told me enthusiastically that by applying a self-invented means they had scored a success that could not be achieved by any other means so far applied. Men and women who experience this professional joy in their jobs are invaluable for the education of defectives.

It has been rather a long time

¹ Number of schools for defectives in Holland with number of pupils on 1st January, 1943.

	Number of schools	Number of pupils
Blind children	5	315
Deaf and dumb children	6	839
Mental defectives	142	15661
Crippled children	3	121
Deaf children	3	260
Psychopaths	2	226

before the indispensability of individualization in teaching mental defectives was realized in Holland by the majority of teachers. At this moment we may say, however, that the favourable influence of individual education is generally acknowledged. This is not at all to be wondered at, as the real joy of work can only be attained when work can be done that is accurately adapted to the mental faculties and can be one at the child's individual tempo. In this way the principal aim of the school is not to stuff a large quantity of things worth knowing into the heads of the children, but rather to teach them habits of working.

One great advantage of the individual method is that the time during which the pupils must sit still at school in a straight attitude and listen quietly is very much shortened. The individual system gives the children much freedom of movement. The tasks set to the children are corrected at the teacher's desk and the children help themselves in finding new work. This is why the children spend the greater part of the day in the best school attitude, viz. the working attitude.

Formation of Groups at the School for Mental Defectives

One may be inclined to think that in the application of the individual education method, it is of minor importance how the pupils are put together in groups. This is not true. It is a recognized principle that the pupils who belong together are put together in one class as much as possible; this is most clearly shown in the division of the school into separate classes for feeble-minded and imbeciles. When the number of imbeciles is large enough this is done in the interest of both groups. Soon after placing them at school the training of the imbeciles is arranged in accordance with the work they will have to do in later life. Formerly, teachers would go on trying for years to teach the very serious cases how to read some very simple words. To-day, people understand that it is no use doing this and that the time can be spent to better purpose in teaching them things which may be useful in their working life.

In the bigger towns the imbeciles are collected at separate schools,

which are looked upon as institutions which provide training for the special workshops established for the older imbeciles.

Training for the Work in Society

In my opinion the right solution of the problem for girls has been found in the establishment of schools for household training. The older girls of the schools (are trained here to do all kinds of household duties. They have lessons in cookery, they learn to mend clothes excellently, they begin to appreciate tidy clothes and cleanliness of their own surroundings. These schools for household training have already turned out many a trim servant and many a skilful help in the house.

At almost all schools the older boys, too, have been put in classes of their own. For these boys the problem of the training is harder to solve than for girls, the reason being that in society they perform unskilled labour of a very different nature. The practical schooling at those schools must, therefore, be restricted to teaching them general readiness and making them generally useful for works and factories.

Character-Education

In the classes of the schools for mental defectives there is less discipline than at schools for normal pupils. At some of these schools for defectives the pupils may even rise if necessary without asking the teacher's permission. The extra freedom which they are given breeds an atmosphere of confidence. A class for defectives, therefore, is somewhat less quiet than a normal school class. Through this greater freedom enjoyed by the pupils, however, the tension is avoided which practically always prevails at schools for normal pupils.

Needless to say, this atmosphere of freedom and confidence adds much to the development of the sense of responsibility, which is also greatly increased by manual instruction, especially when it is directed as much as possible to the production of objects which are used at the school itself or to doing all kinds of things which are useful for the school community.

On my visits to schools for mental defectives, I have often seen a whole class painting the benches. Once I found a class of older boys

absorbed in the task of painting the passage. The teacher told me that the passage had looked somewhat untidy and that one of the boys had suggested that they did the job themselves. She had immediately jumped at the idea and made enquiries about the technique of painting and bought what was required. On my next visit the passage, which was beautifully painted, was shown me by the proud boys. The teacher thought it a great advantage that the passage was no longer untidy, but she thought it of much greater importance that the children of the school took every precaution to keep the passage clean. For her the real purpose of the work was not the cleanliness of the passage, but the promotion of the sense of responsibility in the children.

The sense of being members of a community is cultivated in every possible way. Once a headmaster of a school insisted that one pupil of the class of imbeciles should be kept at school longer, although he had long ago reached the age at which he was to have left the school. When I, an inspector, pulled a doubtful face, he explained the case by informing me that it concerned a boy with a paralysis of both lower extremities, who was brought to school in an invalid chair and who did not even leave his chair at school. The boy joined the class in everything. In the break he was taken to the playground where his comrades took turns in wheeling him round. Sitting in his chair he even joined in a game of soccer; he was always a goal-keeper. The enthusiasm of the boys of his class to look after the boy on a certain day had been so great that the teacher had to make a rota to indicate whose turn it was to look after him. 'You can see', the headmaster added, 'that I cannot do without this pupil. The boy can do some useful work here, but in particular he is of great value for the character education of the other children. If he must be struck off the list of pupils, I should like to have him placed on the list of educational equipment!'

From these examples it may be clear that there is no rigid system at the schools for mental defectives, but that anything that may crop up in the daily life of the class is

taken into consideration. All little feasts are celebrated; all important events in the children's homes are also commemorated.

It is clear that this way of education can only be applied when the teachers are free to give their lessons as they choose and to use their own talents and

abilities to the full. In most cases it is no pleasure to hear backward children sing, but among the most beautiful hours I spent at schools for defectives were those at which a talented teacher made the children sing in a way no one would have expected from mental defectives. What music can do for defectives

became clear at the Congress held in Switzerland in 1938, where the use of music in the education of defectives was discussed.

The principle for all Dutch schools for defectives could not be better illustrated than by quoting the motto of the school at Vineland, 'Happiness first, all else follows.'

Educational Office of the City of the Hague

C. Philippi-Siewerts van Reesema

Head of the Educational Office of the City of the Hague, Holland

How long ago it seems since we, the old workers on the 'New Education', met at Montreux in 1920 for the first time! We all spoke of the 'new methods' that were worked out. The Montessori method, the Decroly method, the Vienna method, the Winnetka Plan, and others.

We see again before us, the late Professor Ed. Claparède, of Geneva, and his friend, Professor Decroly, claiming for child study; we see Cizek claiming for child art; Dr. Glöckel and his staff claiming for the official new education of the people of Vienna after the war; we remember the Americans with their progressive schools and their freedom to try out methods in experimental schools in Universities. We recall Mrs. Ensor's leading personality, holding all together.

The Education Acts about 1921 to 1926 in different countries (England, Holland, Austria, Germany) were stimulated by the new educational methods and by the need for more knowledge about child psychology.

Has this changed? More than ever we all feel the need for education and we see that the mass of educators are not yet sufficiently acquainted with all that we learned some twenty years ago. They will have to learn and to experiment as we did.

But we, the old staff of the New Educational Fellowship, where are we standing at this moment? I can only speak for myself: the contact with all the old friends is not yet established again; only with England and America is our correspondence re-opened as yet. The years of the last war were disastrous for our country. Many of our young men who did not obey the Germans were murdered. We are thankful and proud of their worthy work. But yet, after the war, poor as we are and very tired of the long years, it is evident

that parents and teachers must have the full aid of the authorities.

During the war much was prepared in secrecy in our towns and in our country districts. In June, 1945, the City of The Hague founded an *Educational Office*, which has taken upon itself the tasks (1) of being an international documentation centre, and (2) of giving information to the teachers of the different types of schools (public and private) for children from 3 to 18 years.

It is the first official office of education connected with a local Department of The Hague. The courses are designed to prepare these teachers for their work in 'new schools'. But are we doing enough to explain to them the 'new methods'? Certainly the teachers must learn these 'new methods' and learn them thoroughly, but, first of all, they must know the children and their homes, their emotional and social reactions. Both in town and country we have many good schools for backward and abnormal children, but we must look to those who, though not backward, fail to adapt themselves well to society. There are the group of the poor socially-backward children, who are to be found in all great towns and who form a constant group, which requires special social and pedagogical care and special 'new methods'. There is the group of those children who suffer from different causes by reason of the war; they are lazy, not enthusiastic like normal young people, they have seen and heard too much and their normal ideas are 'broken'. What have we to give them now? Ideals of atom bombs or new wars? An unreal idealism of peace for all?

The intellectual school of the three Rs is, of course, not enough, but even the 'activity school', the school of self-expression and social

development, is not enough. We are experimenting and cannot yet give full details of our work. Therefore I must limit myself to some points for the moment.

Our youth has first of all to be made healthy and vigorous again so that normal strength can return. Youth in general has the power to have ideals, great dreams for the future. Only some of these dreams of the most gifted youths with high standards of living are, as we see in history, realized in the future. We have to nurture those pioneers of culture, to make them worthy makers of mankind. But we have also to educate the masses to raise their standards of living and to understand their real needs.

The whole problem is not only a methodical and pedagogic one, but psychological and social. Our troubles are due above all to our want of real civilization, *i.e.* the struggle of human beings for individual, social and moral perfection. In short, our want of love.

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The Development of the Montessori Movement in the Netherlands

Br. van den Muyzenberg-Willemse

THE first visit that Dr. Maria Montessori paid to the Netherlands in the spring of 1914, when she addressed the Pedagogical Congress, has had a lasting influence on the development and extension of her ideas in our country. In that same year the first Montessori nursery school was opened in The Hague and from this school logically developed the first Montessori elementary school.

After this example of private initiative had been followed in some other cities, the 'movement' received greater support when the Local Board in Amsterdam decided to start municipal Montessori nursery schools, developing later into regular elementary schools on the Montessori principles. The municipalities of Rotterdam, The Hague, and Haarlem followed this lead.

After many years of steady work, which saw the gradual increase of the number of Montessori schools all over the country, and after several stimulating visits of Mme Montessori to our country, we were ready to take the first steps to fill the needs for secondary schools and to create Montessori Lycea.

In the Netherlands it is now possible for children to be educated after the principles of Montessori from the nursery school to the University. Moreover, in Amsterdam the communal service made it possible, by the foundation of a public school for extended elementary Montessori teaching, so that children of the working classes too may have the benefit of the new methods.

The pioneers who developed the ideas of Montessori had a hard task, for, notwithstanding that Dr. Montessori had already shown in outline how she conceived that the elementary schools should be organized, much had to be devised by our own teachers, to adjust the system to Netherland conditions. This pioneer work created a great *élan*, and we look back upon a period of almost thirty years of development with joy and satisfaction.

For the teachers in the Montessori secondary schools, there has been and there still is a large field of

activity to explore. But they based their important work of pioneering on the fundamentals, and, until the second world war, also on the inspiring lectures of Maria Montessori herself who lived in Holland from 1936 to the autumn of 1939.

As a matter of fact, the Montessori schools have now spread over the whole territory of the Netherlands and the Montessori principles have stimulated the educational system of Holland as a whole. There are now in Holland (these are pre-war figures) over 100 nursery Montessori schools, 32 elementary schools, 5 Lycea, and 5 extended elementary schools. They exercise a great stimulating force and, as one of the teachers of a modern 'Froebel' school put it: 'Through the reading of the work of Maria Montessori we have discovered the Froebel school anew. Only now we have understood its deeper meaning and purpose and only now can be developed the real Froebel school'.

In the present call for the renewal of the educational system we find, time and again, that ideas about which Maria Montessori was already writing extensively thirty years ago, ideas such as: spontaneous activity, development of initiative, adjustment to the interest of the child, auto-activity, cultivation of more social responsibility, education to become a personality, are now appreciated at their right value and find a great consideration in *all* schools. It is being increasingly recognized that it will be necessary to break with the strict class-system, and that surroundings will have to be created in which the children will be able to develop freely according to character and ability. It has also become evident that, for this purpose, it will be essential to re-educate the old teachers and gradually to renew completely the schooling of prospective teachers.

We are confident that after the last five difficult years during which the educational system all over the country received severe blows, we now enter a period of reconstruction during which the Montessori movement will be able

Leader of the Training Course
for Montessori Teachers

to use its accumulated experience for the benefit of the educational system of the Netherlands as a whole.

Letters to the Editor

INGLESIDE,
LWYD GROVE,
COLWYN BAY,
DENBIGHSHIRE
22nd March, 1946.

SIR,

I read with great appreciation the article by Elizabeth Bedford in your March issue. As a teacher I am convinced that the most important part of our job is character training. This article gives the story of a carefully worked out and practical experiment, which is invaluable to direct and inspire others. I thank you for printing this most helpful story and hope to read more of a similar character.

Yours sincerely,
(Miss) May Sackville

100 HALL STREET,
STOCKPORT
22nd March, 1946

DEAR SIR,

I consider the article in the March edition of *The New Era* which is entitled 'Building Character for the New World' to be of outstanding interest. Please go on printing constructive articles of this type.

Yours gratefully,
(Miss) Leonora Lee

9th March, 1946

DEAR SIR,

Yesterday I read and was extremely impressed by Olaf Stapledon's article in *The New Era*, March 1946. To me he seems to make articulate the trend of to-day's spiritual probings. He represents the tentative essays towards the new 'consciousness' described by Professor E. Marcault.

I agree with him that the parent and teacher have an enormous responsibility in the next few years especially. And I do think that work amongst children up to the age of seven years is of particular and overwhelming importance—and also that much more experiment is necessary.

We rather tend to pat ourselves on the back and to say that our Nursery School methods are an almost perfect foundation for the rest of education. But they are not. There is not enough freedom, not enough stimulation and too much stress on habit training from *without*, rather than the placing

of the child in such an environment that he will himself discover the desire for social behaviour.

You ask for criticism of your articles on this theme. So having indicated my pleasure in Olaf Stapledon's article I feel I must try to define my objections to the account written by Elizabeth Bedford. Whilst appreciating the sincerity and enthusiasm of the writer, I feel that such a moralistic

approach is diametrically opposed to Stapledon's philosophy of 'Emergence.' This was not a flowering of a community spirit—it was the playing out of an ethic definitely imposed by the teacher. When the teacher drew up the scheme, and introduced it to the children, the children saw her point of view. Children under seven are very obliging and always ready to please the adult. It is a great tempta-

tion to give a spurious so-called freedom to the young child.

It seems hard to criticize the initiative and hard work of a teacher in the almost insuperable difficulties of a state school class of forty children, but you have asked for comments, and *The New Era* articles do offer suggestions of great intellectual integrity.

Kathleen Bartlett

Book Reviews

The Defences of Peace. *Documents relating to UNESCO.* *The Department of State.*

The most cheering and hopeful thing which has happened since the end of hostilities was the meeting held last November to establish a United Nations' Educational, Scientific, and Cultural Organization. Those who are familiar with Rossello's *Forerunners of the International Bureau of Education*¹ know that the successful outcome of that meeting was due largely to the preparatory work carried out by numerous pioneers during the last forty years. And it is not unjust to claim a little of the credit for the N.E.F. itself, since the Fellowship has spread far and wide the idea that international collaboration is desirable and possible in the field of education.

The prime objective of UNESCO is to combat the ignorance and mistrust which are common causes, if not of war itself, at least of the climate of international suspicion in which differences between nations degenerate into war. No more important task could be named. But, in fact, UNESCO itself does not yet exist except as a Preparatory Commission and as a paper constitution. In the words of Mr. Archibald MacLeish, it is but a kite lying on the ground which, if it is to rise, will need a strong wind behind it. That is to say, it must have the full support of all teachers everywhere. Unfortunately, and not only in Great Britain, few teachers seem really interested and far too many do not even know that the new organization is being brought into existence. Much propaganda needs to be done.

In Britain, H.M.S.O. has issued the Final Act² of the November Conference, which includes the Constitution. Now the U.S. Department of State (*i.e.* the U.S. Foreign Office) is publishing Documents relating to UNESCO³. The first pamphlet, al-

ready available, prints the Report from the Chairman of the U.S. Delegation to the Secretary of State, the Constitution of UNESCO, the Instrument establishing a Preparatory Commission and three Resolutions proposed by the U.S. Delegation and accepted by the Conference (on Media of Mass Communication, on Adult Education, and on Scientific co-operation). Since the Chairman of the Delegation was Mr. Archibald MacLeish, whose gifts as a poet and man of letters have won him a world-wide reputation, one is not surprised to find that his Report displays generous far sightedness and warm humanity. Here is the sort of propaganda which is needed.

The second part of *The Defences of Peace*, which is not yet available, will contain a summary and an analysis of the Constitution of UNESCO. Since the Constitution is, of necessity, a highly condensed document which, though remarkably free of jargon, is written in legal form, the implications of its clauses are not at once obvious. A commentary is therefore essential and will serve a most useful purpose. May one hope that the American example will be followed by responsible Ministries in other countries? An explanatory pamphlet on UNESCO would be most acceptable in England, for example as one of the new series of Ministry of Education pamphlets now being published.

J. A. Lauwerys

Experiments with a Backward Class. Elizabeth A. Taylor. (Methuen. 6/-).

Miss Taylor's enthralling story of the activities and growth of a large group of junior backward boys in a city elementary school will interest and hearten all those teachers who are at present engaged in the many similar experiments which are taking place in state schools throughout the country. It should also inspire the teachers of normal junior school children to overcome their obvious difficulties and to embark on a series of creative activities with their children. During the latency period, when children are outgoing, many needs emerge which

struggle for direction, development, and satisfaction. If the children are encouraged and directed, as were Class IIIB under Miss Taylor's skilful guidance, they adventure along the lines which their interests dictate, and they discover purpose in living. This gives them courage to make determined efforts to develop skills and techniques in order to accomplish their ends.

Parents, too, should find this book stimulating and helpful. Illness causes many children to suffer from temporary backwardness and, often, parents become over anxious about progress. In their attempts to coach their children they add emotional complications to an already difficult situation. As they watch IIIB boys making their Anglo-Saxon huts and boats, their pillar-box and the properties for their play, they will realize how unexpectedly closely connected writing, spelling and arithmetic are with making and doing. This should help them to give unobtrusive encouragement to all the constructive efforts their children begin.

Miss Taylor's experiment evidently took place before the war in those happier, easier days when three-penny history books were available at Woolworth's, and when cheap materials were unrationed. Now we have almost reached the bottom of the rag-bag, but scarcity of materials need not alarm or discourage those who are ready to set out. The right spirit is all important as the author so admirably states in her summing up. The children need to feel that their ways of growing and learning are understood, and that it is these that form the basis of their studies. When children realize this, they respond with sincerity, and friendliness, as the delightful letters quoted in Chapter 2 show. In a free, wholesome atmosphere, guided by a detached but loving leader, children become confident, and unconsciously begin to practise that most complicated of all arts, the art of living.

But over-simplification of this complex problem of backwardness is dangerous. Miss Taylor's experiment was very short, lasting only one year, and it was with sadness that the reader watched Class IIIB boys pass reluctantly from their freedom. Records

¹ 2/8 from N.E.F. Headquarters, 1 Park Crescent, W.1.

² H.M.S.O. C.M.D. 6711. Price 6d.

³ *The Defences of Peace*, U.S. Government Printing Office. Obtainable in England from H.M.S.O. Elsewhere from: U.S. Government Printing Office, Washington 25, D.C. Price, 10 cents.

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Dr. THEODORE BRAMELD, *Professor of Educational Philosophy, University of Minnesota.*

Mr. JOSEPH A. LAUWERYS, *Reader in Education, London University Institute of Education.*

The English Ministry of Education and the National Union of Teachers will be represented. Speakers from other countries are also expected to join the delegation.

The Australian Federal Council of the N.E.F. extends a warm invitation to any members of the N.E.F. (or others interested) who may be able to attend the conference.

Details from Mr. R. J. Best, Waite Research Institute Private Mail Bag, Adelaide, S. Australia, or from N.E.F. International Headquarters, 1 Park Crescent, London, W.1.

of the later progress of Sam and Edward and their companions would have been much appreciated. Leaders of retarded children know that phenomenal progress is often made when children first enter the friendly co-operative atmosphere of the backward class, but courage and patience are needed by pupils and leader alike before the many handicaps to progress are overcome. Difficulties of heritage and environment often vex the struggling child at every turn, and graphs of progress sometimes move only slowly upwards.

Miss Taylor's class was big, and her intelligence quotient range very wide. Present Tutorial groups in state schools usually have fewer than 25 children and the intelligent quotient range is roughly from 68 to 84. Detailed records delineating all aspects of each child's personality, progress and home circumstances are kept, and standard attainment tests are given from time to time. The children learn by making and doing. They show a wide variation of interests. But like Miss Taylor's Class IIIB, they all love dramatic work and choral speaking. Parents' circles are often connected with the groups.

To all educationists and to those students who are taking the one-year course, I warmly recommend this well-written story.

H. Blackburn

We Who Teach. *Jacques Barzun.*
(Victor Gollancz. 8/6).

This is a book about American university life written by an American whose parents were French and whose early childhood was spent in France. The author shows in his writings some of the national characteristics of both races. His book is at once wise and witty, logical and colourful, pitilessly critical yet hopefully constructive. Occasionally it is a good thing to read the opening and closing paragraphs of a book before reading the rest. In this book the opening sentence is arresting. It is: 'Education is, indeed, the duller of subjects and I intend to say as little about it as I can.' The closing sentence of the book is too involved to bear quotation, but the last but one does give, like the first, the savour of the book: 'We may then see the miracle hoped for but never realized, of the university sheltering living genius—not merely canonising the dead.'

The opening sentence of the book is, I suppose, just trans-Atlantic exaggeration. The book is, in fact, about Education and about practically nothing else. At the same time you cannot say that the sentence is literally untrue. There is much in the book that has the same quality of exaggeration or satire, but this does

not necessarily invalidate it. It certainly makes the book easy to read. An example of its pungent, racy humour is the following: 'The normal American student has a strong urge to make friends with his teacher and the teacher a strong one to seek popularity by becoming even more familiar and easy going than friendship demands. Some boys choose a country college precisely because they think the faculty can be trapped, like big game, in its domestic haunts.' So much bright flippancy, like the chapter headings, 'How to write and be read. How to read and be right', gives a false impression of lightness to a book that is actually full of solid thought and close reasoning.

The book will interest English readers chiefly as an example of what appears to be a fairly widespread swing of the educational pendulum in the U.S.A., away from what is merely modern, vaguely progressive or superficially experimental. The book is unfairly satirical at the expense of a great many American practices and views. For example, the author wants a return to the old-fashioned rigidity of subjects and teaching. He writes: 'You know by instinct that it is impossible to "teach" democracy, or citizenship or a happy married life. I do not say that these virtues and benefits are not

N.E.F. PARIS SUMMER CONFERENCE

(EUROPEAN)

29th JULY to 12th AUGUST, 1946

THEME :

Educational Reform and New Education

President : PROFESSOR PAUL LANGEVIN

The Conference is being arranged by the French Section of the N.E.F. in co-operation with International Headquarters. It will be held at the Sorbonne and the Cité Universitaire. Members of the N.E.F. will receive full details shortly through their National Secretaries. Non-members who wish to be kept informed should send a card to

New Education Fellowship (INTERNATIONAL HEADQUARTERS) | Park Crescent, London, W.1

somehow connected with good teaching. They are but they occur as by-products. . . . I should think it very likely that a course in Democracy would make most healthy students loathe the word and all its associations.' On the subject of American progressive education he quotes a student who said: 'At F (a progressive school) the teachers die young; at J (a non-progressive one) the students hang themselves: that seems to be the basic difference between old-fashioned and progressive education.' The author does not, in fact, dismiss progressive education quite so lightly as this quotation would make appear, but he does plead for the old-fashioned virtues. For example, he attacks false notions of democracy in education. He writes: 'I deny a common half-truth which seems to me to rest on false democratic feeling. I refer to the elder-brother notion that the teacher is simply a student who has been at it somewhat longer than his charges. . . . Students no more than passengers want the "captain" to go about his duties with an apologetic cough.' Or again: 'Rightly understood there is nothing unpalatable about the facts of intellectual aptitude and nothing undemocratic or iniquitous about selecting the best for the highest training.'

A very interesting section of the

book includes the two chapters, 'The Classics off the Shelf' and 'Columbia College, Columbia University', in which the author examines critically the new curricula of studies at Chicago University and St. John's College, Annapolis, which consist in the study of 110 selected classics of literature and nothing else at all. His appraisal here is very balanced, but he concludes: 'The whole impracticability of the plan could be summed up in this way: St. John's tries to do in college what the educated man should be expected to do for himself ten or fifteen years after his graduation.' He goes on to explain and to praise the very modified form of the St. John's curriculum in use at Columbia College.

From these deliberate accounts of American university life, and perhaps even more from all the activities and values that the author takes for granted as true, but does not even bother to mention, there is to be deduced a very vivid picture of university life in the U.S.A. Because many of the issues that he touches are universal issues the book also has a value far greater than any mere descriptive writing would have. His scope is very wide. He gives his views on the teaching of nearly all university subjects and these, if dogmatic, are always interesting. On occasions his writing reaches a

very high level and it would only be fair to conclude this review of a book that has, by English standards, rather a frothy head, by giving an example of the excellent language that is to be found beneath. Barzun is considering the values and difficulties of university extension work and he writes: 'The results of even such casual flirtation with great subjects are far from negligible, for real culture does not thrive solely in upper air. The rare plants at the top require for survival a whole hierarchy of consenting minds below, and it is a social good to have an ordinary man who knows nothing about philosophy still know enough to respect its existence and that of the men who create it.'

B. A. Fletcher

The Teacher on the Threshold.
E. R. Hamilton. (University of London Press. 6/- net).

I lent this book in turn to three teachers on the threshold, that is to three young persons now completing a course of training as teachers. Their reactions were interesting and curious. The first, a clever young woman of very decided outlook who is also an artist—and more of an artist possibly than a teacher—returned it with a terse comment: 'Thanks for the bromide. There are

daffies down at Kew.' The second, who wants the teaching profession to affiliate with the T.U.C., as a stage towards linking up with Moscow, said: 'Why not cross the threshold?' and proceeded to rake the book fore and aft with the pitiless tooth-comb of dialectical materialism. The third, a slightly older trainee of somewhat conventional leaning, gushed a little, thought what a nice man the author must be, and showed a distressing tendency to accept the book as a new gospel for teachers.

Mr. Hamilton has produced a book which should sell well, secure a good measure of approval from official authorities, help many aspirants to sort out and classify their aspirations, and, perhaps, contribute something of value to the mainstream of educational theory and practice. It is when one pauses to reflect on the thousand and one tributaries, side-streams and backwaters—psychological, social, professional, vocational and remedial—that one realises something of the task he has attempted in too small a compass and of the opposition he may arouse among the experts whose studies have been, perhaps, narrower but so much more profound. It is as though a small compact benign angel had sidled in where inspired fools might well fear to tread and, pausing at the threshold, had offered his services as guide and keeper along only the well-trodden aisles of a familiar forest or cathedral cloister.

But alas, the human mind and the human society are a jungle, not a well-tended forest; the school a laboratory of the emotions no less than a gymnasium for the exercise of the known mental processes; and the heart of a child may be a sanctuary where stained-glass sweetly illumines side altars to Ashtaroth, Mammon and Baal. It is with such probabilities that the teacher on the threshold must expect to cope.

The psychology outlined in the two chapters on The Human Mind has the ring of that purveyed in the Training Colleges during the first decade of this century; the mental processes studied and described are those—to use a crude image—of the top layer of consciousness. The fact that difficult and dangerous deeps in the young mind will inevitably condition the success or non-success of everything that the new teacher attempts professionally is nowhere revealed in this book. The soul of the child cannot perhaps be charted, but it must not be ignored.

A curious antithesis exists between this work and the writings of A. S. Neill, as between bane and antidote (or *vice versa*).

There is much good sound reasonable exposition in the chapters on Abilities and Intelligence, and How

We Learn: while the twenty-six page essay on Learning How to Think might have come direct from the Pelman Institute. Mr. Hamilton has logic. It is the logic of things and facts: it surveys, deduces, imitates and extends; but, unlike the logic of Aquinas or Spinoza, it does not transcend or soar. One is safe but one is not uplifted.

Much useful suggestion is packed into the two chapters on The Teacher and His Art. Here, undoubtedly, a skilful and experienced teacher is speaking. Especially wise is the author's insistence on the importance of the Art of Questioning: though one regrets the absence of any discussion of the Socratic method.

The chapter on the Science of Education is the shortest in the book. The author does little more than propound the question 'Is a Science of Education possible?' The answer (which is no answer) would appear to be that hitherto most educationists have preferred to produce handbooks on The Art of Teaching—a tradition followed by Mr. Hamilton with considerable success in this attractively produced little vade-mecum.

C. S. Green

Citizenship Through English.

By Margaret J. P. Laurence.
(Oliver and Boyd. 6/-).

A thorough re-consideration of methods of teaching English to 'non-grammar' pupils is, now, an urgent necessity. This book is a most welcome contribution to that topic, and a significant indication of the progressive attitude of some Training Colleges, at one of which the author is a tutor.

Psychologists are now producing convincing evidence that interest and incentive are essential factors in learning, particularly in pupils at the average and lower I.Q. levels; that interest depends not only on the content of what is to be learned but also on the pupil's power of mastering it; and that the close association of school work with everyday life and vocation is a powerful incentive.

'The Modern School Child' . . . says the author 'is looking outward, not inward. . . . That salient difference between the outlook of Modern and Grammar School children of the same age cannot be too strongly stressed. And if the Modern School child looks outwards, so must the English syllabus.'

This principle, I think, is psychologically sound, and having accepted it, the author goes on to show with much practical skill and a wealth of concrete detail how the Library, the Press, the Cinema, Radio, and Sport can be made the basis of a functional approach to the study and practice

of English. The exercises proposed are purposive and, at a level well-suited to the interests and aptitudes of non-specialized pupils, creative.

The author recognizes fully the need for some drill and discusses this problem under the headings, Speech, Reading, Writing. But the drill is made incidental to the purpose of the learning, instead of the purpose of the learning being the drill.

There is detailed practical advice on dramatic work; an intelligent treatment of poetry appreciation; and some most interesting suggestions on the special study—literary and historical—in project form, of the Elizabethan period.

The suggestions are based, obviously, on the author's first-hand experience of Modern School pupils. I can recommend this book very strongly to teachers of English in Modern Schools, Technical Schools, and (when they arrive) County Colleges. Moreover, the book is so refreshing a change from the deplorable examination English, common in many secondary Grammar Schools, that if it were possible I would *make* all Grammar School teachers of English read it. It would do them a power of good.

A. Pinsent

Editorial Postscript

The New Era is always deeply indebted to its contributors and rarely thanks them—publicly at any rate—for their help. But this time something must be said to our Dutch friends in gratitude, first for their having written for us at all at a time when it must be difficult to find one ounce of energy to spare from their exacting daily tasks; secondly for the honesty and vigour with which they have described their educational scene, its strengths and weaknesses and their plans for its reform. Last for their amazing mastery of English which has made editing seem not only unnecessary but impertinent!

Honest-minded readers in almost every country will recognize many familiar features in what the Dutch criticize most in their own schools. We have all immeasurably stunted both the spontaneity and the co-operativeness of our society by our ways of dealing with that most eager, intelligent and sensitive adventurer, the human child. We are all now engaged, in fellowship, in trying to mend our ways.

Directory of Schools

FRENSHAM HEIGHTS FARNHAM SURREY

Headmaster : PAUL ROBERTS, M.A.

Frensham Heights is a co-educational school containing at present 105 boarders and 45 day pupils equally divided as to sex and equally distributed in age from 7 to 18.

The school stands in a high position in 170 acres of ground and is exceptionally fortunate in its accommodation and equipment.

Fees : 144 guineas per annum inclusive

About three scholarships are offered annually

For particulars apply Headmaster

BADMINTON SCHOOL

Westbury-on-Trym

:: BRISTOL. ::

Junior School 6 to 11 years

Senior School 12 to 19 years

The School is situated in large grounds and within easy reach of Bristol, so the older girls are able to enjoy many of the advantages provided by a University City. A high standard of scholarship is maintained and at the same time an interest in creative work is developed by the practical and theoretical study of Art and Music. There are weekly discussions on World Affairs and more intensive work on Social and International problems is done by means of voluntary Study Circles.

Apply to The Secretary.

DARTINGTON HALL TOTNES DEVON

Headmaster : W. B. CURRY, M.A., B.Sc.

A co-educational boarding school for boys and girls from 2-18 in the centre of a 2,000 acre estate engaged in the scientific development of rural industries. The school gives to Arts and Crafts, Dance, Drama and Music the special attention customary in progressive schools, and combines a modern outlook which is non-sectarian and international with a free and informal atmosphere. It aims to establish the high intellectual and academic standards of the best traditional schools, and the staff therefore includes a proportion of highly qualified scholars actively engaged in research as well as in teaching. With the help of an endowment fund it is planning and erecting up-to-date buildings and equipment.

Fees : £120-£160 per annum.

A limited number of scholarships are available, and further information about these may be obtained from the Headmaster.

DARTINGTON HALL TOTNES DEVON

Headmaster : W. B. CURRY, M.A., B.Sc.

TEACHER TRAINING DEPARTMENT

A department for the training of teachers for Nursery School, Kindergarten, and Junior School work, under the direction of Miss Margaret Isherwood, M.A. Camb., N.F.U., formerly lecturer at the Froebel Education Institute. Preparation for the Teachers' Certificate of the National Froebel Union. Special attention to the needs and interests of 'free lance' students, particularly to those coming from abroad or those requiring short courses of study not leading to an examination. Excellent opportunity for contact with children of all ages and classes. Facilities of the Dartington Hall Estate available for students wishing to get some acquaintance with rural life and industries.

Further information on application.

MONKTON WYLD SCHOOL, nr. CHARMOUTH, DORSET

Principals : CARL AND ELEANOR URBAN.

Practical and cultural education for boys and girls (8-18). School life and curriculum planned to help children to develop into co-operative and constructive citizens. School farm ensures healthy diet. T.T. cows.

Fees : £135.

Directory of Schools—continued

LONG DENE CHIDDINGSTONE, EDENBRIDGE, KENT

Directors :
J. C. GUINNESS, B.A., KARIS GUINNESS, R. G. H. JOB, B.Sc.

A group of forty adults and ninety children of all ages, creatively concerned with education, agriculture and the arts.

PROSPECTUS FROM THE SECRETARY

BEDALES SCHOOL

PETERSFIELD HANTS (Founded 1893)

A Co-educational Boarding School for boys and girls from 11½–18. Separate Junior School for those from 5–11. Inspected by the Ministry of Education. Country estate of 150 acres. Home Farm. Education is on modern lines and aims at securing the fullest individual development in, and through, the community. No vacancies can be offered at present.

Headmaster : F. A. MEIER, M.A. (Camb.)

THE GARDEN SCHOOL

Wycombe Court, Lane End
Nr. High Wycombe

Boarding School for girls (4-18). Estate of 60 acres in the Chiltern Hills. Sound academic work, with consideration for individual needs. Large staff of graduates. Vegetarian and ordinary diet. Open-air swimming pool.

FEES : £130 to £175 per annum.

Principal : Mrs. M. A. ORMROD, B.A.

LEIGHTON PARK SCHOOL READING

Six Open Scholarships value £115-£30 will be awarded in March. There are also several Exhibitions value £50 awarded for all-round ability and personality, Music or Art.

Basic Fees for Scholars are £183 per annum, inclusive.

For further particulars apply to the Headmaster,
E. B. CASTLE, M.A. (Oxon.).

ELMTREES, GREAT MISSENDEN BUCKS.

Formerly Cudham Hall, nr. Sevenoaks and Paccombe House, nr. Sidmouth.

A happy community of adults, children and animals living together in an atmosphere of friendliness and trust; essential conditions for growth. All-round progressive education for boys and girls between 3 and 12 years. Music, Dancing and Drama specially encouraged.

ELMTREES is a spacious Period house standing in its own lovely grounds on the fringe of the Village of Great Missenden. The School is within 5 minutes walk of the station and 30 miles from London on the Met. Line to Baker St.

Principal - Miss M. K. Wilson

Tel. Great Missenden 407.

TOWN & COUNTRY SCHOOL

(formerly ST. MARY'S SCHOOL,
Wedderburn Road, Hampstead)

DAY SCHOOL :

38 Eton Avenue, Hampstead, N.W.3

COUNTRY SCHOOL :

Yarkhill Court, near Hereford

Co-ed., 4–16. Possibility for Interchange. Realistic approach to Progressive Education. The education values of Natural Surroundings, Health, Language and Art are stressed in the community life.

Apply : YARKHILL COURT, near HEREFORD.

Telephone : Tarrington 233.

Mrs. E. Paul, Ph.D.

ST. CHRISTOPHER SCHOOL LETCHEWORTH

is an educational community of some 375 boys, girls and adults. The five school houses provide living and teaching accommodation for children from 6 to 18. It is situated on the edge of the Garden City, amidst rural surroundings and beautiful gardens. There is now a considerable waiting list, and early application is desirable for possible vacancies in 1949.

Wychwood School, Oxford

RECOGNIZED BY MINISTRY OF EDUCATION

Maximum of 80 girls (half day pupils) aged 10-18. Small classes, large graduate staff. Education in widest sense under unusually happy and free conditions. Exceptional health record. Elder girls when not entering universities can either specialize in Drawing, Design, Languages, Music, Handcraft, or take year's training at Wychlea (Domestic Science House). Playing fields, bathing pool.

Principal : Miss MARGARET LEE, M.A., (Oxon.)

Late University Tutor in English.

Vice-Principal : Miss E. M. SNODGRASS, B.A. (Oxon.)

OAKLEA

BUCKHURST HILL, ESSEX.

Recognized by Ministry of Education.

Girls to 18. Centre for Oxford Examinations. P.N.E.U. programme followed.

Principal : BEATRICE GARDNER.

ST. CATHERINE'S SCHOOL, Knole Park, Almondsbury, near Bristol.

Co-Educational Boarding. All Ages.

400 feet up, looking on to Channel and Welsh Mountains.
Food Reform Diet.

Open-air Swimming Pool. Music. Art.

35 guineas per term.

Ralph Cooper, M.A., and Joyce Cooper.

Directory of Schools—continued

THE BELTANE SCHOOL

Shaw Hill, Melksham, Wilts. Boys and girls from five to eighteen.
Good academic standards. Undisturbed district.

Wennington Hall School, Lancaster

now

WENNINGTON SCHOOL

removed to permanent site at

Ingmanthorpe Hall, Wetherby, Yorks.

Greatly Improved amenities. Beautiful Georgian building, Woodlands, filtered Swimming Pool, Playing Fields, large Kitchen Garden. Separate Junior House.
Near Leeds, York and Harrogate.

Co-educational 8-17. Experienced graduate teachers. Excellent health record.

Headmaster: **KENNETH C. BARNES, B.Sc.**

HURTWOOD SCHOOL

Peaslake

Nr. Guildford

Co-educational from 3 years.

Modern building equipped for children in beautiful and healthy surroundings. The school aims at a high standard of scholarship in addition to health and happiness.

It wishes to attain a constructively progressive outlook without reaction, and believes that this can be done where tolerance is based upon sound knowledge and understanding.

Full particulars from the Principal:

JANET JEWSON, M.A., N.F.U.

MOORLAND SCHOOL

CLITHEROE, LANCS.

Co-educational 3-12 years. Tel. Clitheroe 3.

The children lead vital, constructive lives, doing work of high standard in a happy natural atmosphere. Food reform and meat diets. Nature cure methods. Out-of-door activities.

Co-principals: Miss D. E. King, L.L.A., and Miss A. E. Crane.

Edgewood, Greenwich, Connecticut.

A Boarding and Day School for Boys and Girls from Kindergarten to College. Twenty-acre campus, athletic field, skating, ski-ing, tennis and all outdoor sports. Teachers' Training Course. Illustrated Catalogue describes activities and progressive aim.

E. E. LANGLEY, Principal 201 Rockridge.

BEVERLEY SCHOOL

WOLFELEE, NR. HAWICK.

Progressive Co-Education. Boys and Girls from 3 years old. Healthy happy environment.

Special attention given to diet.

Entire charge and holiday arrangements made when necessary for children whose parents are abroad.

Telephone: Bonchester Bridge 2.

ST. CHRISTOPHER'S SCHOOL, Belsize Lane, Hampstead, N.W.3, has now re-opened (Boys and Girls). Head Mistress: Miss V. H. Wright. The Boarding School (Girls only) is still with Glendower School at Sydenham, Lewdon, Devon.

GREAT SARRATT HALL, SARRATT, HERTS. Nursery and Preparatory Boarding School for children from birth to 10 years. Parents and school work in close co-operation. Group limited to twelve children. Qualified resident and visiting teachers. Principal: Gladys Raymond.

BUNCE COURT SCHOOL, Trench Hall, Wem, Salop. Co-education, modern principles, prep. for School Cert. Practical and artistic activities; crafts, drawing, music, sports. Healthy food from own garden. Enquiries to: Anna Essinger, M.A., Principal.

Schools for boys and girls
from 3½ to 14 years

LITTLE FELCOURT

and

FELCOURT SCHOOLS,

EAST GRINSTEAD, SUSSEX,

are founded on the Montessori Idea and aim to create the happy free atmosphere of a real home.

Particulars from the Principal

MOIRA HOUSE SCHOOL

EASTBOURNE. Telephone 210.

Recognized by the Ministry of Education.

Boarding School for Girls from 6 to 18

Principals: Miss GERTRUDE A. INGHAM.

Miss MONA SWANN.

Vice-Principal: Miss EDITH TIZZARD, B.A., Hons. Lond.

PINEWOOD, AMWELLBURY, HERTS.

Home school for boys and girls 4 to 14, where diet, environment, psychology and teaching methods maintain health and happiness.

Elizabeth Strachan.

Ware 52

THE COURT HOUSE, PAINSWICK, GLOUCESTERSHIRE. Preparatory Boarding and Day School, boys 4 to 9 years, girls 4 to 12 years. The school aims to give a wide education on modern lines. Agnes Hunt, N.F.U., Evelyn Walters, N.F.U.

STANWAY SCHOOL, DORKING. Home and Day co-educational Preparatory School to 14 years. Nursery Class. Specially designed building on high ground.

Education as an atmosphere, a discipline, and a life.

BURGESS HILL SCHOOL

Day, co-educational from 5-18 years

11 OAK HILL PARK, HAMPSTEAD, N.W.3

PINEHURST, Goudhurst. On the beautiful Kentish Weald. Progressive School. Co-educational 3-12 years. Sound education. Crafts. Riding. Food Reform Diet. Sun and Air Bathing. Excellent health record. Miss M. B. Reid, Principal.

THE FROEBEL SCHOOL, DATCHET, BUCKS. Opening September. Pre-war furniture and equipment. School run on Activity Methods with support of Parents' Group. Vacancies for weekly boarders age 5-6 years. Escort to and from Waterloo, weekends. Miss Throndsen, N.F.U., Miss Underwood, N.F.U.

HIGH MARCH, BEACONSFIELD, BUCKS. A Progressive Preparatory School for girls to 14, and little boys. The School aims at giving a sound education with special emphasis on art, music, and creative activities. Headmistress: Miss Warr.

THE MOUNT SCHOOL, MILL HILL, N.W.7. Large qualified staff, small classes, centre for Oxford Higher and School certificate Examinations. 30 boarders, 90 day boarders, 5-18.—Mary Macgregor, B.A. (Lond.), Camb. Teachers' Diploma.

Directory of Training Centres

MATTHEWS-SURFLEET SCHOOL of Speaking and Writing. Lessons (correspondence also visit) 5/- each in public speaking and writing. Help also to young people, foreigners, stammerers. Public speaking classes 1/6. Dorothy Matthews, B.A., 32 Primrose Hill Road, London, N.W.3. PRImrose 5686.

THE CHARLOTTE MASON METHOD (P.N.E.U.).—For the education of children (ages 4½ to 18) at home or in schools (including overseas). Apply Director, Parents' Union School, Ambleside.

POSTS VACANT AND WANTED, etc.

UNIVERSITY OF DURHAM. King's College, Newcastle upon Tyne. The Council of King's College invite applications for the following posts in the Department of Education:—(a) A lecturer (man or woman) in the teaching of English; (b) A lecturer (man or woman) in the teaching of Biological Sciences; (c) Two lecturers (one man, one woman) in Physical Education. Commencing salary will be £400 to £600 per annum according to qualifications and experience and candidates should be free to take up appointment on 1st October, 1946. Ten copies of application which should include the names of three persons to whom reference may be made, should be sent not later than 27th April, 1946, to the undersigned, from whom further particulars may be obtained. G. R. Hanson, Registrar of King's College.

ELMTREES SCHOOL (see advertisement in Schools Directory) has vacancy, May, for teacher for group of children 6-7½ years old, also student or teacher to help with hand crafts, games, and out-of-school activities. Apply Principal, Elmtrees School, Great Missenden, Bucks.

PINEHURST SCHOOL CO-EDUCATION. Wanted in May experienced resident teacher for group 8 to 12 years, also capable Matron and assistant—suitable post for two friends. Apply, The Principal, Pinehurst, Goudhurst, Kent. Tel.: Goudhurst 116.

WOMAN TEACHER, 41, alien, experienced teaching and matron's work wants post. Box No. 319.

THE DAVIDSON CLINIC, EDINBURGH. Preliminary notice. The Psychology of Family Relationship. A Summer School will be held under the auspices of the Clinic from 31st July to 6th August, 1946 (inclusive). Dr. Edward A. Bennet London will be the principal speaker. Discussion Groups and talks will be held daily. Dr. Winifred Rushforth, Dr. William Kraemer, and the Staff of the Clinic will also take part in teaching and discussion work. Tickets for the Course, £3/3/-. Concessions for Students on application. Those wishing to attend, please notify the Secretary, 26 Chalmers Street, Edinburgh 3, as soon as possible, not later than 15th June.

CONFERENCE ON RECENT DEVELOPMENTS IN EDUCATION. August 26th-September 6th. The University of London Institute of Education will run a special course for returning Teachers who have been in the Forces or on National Service and who wish to be informed on recent developments. The course will be run on a tutorial basis, but will include lectures of general interest and display of books and educational material. For further information apply to:—The Organizing Secretary Education Conference, University of London Institute of Education, Malet Street, London, W.C.1.

BRISTOL. BADMINTON SCHOOL. Westbury-on-Trym. The Governors invite applications for the appointment of a Head Mistress for January, 1947. A candidate should send full particulars of qualifications and career with three references and copies of three testimonials. Experience outside the School world will be a recommendation. Salary £800 a year with residence. Applications must reach the Bursar not later than May 1st.

THE NEW ERA IN HOME AND SCHOOL

PRICE 6d.

MAY 1946

Volume 27, Number 5

Relationships

Harold A. Pratt

To achieve harmony in his relationships has always been man's endeavour: his felt need for communion with his fellows appears to be even deeper than his urge to create. It can be assumed that for man the ultimate nature of reality is such that he is compelled to seek this communion—in other words it can be assumed that love is natural, and hate the feeling that results from love's frustration. History is full of attempts to enunciate and elaborate the principles of right relationship; it is also full of failures to put these into practice, whether between man and man, man and woman, class and class, or nation and nation. 'Love thy neighbour as thyself'; this has been accepted as the aim, and insight into its meaning has been continually widened and deepened. But there have been times when the failure to put this principle into practice has been so complete that whole civilizations have decayed and perished. At such times it may become the vocation of a few to separate themselves, at least partially, from the existing pattern of society in order to preserve the best of their heritage and to build under the inspiration of new vision. Such presumably was the function of the monastics in the dark ages, and such may be the function of those groups which in our times have come together to carry out some creative task and live in right relationships. But since the members of these groups are themselves suffering from the diseases of our time, these small communities also serve as laboratories in which the laws of relationship can be experienced and analysed. For in the small community, problems of rela-

tionship present themselves in their most intense form. The difficulty of dealing with them here, where goodwill may be assumed, is an indication of the depth at which change must take place in the world at large, if there is to be any hope of peace. My own direct experience is confined to groups which have had as their creative task the running of a school. Some account of the problems encountered and of the faith that survived the trial of practice may be of interest.

The first person one meets in a community is one's self. 'Love thy neighbour as thyself'. If one hates oneself, it is a poor look-out for one's neighbours. For each individual is unique, an unrepeatable, infinitely precious gift of whatsoever gods may be, and each self has its own perfection towards which it strives. The ultimate word of love to one's friends is 'Take care of your *self*', and the last thing it means is, 'Be selfish.'

Perhaps certain special difficulties arose in the communities of which I have had experience because many of us had interpreted 'Love thy neighbour as thyself' to mean 'Be a pacifist'. So these might be mentioned first. In the world, the pacifist minority defended itself by

Sherwood School, Epsom

being intensely critical and developing an obstinate opposition attitude. It was difficult to slough off these defensive skins when one got inside a largely pacifist community. Further, when the war came, there was a more than usual tendency to play the martyr—to go the second mile with raging resentment in one's heart in order to heap coals of fire on the other fellow's head. We did not always realize that it took a saint to carry out in truly Christian spirit the injunction 'If thine enemy hunger, feed him', and a saint with an extraordinarily-developed sense of humour to turn the other cheek without being a cad.

But there we were, a somewhat miscellaneous crowd of people, convinced that there ought to be a unity of theory and practice, that we should be able to incarnate in our individual lives and in the social pattern of the group the ultimate values of which we believed ourselves aware. We were convinced, too, that it would be our relative success or failure in this regard which would determine the quality of our usefulness as regards the education of those children entrusted to our care.

One of our basic beliefs was that there should be equal valuation of all persons, and we tried to work this out in terms of social status, economics and politics.

To take first the question of social status, we felt it was worse than useless to preach equality in this sphere, if, in fact, we had a domestic staff who, however fairly and kindly treated, were, nevertheless felt to be social or vocational inferiors. Nearly all our members were educated middle-class people, and those who specialized in cooking

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or house-work had exactly the same financial and political position as the teachers, while both teachers and children (to a lesser extent) had household duties. So strong, however, is the persistence of social suggestion from the pattern accepted by the world that domestics and academics found it hard to escape feelings of inferiority and superiority respectively. The result was that we would-be creators of the good community wasted much energy in resentments between the academic and domestic 'classes'.

Another source of disharmony in relationships has always been the competition for material wealth, which gives rise to jealousy in the unsuccessful and fear in the successful. Once enunciate the principle 'From each in accordance with his capacity; to each in accordance with his need', and it is seen to be the only justice; but it is a justice impossible to practise fully if there is not enough to meet *all* needs. Hence we had to work out some system of proportionate sharing. The community was responsible for its members' food, housing and health, and, in addition, there was to be pocket money to cover clothes, entertainments, etc. This pocket money was the same for all adults and a special allowance was made for children. Unfortunately, the economic circumstances were such that the pocket money was inadequate to meet the needs genuinely felt by those who had previously enjoyed much higher material standards. The unquestioned acceptance of this method of distribution did, however, remove one great cause of strife and jealousy. At the same time, when no one could be found to carry out a particular function at community rates of pay, it became necessary to employ someone on a normal salary basis. Reactions were interesting. Some members of the community found they could not avoid feelings of jealousy, partially rationalized into expressions of an outraged sense of justice; whilst some of those in receipt of salaries felt uncomfortable, even when everyone appeared to accept their position—another indication of how strong the suggestion made by a social pattern can be.

It would appear to be logical to communalize capital. I have no direct experience of a community in which this logical step has been

taken as regards the ownership of capital, though we did take it partially with regard to its use. The taking of interest by any particular member out of the fund accumulated by the community's joint labour was felt to be inadmissible, as also was the derivation of political power from the ownership of capital. So that I feel we avoided the worst evils of capitalism without communalizing capital, and I am not aware of our relationships suffering much as a result of this omission. But the shrinking from this step indicated a persistence of those fears at the back of all possessiveness, fears arising from insecurity and distrust—a distrust partly confirmed by much experience of irresponsibility, for example in the communal use of privately-owned equipment. This often gave rise to very strong resentment and even turned waverers against the community idea altogether. Living as a community clearly entails highly-developed self-discipline in regard to responsibility. In practice it often appeared that the more there was of 'community' the less there was of responsibility. This was a great failing, both in itself and when its educational effects are considered.

An egalitarian basis was obviously necessary for the internal politics of a community school; there could be no question of hereditary, financial, or personal domination. But we had also to avoid the domination of the majority, which, though it sometimes masquerades as democracy, is often a more efficient form of tyranny than those mentioned above. Right can clearly no more be discovered by counting heads than by Norman blood, big banking accounts, big battalions, or atomic bombs. Leadership, we felt, could only be granted to a wisdom which combined knowledge derived from experience and insight derived both from intelligence and love. And such wisdom was to be found, now here, now there; though one or more people might generally be trusted as leaders. It would be dishonest to minimise the extreme difficulty we sometimes experienced in reaching agreement at our community meetings. In practice very strong feelings were aroused when a leader attempted any form, however mild, of dictatorship or

exploitation; or when executives interpreted the will of the meeting in terms of their own desires. Sometimes these feelings seemed to derive as much from insecurity and jealousy as from a genuine sense that injustice was being done. There also occurred a splitting into isolated cliques, relations between them being poisoned by suspicion, especially suspicion of those who happened to be 'in' with the leaders at any given time. So in the midst of groups united by a common conscious purpose and striving to live by the all but impossible standards of the Sermon on the Mount, there could be found those tendencies to corruption, jealousy and suspicion which have made the very word 'politics' stink.

It is fundamental to the building of a good community that persons should be valued as persons, and only secondarily as functionaries. John is first John and only secondarily a mathematics teacher and/or the bloke that does the boilers. But what is to happen if the children cannot learn mathematics from John, or if he constantly lets out the boilers. This raises a difficult problem. A community should take unlimited responsibility for its members. But in a small community limited by considerations of finance expressed in terms of time, space and materials, such unlimited responsibility is bound to be a virtual impossibility. So, after unsuccessful efforts to improve John's teaching, or boiler stoking, or to find him a sphere more suitable for his particular talents, John is asked to leave. Apart from other considerations, the effect of this on the children has to be considered. Even in a community professing and trying to practise love there are occasions apparently when a member of such a family is cast out. The community does, after all, care less for John, a person, than for efficient maths. teaching or stoking. This must tend strongly to suggest to the children a wrong sense of values. I know that I am stressing here a less widely recognized side of what is often a highly complex question both on the practical and spiritual plane. It is often in John's own real interest that he should go. The important thing is for the children to feel that the adults of their community care an infinite

deal for one another; intuitive apprehension of this will greatly enhance the childrens' sense of security, just as does their apprehension of love between their parents—and, unfortunately, *vice versa*.

A very prevalent method of bidding society or ourselves of inner conflict is the trick of finding a scape-goat. This, too, is sadly common even in the type of community I have been describing. A number of people, perhaps physically tired, and frustrated from accomplishing what they would, both by outer circumstances and inner poverty, suddenly discover that the real trouble is Jane's aggressiveness, Pat's jealousy, or Harry's laziness. Gradually it gets round, 'What can we do about Jane?' Even those who have had strained relations find that they can draw closer together now that it is obvious the real trouble is Jane. People begin to feel less frustrated in themselves, less guilty now that they know that the fault is not theirs, but Jane's. Soon it is realized that when Jane goes the community will have almost ideal relationships. And so Jane does go, bearing the load of everyone's guilt. There is a wonderful feeling of relief. 'Now we can start again.' But who is to bear the guilt now? Who is to act as the common enemy to make doubtful friends forget their differences? Soon another scape-goat must be found—in the macrocosm the Capitalists, the Jews, the Communists, the Japanese, what you will; in the microcosm, Jane, Pat, or Harry. . . .

In addition to the relationships so far mentioned there are those in which sex feelings play a greater or lesser part. These obviously occur not only between the adults, but also between the adolescents, and between the adults and adolescents. A failure of love in these is even more disastrous to individual happiness and social harmony than in relationships principally concerned with politics and economics. Love, which is concerned with the whole personality of the beloved, will sometimes counsel restraint, sometimes expression of intimacy. It would not seem right to allow intimacy to express itself through full physical union until love is sure of itself. But, faced with physical desire and, perhaps, emotional starvation,

it requires a high degree of self-discipline and self-knowledge for love to be thus sure of itself, and in our existing social pattern it is doubtful whether for most people it is ever wholly right to have complete physical expression of love between the sexes outside a monogamous union. On the other hand, in our present imperfect state this may often mean an almost intolerable degree of frustration for which someone has to pay. But to be preoccupied with physical desire is to be distracted from love's most essential experience. Essential love as between two persons is known from the experience of intense joy that the beloved exists, and is enhanced by the knowledge that this experience is shared. Every such experience is an enrichment of life and to be accepted as a gift we have no right to expect.

One thing we soon learned by living in community was the need for solitude: no solitude, no community. The provision of real privacy is a primary condition of a harmonious society. So gradually, as economic conditions permitted, we made privacy more and more possible. The result, I think, was that those who were naturally friends, but were in danger of becoming enemies because they were always on top of one another, became friends once more.

The relationships considered so far have nearly all been those between the adults. The fundamental intuition that there should be equal valuation of persons we applied also to our relationship with children. This sometimes led to the erroneous practice of letting children do as they liked, as though this mere freedom would enable them to achieve inner harmony: as though this mere indulgence of the wish-self would solve the conflict between the wish-self and the ego-ideal. We should have realized that the positive rôle of the teacher was to help the child towards a synthesis of these warring elements in his personality: not of course by merely repressing the wish-self, any more than by indulging it. We learnt in time that the necessary attitude is one of sympathetic and affectionate understanding on the part of the teachers, who must not, however, make emotional demands for themselves. Such understanding leads to love and trust on the part of the children.

And by 'teachers' here, we mean not only the academic staff, but also the matrons, cooks, gardeners, odd-job men, in fact, all the adults in the community. For we felt that the fundamental attitude to life in which we believed was to be caught rather than taught; and that it was vain for the 'professional' teachers to enunciate principles which were not to be *lived* by the whole community.¹

This, as I have said earlier, was our central belief. When this attitude was caught by children of parents who had not really accepted the principles of the school, the results might be painful; for it brought such children, particularly at the adolescent stage, into even more acute conflict with their parents than is normal. In spite of this, however, and in spite of all the difficulties which arose either from unfortunate circumstances or from our own moral failure, I still have faith that a consistent effort to work out and put into practice the full implications of treating personality with utter reverence and of giving equal valuation to all persons is the way to secure that integration of individuals and harmony between them, on which, in the last analysis, rests the hope of world peace and the survival of civilized mankind.

¹ The Community of which Mr. Pratt is at present a member consists of twenty-one adults (10 men and 11 women, 8 of them full-time teachers and 3 part-time) and one hundred and eleven children (49 girls, 62 boys; 29 boarders; 11 community children excluding babies).—ED.

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IN his recent book, *The Yogi and the Commissar*, Mr. Arthur Koestler concludes from his searching survey of the modern scene that our first and most imperative need is 'to find new ways of teaching and learning'. If his diagnosis of our ills and his conclusion are found valid they are evidently matter for the immediate and acute concern of all educators. For Mr. Koestler that conclusion drawn from the diagnosis of what he believes to be a fundamental cleavage in the modern world and consciousness, underlying and causing a world-wide conflict threatening the very foundations of our civilization. It is a conflict between, in the main, two contrary life-attitudes and patterns of behaviour which he allegorizes as those of the Yogi and the Commissar or, in other words, the contemplative and activist types. For Mr. Koestler these are no opposites to be ironed out by conciliation, compromise or appeasement; they are eternal, dialectical contraries and as such to be accepted. The problem which they present is, in fact and for our actual existence, one of right relationship or meeting between such contraries, of neither synthesis nor conquest, but of covenant. But in our day he sees the reaction between them as one, not of a sane polarity and interplay, but of a death-grapple in which, on the present showing, the Yogi element, and with it all personal freedom, bears extermination.

It is thus a cleavage which drives deep below the levels of politics, sociology and culture to a profound psychological schizophrenia and conflict between the introverted and the extraverted types of character and life-attitude and to a metaphysical antinomy between subjective and existential and objective and analytic modes of thought. And it is a conflict now mortal, not only in the body politic but also in the individual consciousness. There is civil war in the soul of man as of mankind. The result of that internecine strife is not only world-war but also a state of Babel, in which communication between divided

and antagonistic types and ideologies becomes less and less possible and a real relatedness more and more rare. We approach the condition of *bellum omnium contra omnes*—a war of all against all in a sense more profound and psychological than that which Hobbes conceived.

Mr. Koestler's diagnosis is, in broad outline, that also of the most acute and reputable of modern observers of our state such as Dr. Karl Mannheim and Mr. Lewis Mumford; it may be accepted for the purpose of this essay as axiomatic. His prophylactic for these ills is contained in his two exhortations—'Let us build oases' and 'find new ways of teaching and learning'. It is one which, given that diagnosis, seems inescapable commonsense. If this is the real disease of our world in which power-politics and the Commissar life-attitude are busy making a desert of Western civilization and calling it peace, the only sane and realistic policy for those who seek to arrest or counteract that fell disease is the formation of 'oases' or, in Eric Gill's phrase, 'cells of good living' where a real reintegration of and relation between ideologies, persons, groups and these opposing poles of personal and communal psychology can be rediscovered.

It is a need and task with which education of every degree and schools of every type would seem, upon this premise, to be plainly and primarily concerned; it implies a radical revision of educational theory and practice and, with it, the re-education of the educators themselves. It is one which concerns adult education, but is of an even greater and more urgent concern for juvenile education. And the nature and scope of such a revised education will vary according to the age-groups concerned. For the adult the problem, in a world of pressing peril and urgent alarms, is rather one of finding a *modus vivendi* for the moment, for juvenile (and therefore long-range) education, of finding a co-ordination of these conflicting contraries.

Since our modes of education, primarily adapted for a stable and,

broadly speaking, harmonious society, are found wanting in our emergency, this is an objective which demands a radical revolution and reorientation in our educational thinking and methodology. Education in the past presumed an ordered and integrated society and a life-attitude sufficiently homogeneous to permit of real intercommunication. Education for the present and immediate future must presume a disordered and disintegrated society, a Babel of conflicting ideologies and idioms and an increasing collapse of the means of communication in the conceptual field. The school of yesterday was a cell of an organic and closely related cultural system; the school of to-day and to-morrow, if faithful to the true function of education, must be an 'oasis' in a desert of disintegrating cultures and values. The task of education in the past was, not to establish communications, but to preserve and utilize the open roads which linked the wide imperium of Western Christian civilization and culture; the task of the future seems likely to be that of remaking those trunk roads and re-establishing communication between sundered cultures, groups and persons—in brief, a task of reintegration. It is one thus diametrically different from that of the past.

Given these premisses, the undertaking which confronts educators who will face these facts and their implications for their art realistically is not only one which is probably more important than any other to-day but also one which demands the arduous re-education, indeed a mutation of consciousness and life-attitude in those who attempt it. For the adult of to-day has been conditioned by an education, the main ends and means of which have become almost obsolete and, for the situation in which he now finds himself, not only often futile but even fatal. Of what use, for example, is what was once termed the 'education of a gentleman' for a world in which, in its original form, the code of the 'gentleman' runs only in an ever-diminishing circle, in which the idiom of the 'gentleman' is almost as dead a



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language as Latin, in which, in fact, the day of the 'gentleman', as an historic type, is almost done? To condition children as gentlemen (in the full feudal or eighteenth-century connotation of the term) is to condemn them to an almost total incapacity either to understand or to be understood of the majority of modern mankind.

For such a diagnosis of our state the first task is thus the re-education of the educators. It is one to which probably only an approximation is psychologically possible, saving some sudden and catastrophic 'conversion' of mind. By the more intrepid and aware, the nature and need of such a reorientation of attitude may be siezed by the mind; the process of reconditioning habitual and instinctive reflex reactions must inevitably be a much more tardy and tedious affair. Yet the real recognition of the need for such reorientation of attitude and revolution in educational principle and practice will at least free the field of the future from reactionary stumbling-blocks and will engender a more plastic generation of young teachers for the real educational problems

(which are also, as always, those of the world) which they must confront.

It has been suggested that these urgent issues for education are, in the main, twofold—the formation of 'cells' or 'oases' of 'good living' in which a real relatedness, a co-ordination of contraries, can be cultivated and, in such educational 'oases', of 'new ways of teaching and learning' a way of relation with God, with life and with persons and therefore of communication which, in the present chaos, is becoming a lost art. These, it would seem, are the new bearings to which education must adjust its course. Its prime purpose will then become the propagation of persons who have learned something of the secret of personal and social integration.

The application of these first principles to practice and method, and the elaboration of the nature of such 'new ways of teaching and learning' relatedness, are beyond the scope of this essay. It must suffice, in conclusion, to suggest certain features of education which, in this new light, assume a new or enhanced salience and significance.

First, the formation of such educational 'oases' and the nature of their prime concern, education in right relationship, throws an enhanced emphasis upon the necessity for community (which is right relationship) both in the structure of schools and in their behaviour-pattern. The art of true community is admittedly one which can be caught but not taught, but it can be both caught and taught from an environment in which it really exists. Such an 'oasis'-school will therefore aim at becoming a microcosm in which the relationships required in the macrocosm of the wider world are learned by heart.

Second, since the art of relatedness which we have considered is both an inward and an outward relation to both persons and life, such a re-orientation will require new insights and methods in emotional and psychological education. For real relatedness, though guided maybe by mind, is mainly a matter of the discipline of emotion and feeling. It will also require a new and profound reverence for life, whether manifested in persons or things, for

from such a respect and reverence alone can a real *rapport* with either persons or things come to pass. For such an education it will be as vital that the child should find such a *rapport* through respect or reverence for the essential being of not only the persons with whom he must live as for that of the objects with which he has to do, as much with material and animal life as with the lives of persons and peoples.

Third, such an educational re-orientation will evidently require some radical revision of its curriculum in the light of these first principles. Correlation between specific studies then becomes not only desirable but essential. Visual, manual and factual (rather than over-emphasis upon abstract and ideal) knowledge assume a new relevance and importance as educational

media, since it is only with concrete factors and physical persons in experience that relatedness can be established. Such an education, moreover, may (many will add must) have, in the full connotation of that much-abused term, a spiritual intent and content, but it will be that which recognizes that it is only through human persons and material substance that real communication of spirit can come to pass.

Finally, it seems an inescapable corollary to the axioms which have been considered that such an education should be personalistic in character, that is, that it should be concerned with the production, not of separatist, self-contained, self-assertive and therefore antagonistic individualities but of inter-communicating persons in community. And the transition from individu-

ality to such a free-flowing personality (that next stage or mutation of consciousness which our world confronts) is one which can only be led by those who have themselves made it and enabled by an education not merely humanistic but religious in grain.

Much more might be said, but enough has been said to suggest the nature and magnitude of the educational revolution which our crisis of consciousness seems to require. It is no mere academic issue; if our premisses are granted it is very manifest that the fate of mankind is in the hands of, under God, the educators. The prospect which thus opens is one of infinite challenge and deep demand upon vision, courage and endurance. It is also one of an infinite and magnificent opportunity.

Children and Puppets

A. R. Philpott

THE significance of the word 'puppet'—and of the function of puppets—is shown by its everyday use in the Press, generally in connection with power-politics. Everyone knows the phrase 'a puppet government'. The implication is: that the actions of some humans are controlled by the will of other humans, and that this is contrary to the true status and dignity of Man. Shakespeare, and other playwrights before and after him, have used the metaphor—showing an acquaintance with the puppet-theatres of their periods. And the history of puppets is probably as long as that of mankind. Many of the classical writers record performances by puppets. The influence of the puppet-theatre on the evolution of the human theatre is greater than is conventionally realized. Traditional puppet-theatres have been preserved to this day in Java, Turkey, China, Japan, Sicily, Belgium and many other countries. Puppets have even played a part in religious mysteries.

But perhaps the conscious history of puppets is only just beginning—and this because of a fresh psychological approach to the use of puppets. And so, however interesting the purely theatrical aspect of puppets may be, and whatever may be the significance of traditional

puppet-drama, and however tempting it may be to give an account of the present-day use of puppets and puppetry as an educational medium (with its craft angle, its application to history, literature, language lessons and speech-training), it is rather in the inward meaning of the puppet to the child that I here wish to stimulate interest.

Puppets themselves will probably continue to parallel the evolution of humanity. Even Mr. Punch is moving with the times, dropping some of his mediaeval qualities, and has been seen in War-time Nurseries playing with the colour-sorting devices, leading the singing of nursery-rhymes—and has even been seen dressed in khaki.

Puppet Types

The various types of puppets—puppets that fit over the hand, puppets controlled by strings from above or by rods from below, or puppets that do not appear in person to the audience but only cast shadows on a screen—these may have significance in themselves—may reflect the temperament and character of the nations that have developed them. And certainly the traditional puppet heroes—like Guignol in France, Petrouchka in Russia, Kasperle beloved of the Czechs and Austrians, the shadowy Kharagoz in Turkey—

embody the spirit and national traits of their respective countries.

We may ask why one person (or one country) has a preference for glove-puppets and another prefers marionettes. Each type of puppet makes its own demands on its operators, psychologically as well as technically. For instance, it has been observed, in school-puppetry, that the glove-puppet is the most useful for children of the Primary Department.

It is possible that some, perhaps many, of my readers have never seen any kind of puppet, not even a Punch and Judy, and it would be as difficult to convey to them the flavour of a contemporary puppet-show as it would be to convey the flavour of a banana to an under-five by words alone. Both have to be experienced. Both may vary considerably in quality. Some readers, alas, may have seen puppet-shows that have disappointed them, because they were bad puppet-shows. For there can, unfortunately, be bad puppet-shows as well as bad human theatre. But, even if you have never seen a puppet-show or have been bored by them, do not let this deter you from exploring the possibilities of puppets from the educational aspect.

What is a puppet?

What is a puppet? The word

itself is derived from the Italian 'pupa', meaning 'doll'. But a puppet is something more than a doll—for it can be given an apparent life of its own, be made to move about and to talk, even to answer questions. Although professional showmen sometimes make very scathing remarks if their little actors are referred to as 'dolls', yet, for very young children, the distinction between 'doll' and 'puppet' is not so rigid—and it is perhaps in the nursery that we should seek, and will find, the true origin of puppets, despite the learned researches of historians and antiquaries.

Anyone who has watched young children playing with their dolls—and, indeed, with other toys as well—has seen the origin of puppet-shows—for the children have a faculty for puppetizing their toys, endowing them with life—and this however stubbornly inanimate, however paralytic, some of the toys may be in the eyes of an adult. The imaginative power of young children seems to be in inverse ratio to their physical skill—a compensation perhaps. This is true, also, of older 'problem' children. For instance, a boy of 12, trying to handle more puppets and various 'props' simultaneously than his two hands permit, calls out, 'Oh dear, you can't see, but this one is really doing so-and-so.'

For the very young, *almost anything* can become a puppet. The mere inability of an object to move or to talk does not prevent a child from endowing it with a consciousness akin to his own. My own little lass of 2½, espying her ball, says, 'Hello, Ball'; and when it has inconsiderately rolled out of reach it receives the command, 'Come on out, Ball.' She will put Ball 'to bye-byes'. And none of this is contrary, in her eyes, to the nature of the ball as something to be thrown or kicked about.

Again, she will borrow some of 'poppa's dollies' (my puppets) and squeeze them into her doll's pram with the creatures of her own menagerie, tucking them in, giving them a ride; even a bodyless, unpainted puppet-head is accorded every courtesy; and this may at first look like a reversal of the doll-or-puppet criterion, and as though my puppets may be 'losing face' and becoming mere dolls—but the truth is that they are *all*

alive, in her eyes. She can already put the puppets on her hands, and will hand them back to me saying, 'Poppa do it,' and sit her own dolls on her lap to watch the antics of the puppets.

In dealing with an audience of children it is necessary for the performer to see life from the child's point of view. One can learn much from children's own performances, and it is this faculty which children possess of mentally animating their toys ('puppetizing') which doubtless accounts for their eagerness and enthusiasm when given the chance to use 'real puppets'. Whilst watching a show the children are convinced that the puppets are actually alive—as shown by their spontaneous remarks and even agonized advice called out to the puppets. This does not, however, at all diminish their readiness to come back-stage after the show and handle the puppets for themselves.

My own puppets are glove-puppets—their heads are in-the-round and hollow. They have no legs—and, therefore, are minus some of the limitations of the legged human. They have wooden hands. They can run, fly, swim, climb, before your very eyes. And then I can put in view a tiny figure in-the-flat, cut out of ply, and the audience murmurs excitedly, 'FISH. . . .' One can walk among the youngest audiences with a puppet on one's hand and still have it accepted as alive. I do this at Christmas shows, with my Santa Claus puppet, and he has a busy time taking note of all the names and addresses shouted at him. And, when fulfilling his appropriate function in the play, he will turn and nod benevolently to the little ones who are calling out, 'I want one of those, Father Christmas'.

Children's Use of Puppets

Where conditions permit, after my performances—and whether these are in the nature of sheer-entertainment, 'demonstrations of puppetry', or even clinical stimuli—I invite the children to enter the stage and 'have a go' with my puppets. The results are usually a revelation. My puppets are too big for the children's hands; the stage is built to suit my technical requirements and comfort in working; but these things do not deter the children scrambling for 'first

go'. Sometimes they show preferences for particular puppets, but mostly they put on the first to hand, which instantly change in character to suit the rôles imposed by the children. Whereas for me the individual puppets have definite and permanent natures, for the child, any puppet rather than no puppet!

It is noticeable with the younger ones that they are not really much concerned about the audience, how the 'show' seems to the audience, or whether there is an audience at all. They are completely pre-occupied with the handling of the puppets, absorbed in their play.

Psychological Value of Puppets

The value of *impromptu* performances by children is not yet sufficiently recognized. Through it they reveal the inner workings of their minds and emotions, and the insight thus gained can be invaluable to the teacher. Even causes of backwardness may come to light; progress in school can be conditioned by so many factors that may be unrealized by the teacher.

Even from the sheer-entertainment angle (school dramatics), where there is the test in the reactions of an audience, I have seen many an *impromptu* show succeed and many a carefully 'produced' show fail, the latter lacking the sparkle and spontaneity of the former. Too often the children have become merely the puppets of the teacher. The puppets come up on the stage and stand around like dummies—and the children recite lines behind them—there is too much speech and too little action. The poor puppets, only too ready to obey the wills of their young masters, remain lifeless, unconvincing, because the performers are trying to remember lines, even waiting to be prompted. . . . I remember seeing a teacher at a school-puppetry festival run frantically up to the front of the stage and 'put something right'—with stage whispers to the performers—and then scuttle back to her seat. Had this been the only show, the audience might well have gone away with a very poor view of puppetry! At this same Festival the outstanding performances were those announced as 'entirely unsupervised' productions. The very voices of the

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children showed that *they* were enjoying performing, the puppets were absolutely alive—and the audience came to life also!

Making Puppets and Using them

As to puppet-making, it is desirable from the educationist's point of view that children should make their own puppets—and even the youngest can make *some* kind of puppet (because of the puppetizing-faculty). At one school I visited I was greeted in the playground by a very merry bunch of children all armed with puppets, which they had made from potatoes!

Obraztsov, now Director of the Moscow State Puppet Theatre, who began his career as an art-teacher, records having shown his pupils a negro puppet, whereupon the children produced a whole colony of negroes, made from their socks!

The moment children can handle scissors they can cut flat heads out of cardboard, crayon or paint the features, stick a loop of cardboard on the back to go on a finger, drape a piece of cloth over the hand, with a hole for the neck and two holes for the 'arms' (their own pro-

truding fingers)—and with these simple creatures, and without a stage, will never be at a loss as to what the puppets shall do.

The sympathetic teacher will be quick to adjust the method to the varying needs of the different age-groups and of individual children. The very young child, for instance—as mentioned above—does not need a stage (a screen) at all. It will 'perform' with its puppet (which may be *anything* . . .) almost anywhere. I have seen puppets looking out of the window of a bus. I have seen puppets being fed at the tea-table.

With older children the stage (screen) itself is a very vital factor in freeing the outflow. The performer is concealed from the view of his audience; he knows the audience cannot see him, that they are watching the puppet; his own attention is focussed on the puppet and not on himself; his hand is inside the puppet, the puppet is literally an extension of himself; he can identify himself freely with its rôle or character; in a way he is convinced that the puppet is *not* himself—and he can control its behaviour; and so the puppet will

often do things on the stage which the performer finds impossible in his own life. There is the satisfaction of 'getting away with it'—for it is 'only the puppet' who is really behaving thus. The puppet is uninhibited.

Often through his puppets a 'shy' child will prove that he really longs to be sociable, and a seemingly timid child may make his puppets extremely aggressive in action. And where there is a group of children performing together, it is noticeable that the puppets will stand up to any attempt by one member to dominate the others—that, for instance, the physique of the performers counts for little in the interaction of the puppets—for the weak desire to be strong, and the very desire *becomes* strength in the puppet.

The relationship of child and teacher will sometimes be revealed in an impromptu show. The puppets are transformed into the teachers, and perhaps the Matron, and perhaps into other children, and then one sees how these appear to the performer. At a Senior Girls' School where I had been demonstrating, the whole-

hearted enjoyment of the rest of the audience in this kind of impromptu by some of the girls left me wondering if this were not perhaps the most important part of the demonstration! It finished up with the puppets demanding that two of the teachers take-over and perform. This was taken up in chorus by the audience. The teachers obliged, with very good grace—and proceeded to give *their* views on school life, through the puppets.

I have a particularly vivid recollection, too, of an afternoon of puppeting with a group of refugee Czech children. They used my stage and puppets. Some of them were already familiar with puppets, for, in their own country before the war puppetry was already a school subject, every hamlet had its own puppet-theatre and the cities had many. Their impromptu plays were quite uninfluenced by my own performance. The rôles of the puppets were changed to suit the needs of the characters which the children wished to portray, and I would never have thought that some of my puppets would become S.S. men, spies and quislings. Grimness was mixed with humour. For example: 'May I see your identity card please—and your sweet coupons!' There were threats of torture, to secure information. A spy disguised himself as a window-cleaner.

One of the most valuable features of impromptu performing is that situations arise for which solutions must be found immediately, developing the habit of decision-making.

I recall being with some evacuees, one of whom was a little German girl. She went into the stage with two 'very English' little boys, brothers. Her face could be seen through the puppet-doorway, absorbed and intent, whilst her puppet pestered the succession of puppets put up by the boys, demanding in a whining, pleading tone: 'Won't you marry me? Why won't you marry me? I *must* have some beautiful dresses . . .'. Amazing as was her one-pointedness it was matched by the unfailing ingenuity of the other puppets in wriggling out of embarrassing situations.

It is, however, not only the child with an obviously difficult background who will reveal much of interest and value to the teacher

seeking to understand the child's outlook on life, but *every* child—the 'normal' or 'average' child—for there is none without personal problems. And the happiest relationship between teacher and child, and the greatest economy in teaching, can only be achieved when the teacher has this intimate understanding of each and every child, and which the ordinary classroom contact, particularly in these days of over-large classes, does not facilitate.

Puppets in Youth Centres and Training Colleges

And, beyond the school, puppetry can be an ideal subject for Youth Centres. At a Junior Club in one of the tougher parts of London, for instance, the boys and girls have made their own puppets—mostly rather crude creatures—sometimes with multiple personalities—largely because of lack of materials (*e.g.* if they happen to have only red paint, then the puppet's head will be completely red!); and they have, with a little direction, made their own stage, a fine sturdy affair built from oddments of wood salvaged from the air-raid shelter. It does not occur to them to 'write plays' or to 'produce' shows. They just crowd into the stage, even while the puppets are wet with paint, and with tremendous gusto get on with the show—something fresh every time—and the puppets becoming parents, neighbours, shopkeepers, policemen, rent-collectors, ghosts, Chinamen, film-stars, radio-stars, in an absolutely non-stop performance. The cramped conditions of their home-life is balanced by imaginative power, philosophy and native wit—and without some specific creative outlet they tend to spend most of their leisure-time getting into trouble (a number of them are 'on probation'). They put on shows for the younger children and for the adults, too, and the results are both astonishing and gratifying.

A large and rapidly growing number of schools are taking up puppetry in its more obvious aspects, and at many Teachers' Training Colleges its value is appreciated, and the technicalities of puppet-making studied, so that eventually puppetry should find a place in all schools, and it is to be hoped that this most important aspect will not be neglected.

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A Special Case of Friendship Between Two Children

A. Schnurmann

I WANT to describe a kind of friendship which most observant teachers must have come across among their children, and with which they must have felt uneasily obliged to interfere. It is characterized by the specific attitude of the two partners towards each other. One of them plays the dominant part. He or she considers only her own wishes and makes the other conform to them. This child plans and organizes their common activities and disposes of the toys. He may take on a protective attitude towards his companion, specially if an outsider makes demands upon or attacks his friend, but the protector may at the same time develop into a little bully and use his friend as target for his aggressive tendencies.

The weaker partner in this relationship conforms entirely to the demands of his friend, renouncing all own initiative. This child—at least while together with his friend—gives the impression of having no personality of his own, and fulfills the function of a toy or tool in the hands of his friend.

Common to both partners in this relationship is their dependence on one another. Each of them feels lost and miserable if deprived of the friend's company.

A Mild Example of such Friendships

Barbara, age 4, and Audrey, age 3½, entered the day nursery at the same time and became friends almost from the first day. Barbara was an attractive, very intelligent child who impressed the nursery staff as a 'personality'. She knew what she wanted and usually got it. She dominated her mother and attempted very soon to boss the adults in the nursery, but she did not mix much with the children. Audrey, though half a year younger, was physically a match for Barbara. Of average intelligence and without marked physical or mental characteristics, she moved about the nursery in such a way that people were hardly aware of her presence. Her mother seemed to be rather strict with her and Audrey reacted occasionally with a certain amount of stubbornness. Apart from her relationship with Barbara, Audrey did not make any contacts in the

nursery either with adults or with other children.

The two little girls grew deeply attached to each other. Both of them seemed perfectly satisfied and happy in their friendship. Sometimes Barbara hit Audrey, but these attacks stayed within the limits of normal aggressiveness. On these occasions Audrey used to cry but she never fought back.

The friends' favourite occupation was playing with dolls; they arranged houses for them, gave tea parties and played at preparing meals. They were more interested in this kind of activity than in more constructive occupations. Barbara planned every detail of their common play, there was nothing left to Audrey but to perform her assigned rôle.

When absorbed together in some activity Barbara and Audrey gave the impression of stable and happy children. Separated, each of them felt miserable; Audrey completely withdrawn and avoiding all contacts, Barbara either uninterested in her surroundings or looking for a new victim to boss about, sometimes getting anxious and nervous if she could not find one. She suffered acutely if she felt in an inferior position and gave the impression that she had to take up the domineering attitude towards one particular person in order to ward off her own anxiety.

I should like to compare this case, which I believe to be fairly typical, with another one which in many respects seems to deviate from the usual pattern and shows definitely abnormal traits. The following observation—though cases of this kind will be less frequently met with—may contribute to the understanding of the whole problem.

An Extreme Example of such Friendships

During the early part of the war I was working in a hospital for evacuated children. The children sent to us were usually suffering from minor complaints, which would have been dealt with at home if the children had been with their own families, but which were considered too much trouble for the foster-parents.

Bertha, age 5, did not stay in bed and felt perfectly well. She was a very attractive little girl, pretty, with a lot of fair curls. She was intelligent, considerably above the average of our other children. Full of spirits, she liked to organize games. Her favourite game was to hold a singing class. She was very fond of singing, though the only song she knew was 'God Save the King'. She sang it with a clear voice and perfectly in tune, and made her playing partners repeat it after her. Though she was such a lively child and full of initiative, she fitted well into the hospital routine and was liked by everybody.

After being cured, Bertha was discharged, but she returned to us about a year later suffering from ringworm. Her beautiful curls had been shaved off and her whole expression had changed. All her charm had gone. She was extremely aggressive and up against authority, going out of her way to break rules. Once, after we had had a case of an infectious disease, a room had to be disinfected, the doors being secured with strips of paper. Bertha tore the paper down and opened the door, not even troubling to shut it after she had looked in, so that in a few minutes her misdeed was betrayed by the sulphur-fumes which penetrated the whole house.

At the hospital we discussed this change in Bertha's character, and it was suggested that perhaps she had changed her billet since she was with us last. I remember questioning her about her foster-home, but did not get any illuminating answers. Unfortunately, we knew nothing about her own family.

At that time we had a little girl called Agnes in the hospital. She was about the same age as Bertha and rather colourless. The chief thing I remember about her, is that she had occasional difficulties with her bladder control. Bertha and Agnes became inseparable friends, Bertha playing the dominant rôle in their relationship. She made all the plans and told Agnes exactly what to do. She bullied and hit Agnes without any apparent reason, these aggressions being sometimes the main feature of their common

How to judge a schoolbook

No. 2 TYPE ARRANGEMENT

(The second of a series of seven articles. Other topics discussed are : Appeal to the child, Illustrations, Method, Grading, Tests and Exercises, A preparation for life)

Clean, clear type, in good variety, is now easily available, thanks to the initiative of modern type designers, and the problem facing a book producer is to find a type face, or combination of type faces, which will give his manuscript its clearest and most exact expression. The reader is the final judge of how far he succeeds. Type arrangement in schoolbooks must depend on the nature and purpose of the book, and particularly upon the reading power of the child for whom it is intended. The following observations may be a guide to teachers in their consideration of this important if somewhat technical aspect of the schoolbook problem.

SIZE OF TYPE

Type sizes are measured vertically in 'points'. That is to say, all 10-point types will occupy the same number of lines on a given page although, depending on their design, all 10-point types will not *appear* to be the same size. Moreover, some designs will be more closely 'set' than others, that is : more letters will go into a line of a given length. Compare the first part of this paragraph, which is set in 9-point Times Roman, with the second which is in 9-point Baskerville.

How much bigger the Times appears, and yet, if you count the letters, you will find that it is more closely set. Types are often named after designers, or after famous printers. Times Roman was designed specially for the London "Times" newspaper. Other famous designs are Baskerville (of which more later), Gill Sans, Bodoni, Caslon, Didot, and Century Schoolbook.

CENTURY SCHOOLBOOK

Of all these, one type—Century Schoolbook—is specially designed for reading by young children. It is very clear and legible. Unlike Baskerville, it appears bigger than its actual point size. Compare

these two lines in 12 point, the first set in Baskerville and the second set in Century :

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Century type has proved itself so successful in early reading books that it was selected for the important *Beacon Arithmetic* course, a junior series that marked a big step forward in arithmetic textbook design. At an age when their reading books are still set in large type sizes, with friendly open pages and an abundance of gay pictures, children have hitherto been expected to tackle closely printed, depressing pages of

arithmetic problems, spotty with tiny numerals and not a hint of coloured picture anywhere. The *Beacon Arithmetic* is treated, from the point of view of type arrangement, exactly like a Reader at the same stage. The first two books are set in 14-point Century, with numerals of the same size. The pages flow smoothly and attractively. Arithmetic, so long the Cinderella of schoolbooks, comes into her popularity rights with the Beacon series.

TYPE AND EYESIGHT

In planning a series of schoolbooks for children at various stages, type arrangement must be graded just as carefully as reading matter. One of the most valuable type faces, from this point of view, is Baskerville, which retains its character and legibility in all sizes. An example of the use of this face in relation to grading is given by Firth's *History* series, designed for children from 7 to 15. Seven-year-olds read 18 point; the following year they come on to 16 point; ten to twelve-year-olds are given 14 point, and books for twelve to fifteen-year-olds are in 12 point. All these type sizes are in line with the recommendations made in the British Association's Report on The Influence of Schoolbooks on Eyesight.

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Some years ago, the late R. D. Morss, of Ginn and Company Ltd., wrote a most instructive article for "The Monotype Recorder" called *The Neglected Schoolbook*. It was later reprinted. A small number of copies of the reprint are still available and the publishers will be glad to send them, without charge, to teachers in order of application. Write to :

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activities. But Bertha also had a sense of obligation with regard to her friend. Once after Agnes had been sent to bed as punishment for an accident, Bertha was caught running up the stairs to her room. The matron asked her whether she knew that children were not allowed to go upstairs during the day. Bertha replied: 'Yes, but Agnes will expect me to come and see her.'

Perhaps the most disquieting thing in this relationship was the pleasure that Bertha took in inflicting physical pain on Agnes and Agnes' absolute compliance in this.

She did not run away nor make the slightest attempt to defend herself, let alone hitting back. Once after an impatient exclamation from me: 'Why do you let her do it? Hit back!' Agnes gave her a few half-hearted slaps. Bertha did not move and said with a scornful little smile: 'I like being hit.' Fortunately, this state of affairs did not last long, as both children went back to their separate billets.

Social maladjustments in such Friendships

While the undesirable aspects of this kind of friendship were very marked in the case of Bertha and Agnes, Barbara and Audrey presented a delightful picture to the casual observer. They were so much devoted to each other and played in a charming way.

The aggressive element in the dominating attitude of Barbara was perhaps mainly expressed in her directing and organizing activities. She got her instinctual satisfaction by making her friend conform to her wishes. While Bertha chiefly gratified her libidinal and aggressive impulses in a cruder way through open sadistic behaviour.

Audrey had renounced all initiative and wishes of her own and found satisfaction in submitting to her friend's will, while Agnes found pleasure also in being physically ill-treated by Bertha.

It seems to me that there is mainly a difference of degree in these two sets of attitudes. The instinctual development of Bertha and Barbara on the one hand and of Agnes and Audrey on the other, looks very similar; though Barbara and Audrey seem to have reached a higher level of sublimation.

The comparison with the case of Bertha and Agnes, where the two children have taken up attitudes which would make their social adaptation extremely difficult, helps perhaps to bring out more clearly the dangers inherent in the more acceptable form of Barbara's and Audrey's friendship.

A child of Barbara's type, if left to continue this special kind of friendship, will perhaps later on form most or all her relationships according to this pattern. The satisfaction she derives from a relationship may become inseparably bound up with the feeling of possession, of having the object in her power, of making it an instrument of her wishes. She need not want to make her partner suffer physically, but her attitude, too, contains a great amount of aggression directed against the friend. This way of dealing with her instinct, if it becomes firmly established, may lead her to use most of her energies in trying to master a person rather than in mastering a task. Her way of withdrawing her interest from the people in her surroundings and the anxiety she feels if she cannot assert her superiority by dominating someone, show her failure to make a successful social adaptation. Her wish to make her partner conform entirely to her own will may keep her from gaining any real understanding of other people's needs, and so she will not be able to use her initiative and her talent for organization for the benefit of a greater circle.

There is also the danger, that while she finds complete satisfaction in one relationship in which she feels superior, she will lack the incentive necessary to develop her own capacities to the full.

The difficulties arising out of Audrey's and Agnes' attitude are even more serious. Barbara and Bertha have at least developed personalities of their own, they have their own ideas, likes and dislikes which they express freely. Audrey and Agnes merely reflect their friends' personalities, not in the sense of an identification, in which case they would take over the friend's dominant attitude, but by renouncing all their own thoughts and wishes till they are aware of them no longer, and substitute their friends' instead.

But perhaps it is justifiable to assume that the wishes and impulses

of the submissive friend are still active—though unconsciously—and that the pleasure these children derive from yielding to their dominating friends consists exactly in the surrender of their own will.

The result of this attitude will be an impoverishment or perhaps even a complete loss of personality. These children have given up their judgment, their wishes and their conscience to the other person and they are lost if their friend is not there to dictate what they are to do. They cannot contribute anything from themselves, either within the relationship to their friend or to the wider community.¹

Causes of this Faulty Development

I believe that the tendency to form this special kind of relationship indicates in the case of both types of children an undesirable turn in their instinct development. All measures one may take with regard to their friendship should be based on an understanding of the causes of this faulty development and should aim at eliminating them.

The first thing to be done would be to try to get to know their family situation, their relationship to their parents and brothers and sisters, and the relationship of father and mother to each other.

One can think of several constellations which would be favourable to the formation of either the dominant or the submissive attitude. The child may identify herself with one of the parents who shows a similar disposition, or may react against the control of a very dominant and aggressive parent with complete submission or with violent aggression of her own, which she then directs in her turn against her friend. Or a very yielding and inconsistent parent may fail in helping the child to reach a satisfactory modification of her aggressive tendencies, which then find expression in a dominating or even cruel attitude towards the friend. The submissive partner may also be a child who has been disappointed in her affection for one of her parents and finds in the relationship with her friend a substitute for an attachment which

¹ While they may be inclined to satisfy their libidinal wishes in a masochistic way, their aggression, which is completely suppressed in their relationship with their friend, may find some undesirable outlet or become turned back upon themselves and so strengthen their masochistic tendencies.

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would be more natural if directed towards an adult.

Suggested Remedies

The most effective means of dealing with the child's difficulties would be to influence the parents and to bring about a change in the home situation. But this will often not be feasible. There is also the possibility that the child's attitude with regard to the friend is not the exact replica of her rôle in a relationship with a member of her family: It may be a kind of counterpart to it. We have seen that Audrey was at times very stubborn with her mother.

Whether one should directly interfere with the friendship by partly or entirely separating the children or whether one should attempt to change their attitudes while leaving them together, depends on a great number of circumstances. It may be impossible to send the children to different nurseries. Besides, a mere separation would not do away with the causes which made the children form their friendship and it is very likely that they would sooner or later find other partners with whom to carry on the same kind of relationship.

Further, one would have to consider the emotional strain one is putting upon the children by a separation. I do not think that in the case of Bertha and Agnes this factor would have been very relevant. Their friendship had been of short duration and did not seem to go very deep. But children like Barbara and Audrey would be utterly miserable if they were parted. The ideal solution may be to separate them when the friendship is just in the beginning and then attempt to change the attitude of each of them. But once they have grown so deeply attached to each other, complete separation is not an easy step to take. On the other hand, it is much more difficult to get any close contact with one of them while the other one is about, absorbing her entire interest. And this close contact is necessary if one wants to influence them. I think that in this case it would be wisest to try first a partial separation (different departments of the same nursery); if this does not work out a complete break may become advisable. But the separation of the two children would not

be a cure in itself, only the necessary precondition to the help one ought to give to each of them.

Let us first take the domineering child who may be generally aggressive like Bertha, or may show this trait mainly in her dominant attitude towards this one particular friend. In a case like Bertha's, where all the child's relationships are disturbed, I think the most necessary step would be to give her the opportunity to form a satisfactory relationship with an adult person. If this person cannot be found in the child's family, the teacher may play the part or, if the disturbance has already gone too far, an analyst. If a child, with the help of the new relationship, has succeeded in dealing better with her instincts, she will probably no longer feel the need to dominate a friend.

Helping the Over Dominant Child

Bertha's case gives some indication of the means of sublimation open to a child of this disposition, when there are no emotional disturbances to impede this development. When Bertha was with us the first time, she seemed to have dealt very successfully with her instincts. Her aggressive tendencies found a constructive expression in planning play activities and distributing the rôles to be played by everybody. Her exhibitionism was gratified by singing for the benefit of an audience and her libidinal impulses found an outlet in a warm and friendly relationship to the people around her. All this work of sublimation came undone in her later development. When Bertha came back to the hospital she did not know any other emotional gratification than to hurt, or to be hurt by provoking punishment. Her wish to show off, formerly expressed in her pleasure in singing to people, spent itself in showing off with her defiance of authority and rules.

Knowing how Bertha had previously dealt with her instincts, it should not be too difficult to help her to find again through a good relationship with an adult a socially valuable form in which to express her impulses.

There will not always be a chance, as in Bertha's case, to know which sublimations are possible for a given child. But perhaps we may make a few generalizations from her case.

I think it quite likely that a fair proportion of the dominant children are of good intelligence and have more than the usual capacity for dealing with things and people. There may also be a tendency to make themselves conspicuous, to show off. Such is very good material for the building up of socially valuable traits. If one can get these children to direct their wish for mastery to the task in hand (instead of to a person), and to use their talent for organization, while considering the needs of the people concerned, then one would not only have helped the individual child, but also provided the community with a very valuable member.

If there are fundamental emotional disturbances these will have to be put right before other attempts at education can be successful. But a child who has no great difficulties to overcome may perhaps be persuaded to distribute her energies within a group instead of concentrating them on one individual. Perhaps one can give such a child a leading position in a group, making her responsible for certain tasks, which are to be carried out in common (planning a birthday party or organizing play activities). It is important to leave plenty of scope for the child's own ideas; then she can put some of her energy into the object to be realized, while, if only told to carry out something that has been planned before by somebody else (like tidying up or preparing the tables for dinner) there will again be the danger of her turning her aggression against the other children, and considering it her main job to order them about.

As early as possible one should try to give her some understanding of the wishes and needs of other people and help her to take an interest in them as persons, not as means for carrying out a plan she has in view. One should also see to it, that she does not restrict herself to the company of children to whom she feels superior, but that she is given the necessary incentive for making an effort to use her capacities.

Helping the Over-submissive Child

It is much more difficult, specially without knowing all the details of the individual case, to make

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suggestions with regard to the other partner in the friendship, the faithful follower.

If the child has been able to form relationships different in kind from the one which connects her with her friend, relationships in which she shows something of her own personality, one can get some idea of the ways in which she could be helped.

But if all her attachments are built according to the same pattern and if she gets emotional satisfaction only through submitting to somebody else's will, then the educator may find it hard to discover the capacities which could be developed. In such a case the adult would have to establish a good contact with the child. The child will most probably try to play her usual submissive rôle in this relationship and attempt to make the adult take the part of the tyrant. If the adult refuses to accept this rôle, and encourages the child to come out with her own wishes and also allows her to show open aggression, the educator may get an idea of the child's real personality and the conflicts she is struggling with, and so find the ways

in which sublimation may be easiest for her. The child may also find these ways quite naturally by herself, once she has been helped to overcome her inner difficulties.

One can say so very little about this type of child, as one does not know what may be hidden behind the submissive attitude. There may be a genuine sense of devotion or a real lack of intelligence and initiative. But there may be on the other hand a high amount of aggression and ambitious desire for dominance, as well as all kinds of intellectual and other capacities.

If the difficulties are not too deeply rooted, it is perhaps possible to help by putting such children into all sorts of situations in which they feel definitely superior. One could, for example, put them into a group of smaller children, proposing that they should take care of them, or one might give them special training in some activities and then let them compete with children who have not had that training.¹

Children who are good at a special task should be given plenty of opportunity to show what they can do.²

The kind of friendship we have been dealing with here cannot be regarded as a desirable kind of relationship, and it will be necessary for the teacher to interfere. But the breaking up of one particular relationship is not enough. The main task in dealing with this problem is to understand the child's difficulties and to help it to overcome them.

¹ This experiment has been carried out by Jack and Page with children having a 'low ascendance score'. Four in five of this type were found to show marked increase in ascendance after special training. (Quoted by G. Murphy, L. B. Murphy and T. M. Newcomb: 'Experimental Social Psychology', p. 397 ff.)

² Cf. E. Braun: 'Eine Kinderfreundschaft' (Zeitschrift fuer psychoanalytische Paedagogik. X, S. 84) and N. Wolffheim: 'Erotisch gefaerbte Freundschaften in der fruehen Kindheit' (Zeitschrift fuer psychoanalytische Paedagogik II, S. 264).

The observation made by E. Braun as well as one of the cases quoted by N. Wolffheim differ from the two cases described in this paper mainly with regard to the attitude of the submissive child. While Audrey and Agnes appeared on the whole to conform willingly and happily to the wishes of their friends, the children described by the two authors were acting under a kind of compulsion and felt relieved when the friend was absent. In these cases a mere separation without special treatment was found to be helpful for the submissive partner.

The question remains open whether the child's difficulty had been really overcome by this means or whether it would have been more advisable to deal more thoroughly with the existing disposition to succumb to the dominance of a stronger partner.

Outbursts of Temper in Children

Beryl Sandford

Psychologist to the Infant Welfare Centres
of Bermondsey and Hendon

OF all the 'faults' of childhood, aggression seems to be one of the most shocking to adults. Perhaps this is partly because it is not a thing which can easily be hidden. A child may lie, steal or wet the bed, and the neighbours be none the wiser. But the child who has a tantrum while his mother is waiting in the fish queue can be seen and heard by all, and mother tends to feel ashamed and angry.

There are other reasons apart from what I might call the publicity of the proceedings which make aggression so upsetting to the parent. It goes against all preconceived ideas of what a child should be. Most parents have pictured children to be incapable of hating—and above all of hating parents. Instead of this they find that their child has a 'naughty temper'. He may scream and bite, knock his food on the floor, hit his friend over the head with a brick; he will say No firmly if he does not want to put on his shoes, and become defiant if forced; he will break the new toy his aunt brought him, stamp on snails and bang holes in the new furniture. Usually the more he is punished the worse he seems to get, until the family are exhausted and admit that he 'has the upper hand'.

If, however, the punishments have had effect—if the child has found circumstances too much for him and given up the struggle and grown quiet and shy, unable to stand up for himself, his parents and teachers will more often than not be quite satisfied. True he cannot hold his own even with younger children; true, he may have unaccountable bilious attacks or constipation; but he is no trouble at all. Just a 'bit nervy', of course, but he is 'so quiet and good'. And no one is going to question why he is so different from his young friend who is 'so noisy and rough'—it will merely be looked on as a cause for congratulation. But the expression a 'healthy rage' has a great deal of truth in it; and an over-aggressive child has probably less serious difficulties than the child who is so frightened of showing temper that he does not seem to have one at all. The important thing is for the child to

learn how to master certain very powerful instincts in a satisfactory way, and, as regards his temper, it is not going to be satisfactory if he shuts it in completely, nor if he loses it quite uncontrollably at the least provocation.

A young baby, of course, has no idea of controlling his feelings, and no one expects him to try. His waking existence at first is divided into two distinct states—the contented one of getting what he wants and the intolerable one when he is not getting it. What he chiefly wants at this early age is his mother's breast (or his bottle); this stands between him and starvation and is therefore no trivial want.

As he grows older, his needs increase and the causes of his rage grow more complicated, but one will find on examination that the most common causes are jealousy, the struggle for possession, desire to attract attention, to be first, to be loved most and to have something all to himself. And if any of his early needs were too violently frustrated, he may later on have tantrums out of all proportion to a present and ostensible cause. This does not mean that he consciously remembers what happened when he was small, but it had an effect none the less—he will be more sensitive to frustration, in the same way that it hurts more if you hit yourself on a place already bruised.

It will be objected that children can't be 'given in to' all the time. This is true. It is all very well for a tiny baby to scream with rage if his feed is late, or to grab at anything which attracts his attention, and be cross if he cannot have it. But, as he gets older, he must be helped to grow out of behaving in this primitive way, otherwise he will grow up an unhappy social misfit instead of a well-balanced and happy member of the community. A certain amount of frustration, therefore, is necessary and inevitable. But Rome wasn't built in a day, and much loving patience is needed for character building.

Many mothers—perhaps all of us—feel a certain awe and dismay when they see their young child screaming with rage. But a moment's thought will show us that

the child is probably just as miserable about his rage as we are, and even more afraid of it; and what he wants is not a smack, nor a sudden 'giving in to him' on mother's part, but someone who will help him to control this unmanageable and terrifying emotion. Because that is what anger is to all of us. Who has not felt, at some time or another, that their anger might really get out of control and that they might really do something for which they would be very sorry afterwards?

Imagine, then, a child's feelings when he is struggling for composure. He is struggling with the feeling that he is now hating someone he loves, and that he would like to hurt them. Imagine how much more bewildering this struggle becomes if this loved-hated person appears afraid and angry and hits him for his pains. Adult dismay will confirm his alarm at the strength of his own rage; the smack will probably make him feel that everything is out of control, and if the adult is doing what the child himself is trying not to do, then he may just as well give up the struggle and 'let fly'. After all, if it can happen that an adult has difficulty in dealing with his own aggressive feelings, how much more can it happen to a toddler of a few years old, and how much help he needs in this difficult task. The younger he is, the more violent and primitive his wishes are. Naturally, then, he is terrified of his anger getting really out of control.

Apart from all his other fears is the quite reasonable fear that, being small, he may get worse than he can give. He is terrified of retaliation, and one only has to think of how big and powerful the adult must seem to the child, to realize that the idea that others will do to him what he wishes to do to them, is something to strike terror into any toddler's heart.

If, therefore, he sees his mother looking angry, frightened, threatening, then his worst fears are confirmed; he must be as terrible as he feared, and mother and he will just destroy each other. So all is lost—all is out of control—all is chaos—and there is nothing to do but to scream—scream—scream . . .

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If, on the other hand, you give in to him through exhaustion, he may quiet down and seem satisfied for the moment, but underneath it all his fears have increased. You gave in, he won; he must be stronger than he thought, which means perhaps he could do you serious harm. If that is the case, he feels he has escaped merited punishment, and will probably try to bring it upon himself, either by managing to hurt himself somehow, or by being naughty until punishment of some sort is at last forthcoming; and the trouble will soon start all over again.

What, then, do young children need to help them in these difficulties? First of all, I think they need to feel that their parents are on their side, helping them to learn to control their aggression, and not against them because they show it.

'Tantrums', in which a child goes tense, lies on the floor and screams, are perhaps less uncontrolled than they may appear at first sight. By lying stiff and yelling, without actual aggression, the child is saving the adult from actual physical hurt, though at great cost to

himself. But however his rage is shown, the child has the same need—that *someone* should keep his head and remain serene, that in spite of his kicks and screams and wicked wishes, the object of them should be still the same, unafraid and above all unhurt, and in control of the situation. He wasn't after all as bad and dangerous as he thought he was, and there was someone to help master this overwhelming anger and prevent chaos and damage. It is no good just trying to reassure him—telling him everything is all right when he knows that it is not; this will only make things worse. And never laugh at him. The situation is a very difficult and unhappy one for him and should be accepted as such.

Your child has got to make sure that you really are the rock you seem to be, and that you are not suddenly going to become a mirror of his rage, nor a quicksand, as will happen if you give in to him from exhaustion.

Then there is the defiant child. More often than not it is a little girl—who says 'No' to everything that mother says, and has only to

be told to do a thing in order not to do it. Something has gone awry at some time in her relationship with her mother; the wrong sort of link is being forged between them, and the more mother answers the 'No' of her child by another 'No', the stronger becomes this link, which is really one of love half turned to hatred. Smacking, forcing and insisting is not going to do any good at all, because this means giving the child what he wants—a confirmation of his own hatred—and in this case it is not a good thing for the child to want. Say nothing at all, therefore, next time your defiant little daughter says 'No'. Be rather bored. Say—if it is a request—'Well, perhaps you will do it later on?'—and then give her time to obey. It will take a long time and a lot of patience to bring her finally to a state of mind in which she will be happier saying 'yes' than 'no'. At first she will probably be disappointed, and redouble her efforts, like a certain charming but very aggressive little girl of three called Sally. Sally was very surprised and not a little indignant when her mother ceased to argue with her; after shouting

at her for about ten minutes and finding she did not get the usual reaction, she stamped her foot, shook her mother's arm and said, 'Go on Mummy, why don't you say *don't*.'

And what of the 'quiet, good child'—the one who cannot hit back, who clings to mother and is terrified of violence in any form? He (or she) also needs a great deal of patience. He needs constant encouragement towards independence, but as he has bottled up his feelings so thoroughly, you will have a difficult time when he does start 'letting go', and it is possible that he will go to the other extreme and be very aggressive for a while before he settles down to a happy medium. But no child improves steadily without a single lapse; they are often 'worse before they are better' and you should expect a number of setbacks.

We are apt to look upon this violent force which runs away with us in the form of ungovernable rage, as solely a bad one. We overlook the fact that the attack upon most difficult jobs, from spring cleaning to the remedying of social injustice, is a kind of aggression. When your small boy or girl tries to hit you, do not say it is naughty; say you do not like being hit, but that if they want to bang something they can, for example, flatten an empty tin so that it will take up less room in the dust-bin. Do not be surprised—and do not mind—if children keep building up bricks only to knock them down again, or if they make plasticine figures only to squash them flat—they will be testing out their powers of destruction and construction and if you leave them to play freely they will gradually build more elaborately and knock down less often until the pleasure is all in making and not in breaking. Moreover, added to the pride and pleasure which the child will find in making and mending, there will be a feeling of which he is hardly conscious—the feeling that he is putting something together again. And since the object of his anger is so often the object of his love as well, he is greatly comforted to find that he has the power to mend as well as the power to damage.

Recalling the ways in which aggression shows itself (or in some cases one might say the disguises in which it appears) it is evident

that they are many and varied. First and foremost there are the obvious manifestations—tantrums and fits of ungovernable rage, smacking, kicking, biting and scratching; secondly, there are the indirect manifestations—bed-wetting and soiling knickers, nervous bilious attacks and colds—the child who always manages to hurt the baby 'by accident'—the child who is himself 'accident prone', turning his aggression inwards instead of outwards and 'always in the wars'. (Of course, this does not mean that every time a child is sick or catches cold he is suffering from suppressed temper. But it is a possibility to bear in mind.) And whatever form this aggression takes, it can be helped by constructive outlets to give the child the comfort of mending, and the pride of achievement.

And, above all, do not be afraid to take your child into your confidence and talk things over. Show him you love him. Remember you are *not trying to do away with his aggression, you are trying to help him to achieve the power to manage it*, so that when his angry feelings are uppermost he does not hurt either himself or anyone else. You are there to help him harness this great 'energy' and use it for construction not destruction, so that what was once a little 'savage' at the mercy of his emotions may grow into a happy and well-balanced adult.

PRACTICAL INTERNATIONALISM

Hungary

We have just made contact with our N.E.F. friends in Hungary. Letters from there still take two months to reach London and four months to reach Switzerland! Our friends in Budapest are hungry; they have few clothes and still live in windowless dwellings. As we all know, in England we are not allowed to send food by post, but we ask friends in countries not so restricted to send some food parcels to Dr. Maria Balogh, Bimbo ut. 3.1.5., Budapest 11. From England we are allowed to send clothes. If there are any members who have not yet given away all they can spare, will they please send a card to me at International Headquarters, N.E.F. Clothing of all kinds and all sizes is urgently needed.

Paris Conference

There are several of our members on the Continent, who have worked for the N.E.F. for many years, who would love to attend the N.E.F. Paris Conference this summer, but they are now too poor to be able to afford the fare. The Conference itself will, of course, give them hospitality, but we would be grateful for some help with the fares. This first European Conference of the N.E.F. since the war will have quite special significance for our members.

Clare Soper,
N.E.F. International Headquarters,
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This successor to "Red Brick University" and "Redbrick and These Vital Days" is addressed to undergraduates newly entering a university. After sketching the outlines of the general life, Bruce Truscot gives advice on methods of study—lectures, reading and examinations—and concludes by a discussion of the outside interests so important in a full university life.

4/6.

Book Reviews

Readings in English Literature Chosen and edited by Gerald Bullett. (A. and C. Black. 5/6)

If only one could put up in every classroom the words at the end of Gerald Bullett's preface to *Readings in English Literature*: a 'native delight in literature is all too easily chilled by an academic approach to the subject'!

Here is a book designed for reading in senior classes, and Mr. Bullett brings to the selection of its contents great felicity of choice combined with a rare historical sense. He does not hesitate to present, among others, well-known narrative poems such as 'Sohrab and Rustum', 'The Ancient Mariner' and part of 'The Canterbury Tales': he gives very few short poems—Ben Johnson, Sir Walter Raleigh and some lyrics by Blake; and he has not been afraid to print poems in full, such as 'Lines Composed Above Tintern Abbey', 'The Eve of St. Agnes' and the early poems of Milton.

With true insight, he has included among the prose 'A Dissertation on the Art of Flying' from *Rasselas*, the first chapter of *Pride and Prejudice*, selections from *Religio Medici*, and (for all its debatable subject matter) part of Wordsworth's preface to *Lyrical Ballads*.

Even if the selections are sometimes beyond the *intellectual* reach of the child, the compiler assumes that 'as a man's reach should exceed his grasp, so should that of the maturing mind'. The notes are excellent and very unhackneyed. Perhaps the most welcome of them all is that on Shakespeare, which I must quote in part: 'A poem is poetic not by virtue of what it says but of what it is. The magic of diction and cadence can make beauty out of the grimmest facts of life and death. They do not make the facts any the more beautiful: the beauty is in and of the poetry, which has nothing to do with facts, though everything to do with truth.' The note on Pope's poetry betrays perhaps some of Mr. Bullett's limitations, for 'The Rape of the Lock' cannot be dismissed as merely including 'some measure of the virtue we call poetry'.

Perhaps the only entirely satisfactory anthology is that chosen by oneself, so I cannot help wishing that some of the Ballads and more seventeenth century poetry had been included, and it is difficult to feel sympathetic with the compiler's reasons for leaving out the literature of the twentieth century. It is not convincing to be told that 'the evaluation of recent and living writers is so much a matter either of passing fashion or of unsupported personal opinion', for this might apply, say, to the poems

of Tennyson included in this selection. Hardy, Lytton Strachey, D. H. Lawrence, E. M. Forster and the poets Hopkins, Hardy, Owen, Yeats and Eliot, would surely have been an excellent link with their 'great predecessors' included in the book.

Still, the compiler of an anthology must work to a design, and personal regrets for omissions are in the end beside the point. It is difficult to quarrel with Bullett's choice, since there is so much for children to delight in. And part of his design is summed up in 'Dr. Johnson as Foster Mother': 'Sir . . . I would not *coddle* the child'.

Edgar Myers

The Practice of Sex Education A plain guide to parents and teachers. By Dr. Eustace Chessser and Zoë Dawe. (Medical Publi- cations Ltd. 10s. 6d.)

'The great thing is to help the child to be free *within himself*.' In these words Dr. Chessser, who wrote the first part of this excellent little book, sets the aim of the whole volume. He discusses the general principles of sex education in relation to the child, the parent, the teacher, and the school, and points out that the attitude of the Ministry of Education is far in advance of the average teacher's. Finally he gives a useful summary of the physiology and psychology of sex.

The second and larger part of the book, by Miss Zoë Dawe, consists of an actual course of sex education which she herself gives to girls in an elementary senior school. In her introduction she points out that very much depends on the manner in which the teacher deals with the subject. She must be friendly, completely unembarrassed, and entirely frank and sincere in answering questions, which may be either written or oral. The actual text of the whole course is given; and every now and then there are asides, printed in italics, for the benefit of the adult reader. For instance, during the lesson on the skeleton she asks the children to feel the position of the pubes, so that they 'may grow accustomed to the idea that this part of the body is "respectable".'

The course begins with a very brief summary of elementary biology, perhaps rather over-simplified. It seems odd, for instance, to describe the difference between plant and animal without any clear reference to photosynthesis. And to say that 'bread is a mixture (the chemist says compound)' is surely a misleading statement. Then comes a more detailed but admirably clear account of the whole field of the structure and function of the human body. The

aim is to induce a calm and objective attitude to the whole matter.

The next section, on reproduction, cannot be too highly praised. The class is told of the different methods found in flowering plants, ferns, the hydra, the earthworm, fishes, frogs, birds and the dog. Simple diagrams are built up stage by stage during the lesson; and the same method is used for describing the human reproductive organs. Menstruation is simply explained, and advice given about it, with particular insistence that it is not an illness.

With regard to human sexual intercourse, it is pointed out that, though 'man is driven to reproduction by instinct in the same way as other animals', the human case is really very different from the simple instinct of animals, because with men and women there is a possibility of a sense of responsibility. The unrestrained action of the instinct has to be restrained for the sake of achieving the best possible relation between man and woman, and the best possible conditions for the children. After describing the growth of the foetus and the process of birth, Miss Dawe concludes the course with a simple account of the latest knowledge about sex-determination. Finally she describes the kind of questions that she encounters, insisting once more that the answers must be completely frank. For instance, when birth-control crops up, or prostitution, the aim must always be not to withhold 'dangerous' knowledge but to arm the child with all the knowledge needed for a wise attitude to the whole subject. This depends chiefly on establishing a relation of friendliness and confidence.

An appendix recommends films and books that may be useful in schools.

Olaf Stapledon

David Eder Edited by J. B. Hobman. (Victor Gollance. 8/6)

If this collection of papers falls into the hands of some future student, he will find in it source-material, not easily found elsewhere so compactly, about the chosen fields of work and the tenour of mind of a highly intelligent, humane, humorous and entirely disinterested man of our day, who found in this life a complete experience, without recourse to the transcendental.

Dr. Eder (1866-1936) was a most thorough and persistent worker in three main fields: socialism, Zionism and psycho-analysis. As a young man in his twenties he was a Fabian and a member of the Bloomsbury Socialist Society. Later he helped to found the London Labour Party and to organize the I.L.P.'s campaign for child health in the schools. In 1907 he initiated the first school clinic—at Deacons

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Road, Poplar—and was its medical officer until 1910, when he became physician to Margaret MacMillan's school clinic at Deptford. He campaigned violently and successfully against the Mental Deficiency Bill (for the indefinite, compulsory segregation of mental defectives) in 1912. He also urged the rights of mothers and wrote a pamphlet on *Endowment of Motherhood*. Thus we see Eder's socialism take shape in a most practical and thoroughgoing championship of the needs of the neglected. 'I refuse to differentiate between the children of the poor and other children when it is a question of vital needs. They are all human children and deserve the best society can give.'

Dr. Eder's analytical work commenced during the Edwardian era and was his main preoccupation up to the time of his death. His regular analytic practice began in 1912. In 1913 he visited Vienna and saw much of Freud, though he did not, as he had hoped, receive a personal training from him. In October 1913 the London Psycho-Analytical Society was founded with Ernest Jones as President and David Eder as its first Secretary. During part of the 1914-18 war he served as Captain in the R.A.M.C., and worked on war-shock cases, in Malta and later in the Neurological Clinic in London.

From 1918 to 1922 Eder served as Political Officer to the Zionist Com-

mission in Palestine. Freud wrote to Barbara Low after Eder's death: 'We were both Jews and knew of each other that we carried within us in common that miraculous thing which—inaccessible to any analysis so far—makes the Jew.' Yet in Eder's Zionism, which engaged him in full middle-age, we seem to see an interruption of his most personal preoccupations and one of his most altruistic struggles to help and liberate. He remained in Palestine until 1922, much longer than any other of the original members of the Commission.

In 1923, after an eight months' analysis with Ferenczi, he settled down in London to the 'steady and strenuous life of a working analyst'. The most interesting paper in this book is perhaps Dr. Edward Glover's on *Eder as a psycho-analyst*, in which he discusses the nature of the motivations of the analyst:

'D. H. Lawrence, in one of his letters, aptly summed up the situation when he remarked of Eder that there was "something right in him". This rightness implied a candid acceptance of the facts of life, for others as well as for himself: it called for an intolerance of what need not be. It required a faculty of resilience, and elasticity of adaptation. But above all it indicated the existence of a humane valuation of things human. . . . He transmuted some of his most primitive

emotional reactions into tempered instruments. His pessimism he transmuted into objectivity, his masochism into altruism and his optimistic illusions, which might otherwise have merely anaesthetised his own aches and pains, into a belief in the value of education and of psycho-analysis. In short, David Eder had not only overcome his own conflict, but was left with a surplus of energy which he could turn in other directions. He was thus well equipped to take part in the struggle to free man from the mental fetters imposed on the species in the transition between bestiality and civilization.'

The last paper in the book is Eder's own essay *The Myth of Progress*, which makes one hope for a companion volume to this—his collected papers.

One would like to know much more of his ideas about social progress, which he summed up once in a brief scrawl to the editor of this book:

'There is the short way and the long way, but the ways are not exclusive. I do want small reforms, Zionism and many others, birth control and so on. That is the short way and it is good.

'But also I want to put across the long way—the long way means the change in many industrial trends not by sitting on 'em, not by letting them have their fling (that way madness lies), but by affectionate understanding that thus we can

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attain some measure of a decent life. 'In the meantime, of course, progress—and I mean progress as not something in the nature of things like the stars in their orbits, but something attainable by effort and understanding—a short heroic kind of discipline. This is not optimism and not pessimism: it says there is no sheer path to virtue.'

The Arts. No. 1. July 1946.
(Published by Lund Humphries.
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LETTERS TO THE EDITOR

DEAR SIR,

I have read with interest the comments in your April number on Miss Elizabeth Bedford's experiment (described by her in your March issue). I have also read Miss Elizabeth Taylor's book *Experiments with a Backward Class*, reviewed in the same number, and I feel your reviewer hardly does justice to one of the most outstanding books about education that has appeared in the last few years.

I wonder whether the warm appreciation expressed in the first two letters about Miss Bedford's experiment may not arise from her vivid realization that education means more than book learning, and from the way in which she uses the children's love of dramatic play and their interest in the home environment in her scheme, rather than from its actual content. I agree strongly with Miss Bartlett's criticism of the direct moral approach planned by the adult, and I do not agree with Miss Bedford's idea that character building needs a special syllabus, nor that the young child is really helped by the constant reminder from the adult of the need for battle against evil forces within himself. The young child's own sense of conflict between his generous impulses and his very natural desire for possession is already strong enough, and he needs reassurance from us rather than encouragement to feel guilty.

Miss Taylor's experiment points the way to genuine development of character from the interests, purposes and achievements of the children themselves. She paints with the touch of an artist a vivid picture of children, severely handicapped, who in less skilled hands might easily have become apathetic and delinquent, developing into happy and delightfully co-operative people with a genuine sense of service and other moral values. But, with her, 'character building' is not imposed, and is perhaps all the more successful because it was not the dominating idea in her mind. She says, 'It was imperative to encourage conditions in which the boys could behave naturally and reveal spontaneously where their instinctive in-

terests and their real abilities lay'. Her influence arose not from a direct scheme of work adopted with the purpose of building character, but from her friendliness with each individual child and her sense of his potentialities. Her boys, moreover, developed a feeling of achievement and service in a real world. Their highest ambition, she said, was to act a play which would give pleasure to the class above theirs, and this modest ambition met with the reward of finding that they were able to entertain the whole school. One feels much easier about this than about the convictions of six-year-olds that they were helping the King to govern the country. Attitudes developed in early years are indeed of great importance, but they must be genuine children's attitudes, not precocious echoes of the adult's values.

D. E. M. GARDNER,
University of London Institute of
Education, W.C.1

10th April, 1946.

DEAR MADAM,

The New Education Fellowship is anxious to get into touch with teachers all over the world who are experimenting in education for world citizenship—whether in large projects designed to promote fact-finding and discussion or in subtler attempts to eschew prejudice and build attitudes on love.

May we ask those of your readers who are working on these lines to get into touch with us?

In this very difficult and important field of education for world citizenship, we feel that a pooling of ideas would help all fellow-workers.

Clare Soper,
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Conference on Children and the Cinema

(Under the joint auspices of the Cinema Committee of the National Council of Women of Great Britain and The British Film Institute)

THIS Conference, held on April 9th this year, at the Royal Empire Society, under the Chairmanship of Miss M. G. Cowan, O.B.E., M.A., was one of interest to all who care about children's welfare. It had both heartening and alarming features. Heartening, because here was gathered an audience most genuinely interested in the problems involved, most alert-minded, and ready to discuss freely. But alarming, at least to some of us, since it revealed dangerous trends at work which seem to be leading to something in the nature of the creation of mass ideas, mass emotions and even false 'loyalties'. Though the title of the Conference was *Children and the Cinema*, the main discussions dealt with the Cinema Clubs under Odeon and Gaumont-British management, which offer every Saturday morning film entertainments for children, from the ages of seven up to adolescence. Children under seven must be accompanied by an older child. There is no subscription to the Club, and admission costs 6d. or 9d. By this means thousands of children are being supplied every week with film entertainment, and Saturday becomes, as one speaker enthusiastically put it, 'the high-spot of the child's weekly life'. In addition to the showing of films, these Clubs have developed many other attractions, such as swimming contests, tennis tournaments, country rambles, the creation of 'pen-pals' in foreign countries, and so forth. It is easy to see how strong a hold the Clubs must maintain over the children, and this was made very clear in the speeches delivered by those representing the Odeon and Gaumont - British managements. We were shown first two films said to be favourite choices and 'typical children's films', but even the management and Miss Mary Field (who now works for Mr. Arthur Rank) agreed that they were old and feeble stuff, a verdict heartily endorsed by the audience. Then selected speakers were called, some who supported the Club movement, others who pointed out its dangers. Among these speakers we heard a Headmaster, a Magistrate of a Juvenile Court, a Junior Club

Leader, a Parent, the National Controller of the Odeon Cinema Clubs for Boys and Girls.

Perhaps the most important of these speeches was the Headmaster's, who declared that 'Entertainment' and 'Education', especially for the young, cannot be divided into two completely separated processes: 'Entertainment' supplies the child with standards, with tastes, with ideals (good or bad as the case may be), and what are all these but ways of developing the child's emotions and mentality, which is 'Education'. By some other speakers of this group the curiously mistaken parallel was made between the film show and the reading of books. One speaker argued that because children liked, and were not at all horrified by, some of the fairy-tales (*e.g.* Grimm's and Hans Anderson's) which adults considered cruel or painful, it did not matter that similar features appeared in a film—'the children don't take much notice of such things', she said. One fears that such a view reveals much ignorance of the workings of the human, especially the child, mind!

In the afternoon session, we heard Miss Mary Field, whose good work in the making of beautiful Nature Films everyone must recognize. She dealt specially with the *content* of films for children, very honestly admitting that so far they were only experimenting and wanted much help from researchers in the subject.* After her, came a general discussion from the audience, and here some of the really vital questions were touched upon. A woman doctor who deals with children from the psychological angle, pointed out that the Cinema clubs were creating mass ideas and mass emotions, and so were trending in the direction of the Hitler Youth organizations, with most dangerous possibilities. Very aptly here another speaker drew attention to the Clubs' 'Slogan', which is chanted by the young audiences with much zest:

**'WE'RE A THOUSAND STRONG,
SO WE CAN'T BE WRONG'**

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Another speaker dwelt on the passivity engendered in the children

who develop the film habit, and more and more can 'enjoy' without use of their own creative capacities and tastes. Yet another referred to the inevitable distortions of the film—the equating of things which are not of equal value, the falsified 'high lights' and the confusions created in the child's mind.

It will be realized how fundamental were many of the issues which were raised, and on that account we must be grateful to the promoters of this conference. Now there is a pressing necessity for a conference called by educationists, psychologists, parents and others with special experience who will consider the vital problems involved—a conference not for one day only but for just as long as is necessary. Great issues must be given due respect and patient study. A body of researchers is needed to get as much first-hand evidence as is possible. Would not this be a valuable task for New Education Fellowship members, in collaboration with the National Council of Women of Great Britain? I commend it to their attention.

Barbara Low

[In 1944 an Advisory Council on Children's Entertainment Films was appointed by Mr. Rank to advise Miss Mary Field (Director of Children's Film Department) on the making of entertainment films for children. Lady Allen of Hurtwood is Chairman of this Council, on which is represented the Ministry of Education, Home Office, Scottish Office, B.B.C., Association of Education Committees, National Union of Teachers and many other organizations interested in the welfare of children. This Council is not responsible for the running of the children's clubs, but only for making entertainment films for children.]

We are told that a large programme of films, including serials, features and shorts, is in hand and that these films will be non-profit making and will be available, after they have been shown in the Gaumont-British and Odeon Clubs, for any audience of children both in this country and abroad. Some of the films are being made in Australia, Sweden, Canada, and other countries, and it is hoped soon to build up a wide selection of good entertainment films to take the place of the films made for adults, now being shown to the children.—ED.]

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Educational Psychology

Its Contributions and Future Development—Part I

Fred J. Schonell, Ph.D., D.Lit.

Professor of Education, University
College of Swansea

DURING the past twenty-five years there has been a gradually increasing awareness that education must provide for the development of the whole individuality of each child, not merely one or two aspects of the individuality of children of a loosely defined type, pattern or age. And a study of the Education Act of 1944 reveals the still greater degree to which this conception will influence British educational administration and method in the future. There is a realization that it is not just education in the narrow sense that we are seeking to provide in our schools and colleges, but education of the widest kind, which will enable every child to develop an effective and adjusted personality. It is not just a matter of teaching him to read and to write, to do geography and history, but of providing him with an educational environment which will help him to mature, not only intellectually, but physically, socially, spiritually and emotionally as well. And as we ponder on the changes necessary to achieve this maximal all round growth of every child (limited though this may be in some cases) we realize what an important contribution educational psychology and the educational psychologist must make towards complete fulfilment of the provisions of the Act. In fact, the case can be stated more emphatically, for without an effective psychological service in our educational system, many aspects of the Act will be either neglected or imperfectly implemented.

It is therefore opportune at this stage of reconstruction to

review, in broad retrospect, the contributions of psychology to educational administration and method, and to examine carefully the problems of the future. It is also time to give a 'straight left' to those so called, self appointed educationists who, largely through ignorance, sometimes through prejudice, decry or minimize the values of educational psychology for the full realization of a wider and better education service.

Field of Educational Psychology

Doubtless a review of the developments in education which have been largely attributed to psychological findings would help some people to appraise the full value of the psychologist. But there are others who shy clear of the study and the findings of psychology because they are ignorant of the exact nature and field of educational psychology in particular. While it is difficult and somewhat arbitrary to define precisely this field, we can mark out broadly the sphere into which it enters and the sort of knowledge it seeks to build up and use in the education of pupils, young and old. Educational psychology, in which

I include as a specific branch child psychology, means and covers that study of psychology directly or indirectly concerned with our work in schools,—which naturally involves home and society in general—with pupils and their mental make up, with the development of personality, with all aspects of learning, with subjects, teaching methods and related problems of curricula, and with teachers and their relations to pupils and their varied reactions in school. It deals with pupils normal and subnormal, adjusted and maladjusted, backward and advanced, and it has to find out for the teacher as much as possible about the pupils he teaches, *what* he should teach, and *how*, with certain material, he can best teach it, or *how* he can best effect proper personality development, or stimulate the search for knowledge, the development of interests, the perfection of techniques.

That is to say, educational psychology is a distinct branch of psychology dealing with the methods and materials, human and otherwise, of education. It is not concerned with the field of industrial psychology; it is but little related to the field of abnormal adult psychology (although A. S. Neill makes a good case for it); it is not concerned with neuroses (other than minor child neuroses) nor with psychoses and methods of diagnosing and treating these. It is not concerned with academic problems of the academic psychologist—problems such as colour vision, sensory illusions, thresholds of hearing, etc. And it is not, or should not be, concerned with semi-philosophic, armchair

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discussions on problems such as the differences between appetites and instincts, or the physiological interpretation of behaviour due to striped and unstriped muscles. Naturally, I would admit that certain aspects of educational psychology may at times enter such specific fields. What I want to emphasize is that educational psychology is not phoney nor over-concerned with the unconscious as such ; it does not over-emphasize philosophic or introspective evidence, but that in the main it is a scientific study of the practical problems which face teacher, parent and administrator in the education of children.

Range of Contribution

The nature and the extent of the contribution of psychology to educational practice and methods may be briefly listed under the following headings :

I. Knowledge of individual differences amongst children ;

II. the importance of emotional factors in all aspects of school life, and particularly in all aspects of learning ;

III. the basic needs of children at various ages and the importance of a knowledge of such needs and mental characteristics in the education of

(a) young children,

(b) pupils of junior school age,

(c) adolescents.

IV. the nature of general intelligence and the application of intelligence testing to various school problems ;

V. the nature and emergence of specific aptitudes, including the results of factorial analysis, and the analysis of variance ;

VI. knowledge of the problems of dullness and backwardness

(i) general backwardness,

(ii) specific disabilities,

VII. the construction, use and application of attainment tests ;

VIII. the construction and application of diagnostic tests for diagnosing specific disabilities and aiding in the selection of appropriate remedial materials ;

IX. the form and uses of school record cards ;

X. knowledge of and values of teaching methods and techniques in the acquisition of basic skills ;

XI. knowledge of tests and examination techniques ;

XII. knowledge of the causation and treatment of mal-adjusted children, behaviour difficulties, minor delinquencies and their relation to dullness and backwardness.

Individual Differences

The psychological findings that have had the greatest influence on educational administration and teaching methods during the past twenty-five years relate to the nature of the mental equipment of pupils, to the range of individual differences in this equipment, and to the interdependence of mental, physical and social factors in conditioning school progress. From a conception of school progress or learning couched almost exclusively in terms of intellectual powers, we have passed, as a result of cumulative studies of children, to a conception which gives due place to the innate nature of general intelligence and to the recognition that progress in school is equally dependent on physical, emotional and social influences. The accumulated effect of child study has been to emphasize more and more that each child is a separate and distinct individual with separate and distinct aptitudes, interests and temperamental traits. And that the gradual development of the individuality or personality of each child is dependent from birth on four sets of forces, namely the nature of his intellectual equipment, his temperamental equipment (and later emotional attitudes), his physical equipment and condition, and fourthly the various social influences which surround him. Furthermore, we have ample evidence to show that these forces do not act separately, but in the closest interdependence.

Naturally, this knowledge has had a far-reaching, if not full, effect upon administrative measures and teaching methods. For when faced with such psychological evidence as that any 100 children of the same chronological age, say 10

years, may differ in intellectual power by as much as 8 or 9 mental years, *i.e.* from the dullest, of mental age 6 or 7, to the brightest, of mental age 14 or 15, with almost as much variation in temperamental traits, it was not very difficult for teacher or administrator to see the need for differentiated organization and methods in respect to different groups of pupils. But although there has been considerable adjustment to fit individual variations—ability grouping, organization of A, B, and C streams, cross classification for subjects, sections within classes and group methods—our theoretical knowledge has not yet had full outcome in appropriate practical measures. Classes at the primary stage still remain far too large to cater effectively for individual differences amongst pupils, and there is but a meagre provision throughout the country of special classes of 20 or 22 pupils for the intellectually weakest 10 to 15 per cent. of the school population.

But it is not only in the various forms of school and class organization that the evidence of individual differences has influenced educators, but in the wider field of sympathetic consideration of pupils. There is in schools a much more tolerant and understanding attitude towards pupils, bright, average and dull, a realization that all are not made to the same pattern, and that where one has strength another may have weakness, and vice versa. Undoubtedly, the findings of psychologists have directly and indirectly influenced teachers in their attitudes towards the pupils they teach—this is most noticeable in the younger generation of teachers who, in the course of their training during the past ten or fifteen years, have had some experience of testing or case study work. There is in many schools greater freedom, deeper respect, and fuller consideration for the development of personality through a much more enlightened handling of differences and difficulties.

Emotional Factors in School Life

Quite as vital as the recognition of individual differences that exist amongst our pupils is an awareness of the far-reaching positive and negative effects of emotional attitudes which enter all aspects of school life. Teachers and parents

have been relatively slow to accept the principle that the child's emotional life is just as important as his intellectual or physical life—and unfortunately there are many people in close contact with children still ignorant of this guide to the mental health of their charges.

Psychological evidence is overwhelming, and has come in the main from four sources. Firstly, from progressive schools which, respecting the emotional life of their pupils and freeing them from the harmful effects of the older forms of school punishment, produce pupils whose adjustment and happiness are marked. Secondly, from schools which really provide adequate opportunity for free emotional expressions through art, handicrafts, drama, music and so on, and reap a rich harvest not only in the actual performances of the pupils in these activities, but in the poise and emotional and intellectual development of the pupils themselves. Thirdly, from schools where the teacher-pupil relationship is based on an understanding of the needs of the pupils, where there is a natural, sympathetic attitude towards capabilities and difficulties, and where the security thus provided removes many of the commoner causes of anxiety states. Fourthly, from persistent pioneers and their followers working in such fields as backwardness, juvenile delinquency, and maladjustment, the combined and cumulative effects of whose work on causation and remedial and re-educative measures have shown most persistently how deep and potent is the influence of negative emotional states, as evidenced in causation, and how efficacious are positive emotional states as evidenced in progress, cure or readjustment. Research in these fields, together with studies of children and adolescents, has revealed how intimately connected are the intellectual, physical and emotional aspects of life, and how much illness, scholastic failure, unhappiness and difficult behaviour in children is the direct outcome of emotional frustration. When emotional conditions are satisfactory, then health is good and intellectual expression normal, but children who are afraid, anxious, worried, frustrated or feeling inferior soon reveal it in a lowered standard of health and weakened

persistence and concentration. When we evacuated children from their normal surroundings, and in not a few cases accentuated this insecurity by unsuitable foster mothers, we made some of them anxious and unhappy and in turn found ourselves obliged to deal with a falling off in school work, and many cases of enuresis, chorea, or even minor forms of lying and stealing.

Psychological research has shown that the intellectual power of all children will function normally when there is emotional calm and when there is success and a sense of achievement. Concentration and powers of application are best when favourable emotional incentives of interest and success are present. Encouragement, praise, individual help and sympathetic consideration of difficulties can work wonders with the learning power of even the dullest children, but failure, fear, frustration, harsh criticism, sarcasm, punishment and unhealthy competition rarely produce eventually with *any* children that continuous effort, independence and self-confidence that we are seeking to promote.

All teachers should have a full course in mental hygiene, child and adult, and for both teachers in training and in actual practice, there should be available, when services permit, free psychiatric advice and treatment.

Needs of Children

A considerable amount of recent research in educational and child psychology has been concerned with the needs and characteristics of children and adolescents. In the first place, there has been an appreciable contribution to our psychological knowledge of young children by such workers as Gesell, Bühler, Shirley, Blatz, Isaacs, Valentine. And studies in different countries have reached almost full agreement as to the fundamental needs of children up to 5 or 6 years. Briefly, these vital needs fall under the main headings:

- (a) the need for security,
- (b) the need for play,
- (c) the need for full and varied contact with other children to assist in social, emotional and intellectual development,
- (d) the need for a settled framework of order and routine, with some necessary rules

and regulations to further security and promote the growth of will power,

- (e) the need to promote confidence and foster initiative and independence,
- (f) the need to treat the child rationally
 - (i) to listen to his questions and to try to answer them within the limits of his intelligence and experience,
 - (ii) to credit him with ability to reason and to give him an opportunity of using his reasoning power,
 - (iii) to treat his fears with understanding and reasonableness.

These findings have led to a much better appraisal by parents and teachers of the importance of the early years, and to considerable improvement in the upbringing and education of young children. There is still much to do in parent education, but many teachers in nursery and infant schools appreciate fully the significance of such psychological evidence. Perhaps the main limitation in the influence of such evidence relates to the provision of nursery classes or schools—at present pitifully inadequate. These should be an item of national priority, and would no doubt become so if the psychological needs of the young child were understood as well as are their physical needs. A greater dissemination of research findings would do much to inform the ignorant, encourage the hesitant parent or administrative official, and above all to quieten the mutterings of the Colonel Blimps about undermining parental responsibility, or the hysterical shrieks of certain supervising spinsters in political and religious bodies about preserving family life.

Studies of junior children have been less extensive, but nevertheless valuable and vital, particularly in regard to the guide they give to curricula and teaching methods for pupils in junior schools. Briefly, research reveals that the important characteristics of children between the ages of 7 and 11 are as follows:

- (a) an ardent desire for self-expression,
- (b) an absolute need for physical activity,
- (c) a gradually developing social sense,

- (d) a potentially strong imaginative power,
- (e) a growing tendency to intellectual curiosity,
- (f) a liking for rhythmic movement and repetition which gives them both poise and power,
- (g) a passion for making things and collecting things,
- (h) an awakening desire for adventure.

Although there has been considerable improvement in junior schools of recent years, the change

is not very extensive, nor has it gone very far. Too few junior schools have a curriculum and use teaching methods that will really enable junior pupils to develop their imagination, satisfy their intellectual curiosity, or feed their ever widening interests. There is still too much formal teaching, subjects are kept rigidly in watertight compartments, and far too little use is made of centres of activity, of visits and excursions, of group studies and free expression.

In the field of adolescence, psychological research has been scattered and sporadic, and although our treatment of the young adolescent has obviously been influenced by psychological research, particularly in regard to the personal relationship between parent or teacher and adolescent, there is still an appreciable amount of education in our secondary schools to-day that does not rest on a very sound educational or psychological basis.

(To be concluded in July)

The Family Class

Kathleen Bartlett

'We must be able to let things happen in the psyche . . . But consciousness is for ever interfering, . . . never leaving the simple growth of the psychic processes in peace. It would be a simple enough thing to do if only simplicity were not the most difficult of all things.'—Jung: *The Secret of the Golden Flower*.

'Give the child its rights, and have no fear of its duties. In the flowering of its personality will come universality.'—Emile Marcault

THIS is a brief and much abridged account of a five-year experiment in a State School Class of forty children aged between 3.0 and 7+ years. First, it would probably be useful to sum up the considerations which called the experiment into being. It began with the reflection that personality-reactions to outside stimuli tend to follow closely the reactions made in infancy. A behaviour pattern is then acquired not by the mental acceptance of precept, but in the very tissue of existence—it is acquired in the act of living.

Would it be possible to arrange an environment which would give creative qualities opportunity to develop in the early, formative years of childhood? Would it be possible to arrange a miniature society in which relationships between individuals could be learned naturally in an atmosphere of freedom? Mindful of Jung's precept, 'Each of us carries our own life form',—could we plan an environment which would allow for a community of young people—free to develop their own 'life form', willing to respect the 'life form' of others, and yet able to function as a communal unit?

Was it a logical possibility to plan for an emerging society—based not as in the past on certain specific requirements—but on faith in the creative force of life manifesting itself through free individuals?

Looking at existing forms of State Education—knowing that we had to work within its present frame-work—we concluded that the free yet ordered atmosphere of the Nursery School approximated most nearly to our needs.

The core of the child's life at this early age is the Family, the growing developing Family, with its interplay of experiment and experience against its secure background of love.

We determined then to try:

(a) to arrange the class as a Family Unit with as large an age range as possible (3.0—7+). Our Staffing was inadequate to admit under threes.

(b) To encourage close co-operation with the parents.

Organization and Staffing

The School in which the Family Class was envisaged, was a State Infant School of about 300 children—four Infant Classes each of 45 children, and three Nursery Classes each of 38 to 40 children. There were three young untrained 'Helpers' for the Nursery Classes.

The School was built on an estate which was part of a slum clearance measure for a large city. There was therefore a high percentage of 'difficult' families, and the average I.Q. of the school was considerably lower than that of the city itself. Many of the children visited neither the countryside nor

the City Centre, so that the school and the Estate Cinema were their only relief from the attractive but nevertheless monotonous streets of small houses.

One of the Nurseries was used for the experiment. It was an average sized room with stacking chairs and tables, and a large washroom and cloakroom combined, containing three water closets and six washbasins. There was a trained teacher and one untrained helper.

It was decided to keep eight five-year-olds down each year so that by the third year and during subsequent years there would be:

- 8 children between 6+ and 7+ years,
- 8 children between 5+ and 6+ years,
- 8 children between 4+ and 5+ years,

while the rest of the children would be three- and four-year-olds. As each group of about eight children passed into the next Department, new three-year-olds were admitted.

The first eight children were chosen mainly because of nervous difficulties, and because we considered that they would be adversely affected by a change of environment. (The class ran during the war years, and the children suffered from a great deal of bombing.) In our subsequent choices we assembled a more representative group. All arrangements were made with the full understanding and co-operation of the parents.

Daily Programme

The basic daily programme during the first year was that of the average Nursery Class, and this

Teacher at the Nursery Infant School,
Catton Grove, Norwich

remained essentially the same during the five years. The free first period was long in order to give full opportunity for concentrated effort. Sometimes the children went straight to the activity which

would occupy them for the whole period, but sometimes they moved from one occupation to another in the first fifteen or twenty minutes, while they made the adjustment between home and school environ-

ment. Then they were ready to give their attention to a prolonged game or piece of work.

This then was the programme first laid down for the class of three- and four-year-olds.

FIRST YEAR	THIRD YEAR
<p>8.50-10.30. Free activities out of doors and in, including painting, modelling with clay, use of big outdoor toys, sand and water play, domestic work, care of rabbits, doll and imaginative play, etc., etc. (Materials for these activities were ready in their accustomed place each morning so that the children could proceed without adult help, and the teacher was free to talk to the mothers and pre-Nursery children who came in.)</p>	<p>8.50-10.30. As in former programme. The room had some additions, including a library, a woodwork bench, some number games, a few desks, a toy shop, a draper's shop (for measuring), a sweet shop (weighing), wet measure apparatus, and height chart. Cards for a modified Dalton plan were supplied at urgent request of older children.</p>
<p>10.30-11.15. Washing and Lunch (milk and fruit).</p>	<p>10.25-10.55 Washing and lunch.</p>
<p>11.15-12.0. Stories, rhymes, singing, dancing and outdoor play.</p>	<p>10.55-11.15. Ring for music, stories, news, etc.</p> <p>11.15-12.0. UNDER FIVES: Outdoor play with Helper. (In classroom if wet.) OVER FIVES: Quiet period. Children read, write stories, letters to soldier fathers, etc. Read to teacher if they wished.</p>
<p>2.0-3.0 Sleep.</p>	<p>2.0-3.0. UNDER FIVES AND SOME OVER FIVES: Sleep with Helper and Mothers in washroom and garden. OLDER SECTION: In Nursery. Period used for shopping, painting, modelling, weaving, or to fulfill any arising need.</p>
<p>3.0-4.0. Gradual awakening. Milk. Play with sand, toys, etc.</p>	<p>3.0-3.30. Milk. Two of older children clear beds as little ones awake. Play with big toys.</p>
	<p>3.30-4.0. Ring with teacher for all who wish to attend. Stories, music, etc. During this period an effort is made to pass on to the children such of our spiritual heritage as they are able to appreciate. Stories given from New Testament and other good literary sources. Poetry read and acted. Recordings of great composers given. Programme varied according to age and development of children present. Most, but never all, of the under fives play outside with the Helper. Mothers remain with sleepers. If wet, all who are awake, meet together.</p>

There was a rota of mothers for sitting with the children during the sleep period, ready to give their aid in the event of a siren.

By the third year of the experiment the children had taken over all the Helper's domestic jobs, thus freeing her to play with them. Much more help was given by the

parents; their rota for sleep continued, and in addition, one mother received the milk, fruit and Bank money on Monday mornings, while another attended three mornings a week to write full, concurrent reports on the children's activities, their concentration periods, their social attitude, etc.

Resumé of Class Development

FIRST YEAR—

8 children become 5 years old. Approximately 32 children, 3 and 4 years.

During year 1, the first child became five years old in March. Between September and March, the room ran as a 3-5 Nursery Class as indicated in the first programme.

Incidental Number experience, gained during the Nursery day, awakened the children's number sense. This was fed by number games a fruit shop where children 'bought' their halfpenny piece of apple or carrot, etc., and—for the over fives—table games, and a toy shop with labelled toys where they could shop, giving the correct money, and making simple bills. The eight older children began to write their names and simple sentences, to use the books in the Reading Corner.

The three- and four-year-olds watched the five-year-old activity with envy. The five-year-olds felt their seniority, their growing ability, and their consequent importance. They were willing to help 'the babies' if asked, but tended to keep apart. They regarded the acquisition of knowledge as a privilege accorded to their years and their intrinsic worth. They rushed in every morning demanding their work books and their reading books. They brought their parents and brothers and sisters in daily to see their zestful progress.

All this 'work' was voluntary. The compulsion came from the children themselves, who exacted a high standard. This is exemplified in the following incident. One morning, Patricia (5 years 2 months) had been working hard at shopping and bills for nearly an hour. She finished a bill, threw down her pencil and cried, 'There! That's all the work I'm doing to-day'. But David (5.3) said reprovingly: 'You should *want* hard work, Patsy. That's the way you learn things.' The next moment they were both vigorously chanting the sentences from their reading books. (N.B.—Other of David's remarks are given below, so as to give some indication of the development of one child. David was by no means the most intelligent or the most prominent member of the class.)

SECOND YEAR.

8 children 5+ to 6+ years.

8 more children attain fifth birthdays.

Approximately 24 children, 3 and 4 years.

As this year progressed the 'Family' atmosphere became apparent. The older children began to mother (and father) the new three-year-olds as they arrived.

The second group of children

took part in all the reading, measuring, shopping, and weighing activities of their older classmates, and assimilated most of the knowledge which had to be definitely taught to the first group who had no seniors. There was still no compulsion from the teacher, and the children continued to progress on the wings of their own enthusiasm. To be five years old, and later, six, became a talisman,—a thrilling privilege pregnant with possibilities.

As the children became older, they took of their own accord the responsibilities as well as the privileges of seniority. This came slowly because it was not imposed as an ethic, but was allowed to grow from the very structure of the class. The interim period was in embryo social, though in immediate effect it was often anti-social, as for example in these incidents concerning Patricia and Michael.

Patricia grasped the fact of her seniority early. Her reactions were sometimes social (as when she brought her sweets to share with all the five-year-olds), sometimes anti-social (as when she told the little ones to get out of her way), but more often portrayed—at this early period—the struggle between the two. Here are two instances occurring soon after Patricia was five.

(1) The mothers had been asked to bring the children early in the afternoon so that the sleep hour would be uninterrupted. One mother persisted in coming late with her three-year-old. Patricia noticed this, and one day her anger broke forth. She said to the mother sternly, 'How can all the littl'uns get to sleep when you come so late?' The mother retaliated angrily, telling Patricia to mind her own business. But Patricia had honestly considered that it was her business. She looked nonplussed.

(2) It had been stressed that we all cleared up our own messes; for example, any child who spilt his milk, mopped it up. Patricia followed this plan meticulously. One day the teacher dropped a box of powder, and asked Patricia to sweep it up. 'Sweep it up yourself', said Patricia, not rudely, but logically, 'You dropped it'.

The incident concerning Michael is too long to tell in detail, but a hot and perspiring mother related

a scene in a 'bus in which Michael refused to give his seat to an old man. He would stand up, he said, for an under five, but over fives could look after themselves.

On the oldest child's sixth birthday, her friends said, 'We'll wash up. Our birthday girl needn't wash up.' But Brenda seized the mop and said, 'Oh, a six-year-old likes a bit of hard work.'

'Hard work', and 'Doing jobs' became the privilege of the over fives. They chose their daily jobs in council, and sometimes they changed these amongst themselves without reference to the teacher, but they never neglected them.

Most of the children worked because of the sheer joy in the activity itself, but a few worked at certain things in the spirit made clear by David in the following conversation:

David (5.7): 'I wish I was four'.

Miss B: 'Why?'

David: 'Then I shouldn't have to do hard work.'

Miss B (alarmed that D. did not feel the freedom she wished him to have): 'But you need not if you'd rather not. Run into the garden and play.'

David: 'Well, I must learn. I don't want to grow up and not know how to read.'

He then proceeded to master a list of difficult words with grim tenacity.

THIRD YEAR. Permanent Family Pattern reached.

8 children 6+ to 7+ years.

8 children 5+ to 6+ years.

8 children 4+ to 5+ years.

Approximately 16 children 3 and 4 years.

This year, in answer to their reiterated request for 'more hard work', a modified Dalton plan was conceived. (It functioned for two years, but the older children of the fifth year of the experiment did not want it, and it was discontinued then.)

Again, all activities were voluntary. One child—Michael—refrained from reading for seven weeks, when he was 6.1, and he returned, not because he liked learning to read, but because not knowing how to read offended his developing sense of manhood.

The six-year-olds spent long periods writing informative letters to their fathers. Betty (from the oldest group) sometimes took a

whole day over a letter. On two occasions she was found still at her desk when the others had gone home half an hour before. She was writing laboriously, entirely oblivious of her surroundings.

The little ones painted and modelled daily with abandon. The older ones worked for more striking results, and praised the efforts of the little ones—'That's *very* good for three.'

The older children were almost unfailingly kind to the little ones. They were far too proud to be otherwise. Once, during lunch, a three-year-old broke into loud wails, so that the gramophone had to be turned off. David had smacked him because he was talking during the rendering of 'Spanish Serenade'—his favourite record. However, David immediately realized that the smack did not bring about the desired quietness, so the treatment was never repeated.

During this year, an involved system of 'jobs' grew up. These were chosen in the council of the over fives, and were so comprehensive that the children ran the day themselves. There were still many jobs left for the under fives, so they too gave their co-operation.

The attainments of Years II and III were far higher than those of Group I. The children formed themselves into chains of knowledge, acquiring facts and skills from their immediate seniors, and passing them on to their immediate juniors.

By the time the first group left for the Primary School, the children from the second year were ready and eager to step into their shoes as senior and responsible members of the community. Miranda, a much befrilled and becurled only child of five, was quivering with pride by the beginning of July, because Patricia had allowed her to tidy the toy cupboard; not only had Patricia given her permission; she had actually praised her efforts. Miranda, pink with pleasure, staggered under the weight of barrows, see-saws and bicycles, with Patricia giving cool and competent directions from the doorway.

Sometimes, in a reading group, great philosophical discussions would emerge in some of which the teacher was invited to partake. There was one long debate on different types of reality—the reality of fairies (from which the

problem sprang), the reality of the chair, the reality of goodness and truth.

The following notes from an account of David's school life illustrate some of the qualities which began to emerge amongst all the children. The first shows effort to overcome one's own shortcomings ('dreaming' in David's case).

D. (6.5): 'Miss B——, will you always say "*David!*" very loud when you see me dreaming. Then I shall remember.'

Then—humour . . .

D. (6.6): 'My lucky number is 1,000,000. I never get it.'

And—the power of forming one's own judgement even in opposition to that suggested in the written word:

David was 6.11. He was reading from Beacon Book V to the teacher.

The story was about early white settlers in America. Two white boys were defending their home against the Red Indians.

D. (looking up): 'Well, whose country was it really?'

Miss B.: 'Originally the Red Indians'. White men settled there later.'

D.: 'Well, those white boys were *brave*,—and I like reading this story—but I don't think it's fair—white people taking their country. The Red people don't come and take ours,—do they?'

And, best of all, determination to work out a personal philosophy, and not to accept any mode of behaviour, until it has been tested in the light of one's inner self:

David was 7.2.

The teacher was reading from Matthew 5, verses 40-44 . . .

'But I say unto you, Love your enemies . . . do good to them that hate you . . .'

'Coo—I wouldn't', said D.

'Well—Jesus did.'

'Maybe he did', said D., 'but not me.'

However, a few days afterwards he saw one of the five-year-olds hit by another, and said slowly and thoughtfully, but with conviction in his voice:

'Now you don't want to hit her back. Jesus never.'

At the end of this year the first group left for the Primary School. Their attainments were well above the average.

FOURTH YEAR

At the beginning of the fourth year, the community was severely

tested by the introduction of an extremely difficult six-year-old from one of the so called 'worst' City families. He had created chaos in two less informal classes.

He began by hurting the little ones, but was stopped immediately by the older children, who told him to play outside if he felt like 'bashing things'. He threw a few chairs and a bicycle to assert his scorn and independence, and then retired to the fireplace in fury. He skulked into the room daily for the next few weeks and sulked by the fireplace for the entire school session. The little ones avoided him; the older ones were sorry for him because he was having such a dull time, and were ready to play with him as soon as he wished. But it was a tiny girl of three who at last penetrated Ralph's sullen and unhappy consciousness, and helped most of all to turn him into a happy and secure member of the Nursery community. This little girl (Rita) conceived a violent hatred of his behaviour. Every time he came into the room she shrieked '*That boy won't let me suck my fingers!*' and rushed to an older child for protection. This hurt Ralph's pride, and he deserted the fireside to woo her. He gave her bits of coloured wool, and offered her sucks from his toffee apple; he fetched chairs and milk straws for her, until at last she suffered him without revulsion, and even allowed him to sit by her at able.

Another story indicates the children's attitude to problems, and shows again how the stability of the community had strength to help its members.

Tony (now 6.10)—also from a difficult family—had been a happy and zestful member of the class from 3.0 years. But when he was 5.8 he had contracted scabies and had been away from school for 8½ months. Every time he was cured he was re-infected by his mother. He returned at 6.4 years, disillusioned and apathetic. But very gradually the community's vigour pierced his reserve and he began to show his old keenness. One morning the children were playing shops and making bills. They were telling each other how many items they could add together. Tony began to shop, added eight articles, and showed the headmistress who happened to enter the room at that moment. The bill came to 310 pence.

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The Future of the Community

Lawrence Hyde

EVERY thinking person realizes that the situation of our western civilization is to-day almost desperate. But those who have awakened to this fact are divided into two schools. The vast majority of reformers continue to work on the assumption that what is primarily called for is intensified effort along established lines—that is to say, an ever greater measure of scientific research, planning and organization, all undertaken on the basis of an essentially secular philosophy. In other words, the approach is distinctively that of the extravert, of the person who believes that he can effectively contribute to the creation of a new social order without looking very deeply or steadfastly within. He recognizes no obligation to change the categories in which he thinks, and he shrinks from the possibility that he may attain nothing until he has deepened his consciousness, instead of merely multiplying the knowledge available to him on his present level of awareness. The principle that true understanding is the fruit of interior transformation leaves him largely unmoved.

The other school is represented at present only by a small minority. But it is assuming ever-increasing importance for the future. It consists of those who are deeply persuaded that the first condition of radical reform is personal regeneration. The individual must first and foremost strive to become something *new*; then only will he acquire the vision and power necessary to play his part in laying the foundations of a better world. And this renewal can be achieved only by introversion, by becoming properly related to the invisible sources of love and illumination within. Hence our deepening interest to-day in values, in personalism, in existentialism, in 'depth psychology', in mystical experience, in the eastern technique of *yoga*. All these disciplines and speculations lead us towards that within, in which, as the wise have ever taught, the keys to all creative external activity, are to be sought.

This is the subjective aspect of the matter. But there is an objective one as well. For it is not perhaps sufficiently appreciated

that a 'change of heart' has important *intellectual* implications. New being means new vision. It means thinking differently. And many of those people who have lost faith in the philosophy of the unilluminated extravert are, by the same process, gaining a preliminary picture of the basic forms and rhythms of the new society. They perceive, to give a few examples, that the claims of regionalism must be affirmed against those of the state, that individualism must be wedded to social dedication in a new mode, that the voluntary principle must be applied in the widest possible fashion.

We cannot at this stage venture to define too closely the nature of this new type of social association. But it certainly does look as if its guiding principle will be *theocratic*. This, not in the sense of control by a priesthood who represent themselves as being the chosen instruments of God, but in the sense of inward control, within the soul of each and in concerted harmony, by the indwelling Spirit. Of course, few at this stage will consciously think of their situation in such terms. But I believe that the assumptions on which many pioneers are working to-day would prove on analysis to yield this conclusion. It is impossible in this matter to exclude the element of the mystical. And what is Theocracy (as above defined) but mysticism in action?

Leaving theological considerations aside, we can see clearly that it lies in the very nature of this conception of social life that one begins at the beginning with one's self and one's immediate environment. Ultimately, of course, a whole new order must be created on this foundation. But the first step towards establishing it is evidently that of making some attempt to build up small groups of people who are seeking to live on an organic instead of an artificial basis. For such is the present condition of our civilization that man's internal and external needs cannot in any measure be reconciled and satisfied.

It is plain that in seclusion from the world men and women are given an opportunity, not only to

Author of 'The Learned Knife,'
'Prospects of Humanism,' etc.

practise a measure of spiritual contemplation, but also to try out experimentally in terms of social organization those new ideas which have begun to stir their imagination. So that it is of no little significance that we are to-day met with increasing appeals for the creation of 'oases' and 'cells of good living' in the midst of the desert of our discordant civilization, laboratories in which new and fruitful experiments can be carried out under test conditions. As Harold Pratt has written in another article in this series, 'at such times it may become the vocation of a few to separate themselves, at least partially, from the existing pattern of society in order to preserve the best of their heritage and to build under the inspiration of a new vision'.

MORE and more are people becoming persuaded that the fundamental spiritual unit in the present age is the group. Men, women and children can realize their individuality only by co-operation with others in an association which is at once larger than that of the family and smaller than that of the town or city. I need not for the purposes of this article take account here of the different types of group life which are now in process of appearance—philosophical, educational, religious, Neo-Brahmin, agricultural, socialistic, and the like. I wish only to emphasize the fact that we have to do with a conception which is essentially revolutionary. For even the most modest attempts to realize this ideal bring us face to face with the most disturbing problems. Our accepted ideas regarding the status and function of the individual have to be revised, our philosophical theories are deflected in the direction of personalism and transcendentalism, education assumes a widely different character, family life loses its traditional position in the scheme, social stratification and unrestricted private ownership become increasingly impossible, and all manner of unfamiliar psychological stresses and strains have to be faced and overcome.

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lead those who have the courage to respond to it? In attempting to answer this question we must first of all consider more carefully the implications of such a creative withdrawal from society. The pioneers are rightly convinced that only in comparative seclusion can the deeper pattern be discerned and followed. Life in the ordinary world means everlasting frustration and compromise, contact with people whose thoughts and feelings, in spite of their best efforts, are being unremittingly debased and perverted by the conditions of modern existence. The only hope is to make a fresh start in relative isolation and discover the rhythms and processes which have been all but obliterated by the fantastic environment which we have created for ourselves by ignoring our finer intuitions and responses. The heart must be given a chance to correct the fatal aberrations of the mind.

WHAT follows? Assuming that such colonies achieve at least sufficient success to bring forth a certain number of individuals who have attained to a clearer vision of spiritual realities, how should they proceed? The conclusion is drawn by some thinkers that their function will be that of returning to the wider society they have left in order to rejuvenate its customs and institutions. They will give the world the benefit of what they have discovered in seclusion. The new centres will provide enlightened experts who will play their part in perfecting the structure of society.

But will it really work out like that? To begin with we have to reckon with the deep-seated resistance of all conventional thinkers

to any ideas which challenge their convictions. Is for instance an orthodox economist, whose training has involved a dangerous over-development of the mental faculties at the expense of those of the soul, going to accept the suggestions of a thinker who, as a result of submitting himself to a widely different type of experience, has developed a sense of the organic? And what in any case of the formidable challenge involved to class prejudices and bourgeois values? Due account must also be taken of the state of mind of the pioneers themselves. For it is obvious that the more clear and satisfying the vision of social life which is accorded to them, and the more radical the conceptions at which they arrive, the more extreme will be their sense of the contrast between their own communal life and the corrupt world by which they are surrounded. And the more hopeless will be the prospect of clearing that world up. They will most likely therefore be driven to the conclusion that the only path forwards will lie, not in sending the products of these cells back into society, but in multiplying such centres until they ultimately cohere to form an alternative and superior system of social organization. In other words they will realize the futility of attempting to pour new wine into old bottles.

It is at the present time quite impossible to see *how* this new order can arise in the midst of the old. Precedents are in this matter of little significance. We are living in an age which can only be described as apocalyptic. Anything may happen. And what does take place will certainly disconcert the scientists and the men of reason who draw their conclusions primarily from a review of the past. It is true that up to the present practically all community colonies have failed, including those which had a religious basis. But to assume that they will necessarily do so in future is to challenge the activity of the Creative Spirit.

I HAVE already referred to the fact that any attempt to live on the communal plane calls for exceptional human qualities. We are concerned with undertakings which in the nature of the case cannot possibly succeed unless those engaged in them can contrive to

associate themselves with a superior spiritual Power—as many of those who are engaged in such experiments themselves recognize. The more revolutionary your attempts to transform externals, the greater the need to find a secure point of vantage within. Radical social reform, in fact, seems to be impelling a minority towards cultivating the deeper life of the Spirit as the essential condition of solving the formidable problems which they are setting themselves in this sphere. Yet the character of the civilization from which they are seeking to escape has been largely determined by a scientific mode of thinking which has seriously undermined their faith in transcendental and metaphysical realities. So in this respect also they find themselves obliged to start all over again. Social revolution, when conducted under a proper inspiration, implies spiritual re-education. The task is peculiarly difficult for it means that these pioneers are being called upon to seek the Within while at the same time doing adequate justice to our acute contemporary awareness of the Without.

My personal view is that this formidable problem can nevertheless be solved, but only by those whose approach to the subjective realm is as alive and modern as that of our modern scientific humanists who are causing us so much trouble. It is only a new religion which can provide the foundation for a new order.

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Growing Up

Muriel A. Payne

IF we are to learn more about the art of being a parent or a teacher, we must discover whether we ourselves have grown up emotionally, and if not, what stage in our emotional development we have reached. For at each stage, we view things from a different standpoint, and react to the child, our colleagues, the world, and to all the little moment by moment happenings in a different way.

Let us follow the exciting adventures of a child, and his emotional development, which also apply to you and me and to every human being who has ever been born.

By emotional development is meant the feeling-life of the child in which his chief interest and affections lie. The older he grows, of course, the greater and ever greater is the number of things and people that come into his world. But at each stage there is a central factor from which all thinking and feeling proceed, and we shall call these stages 'worlds', for actually the child has no interest in anything outside his own world.

Little Billy starts on his adventures in a very comfortable way. For nine months he grows and travels within his mother's womb in a warm unchallenging world which we will call the world of 'Me', for at this stage Billy is not perhaps even conscious of his mother.

Suddenly he is born. Pushed out into an unknown planet suspended in the gigantic Universe, a small isolated unit of humanity, unconscious, yet instinctively aware of his need for food, and intuitively knowing he must work for it. No puffed up ideas that to work for your living is derogatory or 'not done'. He may learn that later on in some poisoned environment. But Billy knows it is done, and he sucks at his mother's breast with all his might. He is liable to be a little disappointed if to begin with there is not enough milk for him, but then the wise Nurse will give him a complementary feed so that no great disharmony can arise from this temporary unfortunate shortage. To begin with, in this new world of 'Mother and Me', Billy is absolutely helpless and dependent for everything on his mother, or his

mother substitute, the nurse. As far as he is concerned, no one who does not directly administer to his needs has any place in this world of 'Mother and Me'. During this stage he does not think, he only feels; but slowly from within the loving care and protection of his mother's arms, he begins to become conscious of the people, things, colours and sounds that make up his environment and each one strikes a cord, pleasant or unpleasant, in his feeling.

As he grows he starts to experiment. He finds he has hands which he can move, toes which he can suck; that he can raise his head, that the attention of some people always means food is on the way, and visits from others just mean smiles and friendly words. Oh, yes, he is a self-centred little creature at this age, but he is not greedy. If you over-feed him, he will return it, often with a happy chuckle, other times with a cry of pain, but if you under-feed him, he soon becomes very weary and has a sorrowful look in his eyes. So he begins to crawl, stand, hold a spoon, laugh, coo and cut his teeth until one day he discovers that his mother is not a part of himself, that he is an individual, that he need not go her way, he can go his own way, that he can stand alone.

Once I saw a child during that intense moment when he discovered himself. He had been rather 'mother fixated', that is, too long content to abide in the world of 'Mother and Me'.

He had been asleep, and he came into the room his eyes aglow, and stretching out his arms he began to dance. He was quite oblivious of those watching him, he just laughed and he sang in his joy. It was probably the first time that he was conscious of himself and his relationship with the centre. Then he suddenly stopped and seemed for a moment in deep thought, and then began patting himself and slowly repeated several times 'I Merrill', 'I Merrill'. He had never used the word 'I' before nor his own name. His needs had always been prefaced by 'ME want'. It may have been the first time that he was conscious of himself and his relationship with the centre—or, if you like, was

Author of 'Oliver Untwisted,' etc.

conscious of the Kingdom of Heaven within.

Actually the eighteen months old baby makes many excursions into the world of 'I' before he finally leaves the world of 'Mother and Me'. You may say to any young toddler 'Come this way, Billy', but in a twinkling Billy has gone the other. If you do not chase him, but laughingly and patiently wait or follow at a distance, he will always come back, because the mother is still the central factor in the world of 'Mother and Me'. But when he has fully discovered himself, the attitude is very different. 'I' am then the centre of the new world and all else must revolve round 'me'.

We do not know what would happen to the children when they reach this stage if we knew how to produce the perfect environment. I mean an environment in which everyone grown up physically, was also emotionally mature. But few people who in childhood have unconsciously strayed from the centre, regain the balance and original harmony of the little child and they are therefore unable to produce a perfect environment. So Billy's 'I' straightaway comes up against tremendous obstacles and frustrations, which he does not understand. Grown up people, themselves fixated in the world of 'I', do not of course like the challenge of this two- or three-year-old. He is very irritating to these immature adults with their standards and morals. In his bewilderment Billy begins to grow egotistical and to assert himself. He becomes sulky and full of temper tantrums when frustrated and begins to fight those that oppose his will. 'No; no', 'I wont', 'I shan't', 'I will' becomes his vocabulary. In this behaviour he is really saying 'But I know that I am "I"; why has the joy and satisfaction of that tremendous experience vanished away?'

From the age of about 2½ little Billy lives in this world of 'I', ever enlarging and enlarging it, until its characteristics are so considerably changed that it ceases to be 'The world of I', but becomes the world of 'I and Mine'. The child will absorb anybody or anything into this world that adds a greater

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feeling of security and backing to 'I'. My father, my family, my school, my church and, later on, my Country.

Normally the world of 'I and mine' should cover the period of 8-14 years of age, but actually many people never develop any further, if as far.

The fourth stage in the emotional development is when the child for the first time discovers 'YOU'. This discovery may be in the form of a person, or ideal, or some great work. By this discovery Billy enters into an entirely reorientated world. A world where 'You' has priority over 'I'. He forgets himself and all his previous attachments; his interests become the interest of the other. It is the first time that Billy has become conscious of the centre within the eyes, the life or the work of another human being. All the interest in the possessions that he fought and strove for in the world of 'I and mine' fade away, as did his interest in his rattle years before, and 'I' returns once again, to the 'me' of the little child, only this time the 'me' is spelt with a little *m*.

Now the normal development

from this point would be that 'You' and 'Me' would proceed together hand in hand into the still greater consciousness of the world of 'Everybody', world citizenship, but very few people do this. More often they regress to the world of 'I and Mine', and 'You' merely becomes something that gives 'I' a greater feeling of security and power.

Of course many unknown to the world may reach this higher consciousness, but the outstanding figures are those who have tried to awaken mankind to it, headed by the Christ, Buddha, Socrates, Plato, Krishnamurti who lives to-day, and all those who down the ages have stood against the evils of poverty, hunger, slavery and degradation that so overpower the children and the peoples of the earth that they are unable to become mentally and emotionally conscious or spiritually mature.

So we see how important this emotional development is and where it leads one.

Education is very necessary to the progress of mankind, but education without knowledge and understanding of our own emotional development and thence that of the

child, and education given by parents, teachers and nurses who are not themselves emotionally mature, merely leads us deeper into the wilderness. It is not possible to be a real parent, nurse or teacher until one has at least caught the vision of 'You' and thus dropped off the coat of self-centredness which pervades the world of 'I' and 'I and Mine'.

The ideal of Democracy consciously or unconsciously supposes that the peoples of the world have reached the emotional consciousness of the world of 'Everybody'. Since only a fraction of people are anywhere near it, democracy is not at present our state, although it may be a great ideal to work for, if we realize that its birth can only come about when, at some future period, a major number of individual members of the nations leave the world of 'I' or 'I and Mine' behind and enter the world of 'Everybody'.

So in some twenty-one years, that new born babe, helpless, dependent, utterly self-centred (and rightly so, or he would not survive) should unfold into a mature human being, able to stand supremely alone, positive in thought and

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action. Just as he knew intuitively at birth that he must work for food for himself, now he is conscious that his work must be for the benefit of everybody. So each one can reach the real mature state of fatherhood and motherhood. The fact that people produce children when they are emotionally immature should not really entitle them to the name father or mother, for as you have seen, to be a real parent or parent substitute you must have passed through at least the first three worlds—'Mother and Me' the world where all is sensation, 'I' the world of egotism, and 'I and Mine', the world of possessiveness.

When more people have seen the necessity for this type of education, then the Children's Charter will not be only a vision recorded on paper in the archives of the nations, but rather there will be immense action.

So Billy, unconscious at birth of his own divinity, slowly becomes conscious of the centre of divinity within everybody. What a tremendous adventure!¹

¹This is the second chapter of Miss Payne's new book, now in preparation: *Psychology for Simple People*.

Book Reviews

La Discipline et l'Education = du dressag à l'autonomie. F. Séclét-Riou (Editions Bourrellier et Cie, 55, Rue St.-Placide, Paris 6^e) 1946.

Vocations for Maori Youth H. C. McQueen (New Zealand Council for Educational Research. 10/-) 1945.

It may seem curious to join these two books together for the purposes of a review, but they are signs that we have reached a new stage in the evolution of the New Education movement—signs that deserve specially noting. For the new Education has now arrived at a certain maturity—at least of theory. The violent reactions against the past which characterized the early movement after the 1914-18 war, with its extreme experiments and opinions, has given way in the light of more experience to a saner synthesis. The formative years are over and gone, and the new and more vital pattern of education, which we dimly envisaged in those days 25 years ago, is now a present vision by which we can plan our daily tasks. A new tradition is already in the making, and its philosophers and practitioners

are beginning to achieve a classical poise.

Both these books are in this sense classics, and it is significant that they have been written by the secretaries of two of our most active sections. The problems they deal with are world-wide, and they discuss them with the wisdom and unemotional humanity which are the signs of experience assimilated and understood.

Mme Séclét-Riou's book, which comes from a France engaged in a State-sponsored effort to reform all schools along new education lines, is a classic or a near-classic in the more common meaning of the term. For it sums up, with a solid sense of reality and a notable delicacy of intuition, the experiences of pioneers in the thorny matter of school discipline, and outlines the essential principles upon which true discipline is based.

It starts by pointing out that discipline is only one aspect of education, and continues with a short illuminating sketch of the history of European methods and conceptions of discipline from Sparta to the present day. Then follows a discussion of the problem itself, prefaced by a description of the two contrasting methods of discipline which are still with us. There is the traditional discipline of

forced and rigid conformity, which is the type beloved by the lazy teacher since it requires no continuous creative effort from him. Then in contrast there is the anarchic school in which the children are left free to determine everything, what shall be learnt and how the community shall organize its life. The results of both are shown to be unfortunate since in the former the child is regimented and in the latter he is deprived of all means of moral growth. True freedom must be won, and real discipline is the art of educating a child to self-control and self-discipline. This art is primarily the expression of the teacher's personal authority, due in part to his technical competence, but more particularly to his character as a human being—to his own powers of self-control, his sang-froid in face of difficulties, his real love for children.

Thus the problem of sanctions depends upon the personal value of the teacher, and they are of no avail unless the teacher himself inspires respect and admiration. The object of discipline is to regulate not to repress, to form a framework within which children can safely use their own initiative. This framework should become looser and looser, as children mature and become more responsible. Sanctions should be kept to the minimum and should take the form of rewards rather than of punishments which are only a *pis-aller*. They should become more and more spiritual in character as the child progresses from infancy to adolescence, until at last the young adult is left with what is, after all, the only final sanction we know, his own sense of duty and feeling of responsibility in face of his ideal.

This little book of 120 pages is packed full of wise sayings and suggestive ideas. It is obviously the work of a practical teacher who knows her classroom, as well as of a humane inspectress, who is well acquainted with the variety of temperamental and other difficulties which all too frequently harass the teacher. She shows too how the activity school can eliminate many artificial disciplinary difficulties, and recognizes that there are undisciplined children in all schools who need special treatment. Finally, she points to the social aim of modern education—no longer that conformity which is the aim of education among all primitive peoples, but a solidarity which unites a variety of functions, abilities and attitudes in one harmonious whole.

Mr. McQueen's book has the same classic poise, and it happily lacks the trident and passionate advocacy which too often spoils even the best books dealing with relations between men of different colour. What he says concerns the Maoris, but his proposals are often equally relevant to the colour and indeed peasant problems of other lands.

The problem in New Zealand, as Peter Buck, writing in *Asia* (July, 1940) expresses it, is 'not "to smooth down the dying pillow" of the Maori, but to provide the steadily increasing population with adequate opportunity for living, in order to justify the ideals that civilization has claimed for itself'. There is no prospect of subsistence agriculture or work on the land sufficing, since the Maori population has increased from 44,117 in 1891 to 92,248 in 1941, while the Maori lands have decreased from nearly 11,000,000 to just over 4,000,000 acres in these fifty years. Not only so, but the Maori population, which was one-fourteenth of the whole population in 1935, had risen to one-twelfth in 1943—and that in spite of a much higher death rate, due to inadequate housing and health standards.

What can be done about this? If the Maori is not to be treated unfairly and be condemned as an inferior creature to spend his days as hewer of wood and drawer of water for the white—so instituting all those colour problems that we know so well in South Africa and the U.S.A.—he must be enabled to enter all industries, trades and professions and be helped to adapt himself to modern life. But not only must he have steady employment; he must also feel psychologically secure and well integrated within Maori life.

The author's proposals are based on the belief that the Maoris are the equals of the Whites in both general and special abilities, and he quotes F. Garth's sentence in the *Encyclopaedia of Educational Research* (1941) in support: 'All differences between racial groups may be ascribed to nurture and not to race. As we control the factor of nurture the differences tend to disappear'. Why then do the differences seem so great? There is a vicious circle. The Maoris are victims of poor health which is due to poor housing and poor diet. These in turn are caused by low incomes, which cannot be raised unless there is adequate education, which is in practice not available to those with low incomes. In reality this is a spiral, climbing slowly upwards, but it remains nevertheless a set of closely inter-related causes and effects. How are we to break this vicious round?

Mr. McQueen's proposals attack it at one particular point, the point where education and industry meet. His book is therefore a study of how to increase the openings for Maori youth in New Zealand society. Race prejudice exists, although it is not great, and can be overcome by appropriate means. Maoris must clearly be helped to a proportionate share of higher education. Maori education is to-day in much the same position as white education was fifty years ago, with only a selected few continuing

beyond the primary stage of education, and those largely the children of the rich. He advocates State aid for the poorer Maori so that he may learn side by side with the white in the same school. But his most important suggestion is the appointment of Maori vocational guidance officers. They would be trained in short courses, to be followed by refresher courses, and their job would be fivefold: (1) to see employers and get them to employ Maoris (white labour is becoming short because of the decline of the white birthrate); (2) to guide and educate public opinion; (3) to talk with Maori boys and girls about possible careers and keep contact with them during the first years of their employment; (4) to get into touch with their parents, both directly and through the Wartime Tribal Committees; and (5) to maintain close contacts with teachers in all schools. The administrative centre should be a part of the Education Department, as the most appropriate organ.

It is refreshing to find Mr. McQueen attacking not only race prejudice, but also a foolish sentimentalism about the Maori. He is aware of many faults, particularly their casualness from an employer's point of view. But he finds that there must be give and take in such matters. The old White notion that there is a virtue in continuous and insistent work is disappearing, now that the New Zealand worker has a 40-hour week and a fortnight's holiday with pay, and the Maori on his side will have to learn the need for regularity in work in the interests of the proper running of any workshop or institution.

Finally he has a number of interesting proposals which bear as much upon the problem of the industrialization of the peasant as upon the colour or Maori problem. There is a moment—say after six weeks of employment in the town—when the Maori feels overwhelmed by a feeling of homesickness, and often absconds, going back to his tribe. This should be taken account of, and an arrangement made by which the industrial novice should be normally given a short spell of leave in order to visit his home. Another institution which needs developing is the Maori Club, in which the Maori can feel he has a recognised and accepted social position apart from his work. Both these human suggestions go back to the fundamental principle of education. Each individual, whether child or adult, needs to have his place in life, where his contribution counts and is appreciated. This is true of black as well as white, and there are signs that in all mature industrial countries good employers are becoming alive to the individual human problem presented by each employee and are turning to educator and social psychologist for help in solving it.

Wyatt Rawson

**Une Méthode De Travail Libre
Par Groupes** By Roger Cousinet
(Les Editions du Cerf, 29 boulevard
Latour-Maubourg, Paris vii^e).

Believers in the new education will enjoy Roger Cousinet's book. The old-fashioned school, M. Cousinet says, failed inevitably with pre-adolescents because its routine defeated child nature. The teacher was expected to impose a time-table of systematized instruction on his class, and this could only be done by thwarting the child's urge to action and his naturable sociability. Children from nine to twelve are bored by systems of facts and by ideas divorced from life; they are interested, above all, in objects, animate and inanimate, and their only way of learning is to do something with the objects of their interest. By forcing his pupils to submit to set instruction, the teacher has prevented them from learning to think and to understand by nature's method of active creation and experiment; and by outlawing their attempts to co-operate with each other, he has aroused a '*solidarité défensive*', with leaders chosen for clandestine warfare against the common enemy.

M. Cousinet's reasoned plea for a 'biological' type of early education, which should avoid these pitfalls, will be a help to his fellow pioneers in their battle with the traditionalists, supported as it is by the results of twenty-two years' experience of his method of free group study in a number of schools.

In Cousinet-inspired schools, the teacher lays out a selection of objects and documents at the beginning of term and invites the children to choose their subject for study or creation and to form groups for their chosen activity. There is a black-board for each group, and a group record for finished work. The children throw themselves heart and soul into this absorbing game, each contributing his ideas and his craftsmanship.

The teacher in a Cousinet school remains quietly in the room and usually gives advice or help only when asked to do so. The questions which arise are often too difficult for him to answer, but he can help the group to solve them. As time goes on, the children rely less on the teacher and more on reference books and on what they can discover by their own efforts. This development of intelligent enterprise has an obvious bearing on their chances of fulfilling adult rôles competently when they grow up.

M. Cousinet thinks that formal education of a more authoritarian type is required during the more unstable years of adolescence. Before adolescence, the teacher's function is

not to instruct his class, but to provide a safe and stimulating atmosphere in which minds and souls can grow, and to guard children against dangerous excesses. Given a teacher whom they can respect, there is no fear of hooliganism; and it is interesting to note that the phenomenon of leadership disappears with the unnatural discipline which occasioned it. Learning to respect other children through co-operation for common ends is not simply a preparation for social life: it is social life. What more can be desired?

Father Bonnet de Paillerets, in an extremely thoughtful appendix, disposes of some current objections to M. Cousinet's ideas and suggests that much may be learned from them for the purposes of religious education.

Olga Martin

**Krishnamurti : authentic report
of ten lectures given in Ojai in
1944. Published by Krishnamurti
Writings Inc., 9 Adams St., Adelphi,
London, W.C.2. 2/6.**

It is significant that in this age of world chaos, appalling cruelty, aggressiveness and destruction, there should exist one living man who stands alone in the discovery of the antidote to our human suffering. Wherever there is disease and pestilence (and no one can deny the disease of fear, suspicion and possessiveness that creeps like a deadly cancer through every thought and action of men to-day), Nature, the Law of Balance or the Eternal Mind (names do not matter) eventually allows the discovery or re-discovery of the antidote.

Krishnamurti, who has made this discovery, speaks of it in a small book, 'A Report of Ten Lectures given in Ojai in 1944'.

This is a scientific age and the great minds of to-day all have the scientific approach. Krishnamurti is no exception. He has selected the greatest mystery of all for his research—Man, 'With deep self-knowledge', he says, 'there is inexhaustible love.' This alone can prevent human beings from utterly destroying themselves with the discoveries of other scientists.

Many people find Krishnamurti difficult to understand. His scientific approach requires that we treat the human problem, not in the mass, through economics, 'isms' or ideals, but through the individual—and we must do this without preconceived ideas, without beliefs, without the aid of past experience or comparison, without the guidance of memory and without condemnation or choice. 'Only such an approach is capable', he says, 'of comprehension', of supreme wisdom', 'of discovery of the true which puts an end to our ignorance and sorrow.'

How can we approach a problem in this way? 'Only', says Krishnamurti, 'when we do not want anything, either sorrow or pleasure, certainty or uncertainty, kudos or fame, then only can we approach it in that way.' This scientific approach brings about a stillness of the superficial mind, and gives a chance to the deeper layers to emerge.

To some people self-knowledge smells of confessionals, sin and shame; to others, of introspection and negativism, but not where there is the right thinking of Krishnamurti. 'Right thinking', he says, 'is the outcome of how to think, not what to think. It is born of freedom from fear or hope. Right thought' (in which most of us indulge) 'is thought conditioned, it is a result, is made up, is put together; it is the outcome of a pattern, of memory, of habit, of practice. . . . The craving for security brings about conditioned thought.'

Only by the path of 'right thinking' does there seem to be the slightest hope of a changed world. but 'without the living quality of self-knowledge', says Krishnamurti, 'right thinking is not possible.'

Those who are seriously concerned with the chaos and misery in the world will be deeply interested in this book.

M. A. P.

Practical Internationalism

We have just made contact with our N.E.F. friends in Hungary. Letters from there still take two months to reach London and four months to reach Switzerland! Our friends in Budapest are hungry; they have few clothes and still live in windowless dwellings. As we all know, in England we are not allowed to send food by post, but we ask friends in countries not so restricted to send some food parcels to Dr. Maria Balogh, Bimbo ut. 3.1.5., Budapest 11. From England we are allowed to send clothes. If there are any members who have not yet given away all they can spare, will they please send a card to me at International Headquarters, N.E.F. Clothing of all kinds and all sizes is urgently needed.

There are several of our members on the Continent, who have worked for the N.E.F. for many years, who would love to attend the N.E.F. Paris Conference this summer, but they are now too poor to be able to afford the fare. The Conference itself will, of course, give them hospitality, but we would be grateful for some help with the fares. This first European Conference of the N.E.F. since the war will have quite special significance for our members.

Clare Soper,

N.E.F. International Headquarters,
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JULY-AUGUST 1946

Volume 27, Number 7

Unesco

C. H. Dobinson

THE inspiring words of the preamble to the constitution of the United Nations Educational, Scientific and Cultural Organization have already been published in *The New Era*. The machinery by which UNESCO will work needs to be described. The Secretariat under its Director-General will be exclusively international in character and will exist to implement UNESCO'S decisions. It will be directed mainly by the Executive Board, which will consist of eighteen members elected by the General Conference, none of these members being permitted to serve for more than six years. The General Conference itself will meet annually each year in a different country and will consist of not more than five delegates from each of the states which belong to the Organization. The choice of the delegates is a matter of supreme importance. When the draft proposals for UNESCO were drawn up by the Conference of Allied Ministers of Education it was considered very desirable that the delegates of each country should be chosen not merely by the government alone, but in consultation with a National Commission which shall be created to express the voice of all educational, cultural and scientific interests in the country. As an alternative to a National Commission the Allied Ministers envisaged a National Co-operating Body or Bodies. The first alternative submitted to the constituent Conference in November, 1945, was that every government should select its five representatives in agreement with the National Commission or National Co-operating Body. This, however, was not acceptable. Some countries felt that there were an

insufficient number of voluntary groupings of educationists and others upon which to base a National Commission, and accordingly in the Final Act setting up UNESCO a much less mandatory form of words was adopted. 'The government of each Member State shall appoint not more than five delegates who shall be selected after consultation with the National Commission, if established, or with educational, scientific and cultural bodies.' It is here that the N.E.F. has its first important part to play. It is eminently desirable that National Commissions or National Co-operating Bodies should be set up immediately in all democratic countries where voluntary groupings of educationists, scientists or others exist. Discussions regarding the form of such a Commission have already received prominence in the United States. The problem is receiving very careful consideration in England and in France, but it is necessary that similar steps should speedily be taken in other countries, so that on the one hand all persons whose work will be affected by UNESCO will become interested, and on the other so that these persons can themselves ex-

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press views regarding their nation's contribution. As the most important international grouping of teachers the N.E.F., through its conferences can do much to develop public opinion throughout the world in this direction. Indeed, whether UNESCO will prove to be the greatest force for creating a harmonious world that has ever existed outside of Christianity, or merely another international fiasco depends ultimately upon the teachers of the world. UNESCO represents a piece of machinery—like all international concerns, delicate machinery, which can easily be sabotaged. Governments may sabotage it in five or six different ways. Firstly, by giving their delegates crippling instructions. Secondly, by choosing unsuitable delegates; it is essential that delegates on educational matters should have had real educational experience and already this desideratum has many times been ignored. Thirdly by failure to send delegates on grounds of distance, time or expense (and this has already happened). Fourthly, by refusing to send delegates. Fifthly, by refusing to make the necessary financial contribution. The only safeguard against these actions is intense vigilance on the part of teachers and a willingness to raise an outcry when conscious or unconscious sabotage of this kind is taking place. There is particularly the danger that 'men of affairs' will, as in 1919, regard education and related subjects as being of minor importance in comparison with the immediate political objectives, and that they will treat them as such. Assuming, however, that the majority of the Member States send to the General Conference men who are qualified

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by knowledge and experience and who are young enough or vigorous enough to desire action rather than words, then the hope for the world is great. For, if eighteen dynamic men of goodwill, carefully selected so as to represent all the four corners of the globe and not, as in the Preparatory Commission, to leave the Pacific area almost unrepresented, get to work, then we may expect that great schemes will be set afoot.

The first General Conference will take place in November, 1946, in Paris, where UNESCO is to have its home. This will be preceded throughout France by a UNESCO month, during which time all the forces of education, science and culture will bring before public attention some of the nation's achievements under these heads and also some of the achievements of other countries. There will be, in short, something rather wider than an Eistedfodd. It is hoped and planned that a similar UNESCO month will precede every General Conference in different countries year by year. It is very important that these should take place, for the idea of world co-operation,

instead of world competition, of world harmony instead of world conflict, must be brought before the minds of the majority of citizens of every country. As Aldous Huxley wrote in 1934, 'It is the business of men of science to devise a technique for making prosperity and peace as satisfying, psychologically, as nationalistic hatreds and hysterias', or in the words of Maxwell Garnett, 'People must be brought to realize the joyous sense of mankind'.

UNESCO will act catalytically, as Dr. Julian Huxley, Executive Secretary of the Preparatory Commission, puts it, to speed up those processes of international understanding which had already begun in the inter-war years—exchanges of students, pupils, teachers, professors, of information of all kinds, cultural and scientific, and so on. These things, if speeded up and developed on a much greater scale, will help to spread that joyous sense of mankind when provincial cities can enjoy some of the art treasures of distant lands and feel themselves in the main stream of human thought. The satisfaction in being a citizen of the world

rather than just a member of a national state will become real.

All these developments will require money; throughout the world teachers have got to help men to realize that such expenditure is constructive expenditure; that the return in imponderables is vastly greater than any return could be in mere goods, and that the attempt to weigh money against life is not only utterly amoral, but absurd.

It is probable that one of the first steps of UNESCO will be to try to raise the educational standards of half the population of the globe—that silent thousand million who can neither read nor write. There is, of course, as in everything, a danger here. Gandhi is reported to have said when Dr. Laubach discussed with him literacy plans for India: 'I do not think that the teaching of illiterates is the greatest problem in India; the economic problem is far more pressing. Education can do more harm than good. It often puts men in contact with the bad literature and with customs of western civilization which we do not wish to adopt. For many minds also, reading has

become a substitute for thinking. Some of the world's greatest prophets were unable to read or write'. On the other hand, without literacy, understanding between the nations can scarcely be achieved, and those responsible for the great campaign must see its dangers and guard against them.

UNESCO has been fortunate in starting on its difficult path with the utmost goodwill of all taking part. Its meetings have been marked by no disputes or acrimonious speeches. The co-operation which it exists to promote has been displayed continuously among all the delegates. Long may this spirit persist. It is to be related to

UNO as one of the specialized agencies. As such it will no doubt co-operate with the Food and Agricultural Organization and also with the Health Organization, just as it has already, as a Preparatory Commission, co-operated with UNRRA in sending help to the liberated countries which are most in need. In actual fact UNESCO does not legally come into existence until twenty signatures of Member States have been ratified by the governments concerned, and although the delegates unanimously accepted the Final Act in November, 1945, the twenty ratifications will certainly not be received before July, 1946. Here is one of

the ways in which it is apparent that the machinery of government needs in most countries to be speeded up. If hope deferred is not going to make the heart sick, democratic institutions need to show that they can work speedily in times of peace as well as in times of war. We in England have reason to be proud that the first ratification was that made by our own nation within a few weeks of the Preparatory Conference. One hopes that the branches of the New Education Fellowship in other countries will try to bring pressure on their governments to make the wheels turn a little more speedily.

German Educational Reconstruction¹

A. Grimme

Head of the Educational Administration
in Hanover

I CAN give only an outline of my subject, for it would take hours to describe at all fully the educational scene in Germany. This obligation to be brief is perhaps a good thing; for an inclination to talk instead of acting has long been a characteristic of the German people.

Take for example three modern crises of German history, 1848, 1918, and 1933. In 1848 and 1918 there was endless talk and no action. In 1933 there was an immense amount of both talk and action, but the action was entirely at variance with the things talked about. This insincerity, this contradiction between thought and action, brings us right to the crux of the German problem, for there is at present no effective demand for sincerity. Our young people have got to learn the moral alphabet all over again. All has been lost, even the Ten Commandments. Did the Propaganda Ministry ever observe the Eighth, about False Witness? What about 'Thou shalt not steal'? We have stolen and looted all over Europe. 'Honour thy father and thy mother'—and children have been encouraged to denounce their parents. As for the Fifth Commandment—'Thou shalt do no murder' . . . the most catastrophic aspect of the German situation is the perversion of moral sentiment. German youth growing up in the care of adults who have no confidence in one

another. All our efforts must be bent on laying new foundations of moral, religious and ethical principle.

The most difficult problem is that of the adults. A large proportion, if not the majority of them, must be considered as lost. Everything, therefore, depends upon whether we can succeed in giving certain wise directions to a minority.

For adults of goodwill we are proposing to set up Folk High Schools in the towns and villages. These will be in no sense vocational; their sole aim will be to help people to clarify their ideas and feelings. Historically speaking, the nineteenth century was one in which we were content to enjoy life and ceased to enquire into its purpose. During the twentieth we have to seek for a new meaning to life. We are therefore trying to create in the Folk High Schools a vanguard of people who believe in a purposeful life. We think we can appeal best to two groups in the population: the women, and the young. It is very important that these two groups should spend longish periods together in community. We are therefore proposing to found settlements in which they can spend a week or two together. One such settlement is already in being near Hanover.

Another way of promoting thought is through periodicals, but here we are hampered by the paper

shortage. The first numbers of a new periodical, *Denkendes Volk*, are already set up by the famous publisher, Westermann, but no paper has been allocated to it as yet.

University Youth

It is being said abroad that reaction is on the march in the German Universities. I can assure you that press reports on this issue are exaggerated and misleading. It is said, for example, that at Göttingen the students address each other as 'Herr Major' and 'Herr Colonel' and flourish visiting cards engraved with titles such as 'Ritter von . . .' Most of these stories have been started by one very pushful would-be student whose intellectual ability was too inferior to gain him admittance to the University.

I am optimistic about our University youth. We have drawn up new rulings which prevent active members of the National Socialist Party from being admitted to the University. I do not think it impossible to win over the larger part of the student body to new ideas of democracy. But for this to be possible we must make it clear to these young people who went into the war with faith and enthusiasm that we are capable of distinguishing between militarism and the personal honour of a soldier.

Another important point is the composition of the student body.

¹ This is a transcript, unrevised by the author, of a paper given at a conference called by G.E.R. at the College of Preceptors on Saturday, June 15th. Staatsminister a.D. Dr. A. Grimme and Senator Dr. H. Landahl (who spoke on some of the more specific difficulties that confront the German teachers to-day) are the first leading German educationists to visit London since the war. We should like to congratulate G.E.R. on a highly interesting conference, and to thank them for their kind permission to publish this paper.—Ed.

Last winter at Göttingen nearly a quarter of the students were children of the academic and professional classes, and over three-quarters from the commercial, clerical and industrial classes. Less than one per cent. were from the working classes. We must find ways of recruiting talent from all social classes for the Universities. This can come about only if education at all levels is completely free and if the reform of the Universities is considered only within the context of the reform of the whole educational system.

Reform and the Schools

The problem must be viewed in accordance with the needs of the population as a whole. We must seek out talented people wherever we can find them. This is all the more important because it looks as though Germany has reached a stage of having exhausted her talent. In the top forms of the primary schools of the whole province of Hanover last autumn we found only 200-250 children of a really high level of endowment.

We must not only discover but direct the talents of our youth. Prussia is dead, but there was in Prussia one most sensible precept which has never been fully acted upon: *Suum cui que*, roughly translatable as: 'To each type of talent its own educational career'. In Germany we must seek out the ethical and intellectual principles for the new education. I have already said that our moral sentiment is diseased. Its cure depends upon the examples we can show to our young people. We are trying to place three worlds of value at the centre of all our educational activities:

The Classics, particularly Greek Christianity

Mathematics and Science.

I am convinced that no civilization in the history of mankind set forth the basic human values in such simplicity and purity as did Greece. We want to create a form of high school that will revive the ideals of the old German grammar school. I need say nothing of the educational value of Christianity. And in the study of mathematics and science we see the best way of weaning men again from their egocentric and subjective sense of values to objective and relative ones.

The school system will start with the four-year primary school which we had before. This will lead on to one of the following:

(i) The people's school, reformed by the introduction of English (already taught in the Hamburg schools before 1933).

(ii) The grammar school, restricted in number and reserved for the theoretically inclined minority, who are much fewer than we commonly believe.

(iii) A new type of school, for which we have not yet found a name, for the majority of the more gifted children—those with manual and technical skills and special interest in the arts, who also have a certain power of abstract thought and some interest in theory.

All three types of school are to start with English. Even in the grammar school, Latin will be taught in the upper forms only, so making it easier to switch a child whose type of talent may be discovered at a later stage.

Students will go to the University both from the grammar school and from this third, as yet unnamed, type of school. Matriculation will cease to be a qualification for University entrance and will merely round off the eight-year secondary stage. An intermediate year will therefore be established between school and University, to be known as the 'Philosophical Year'. This will not be spent in the secondary school, as we want it to be freed from the atmosphere of the school syllabus. It will therefore be spent in Study Homes, for we want to utilize the English experience that it is not words but life in community that educates.

Pupils in Study Homes will not be selected only because they have matriculated. Working class children showing aptitude for theoretical work will also be eligible. The tutors will be drawn both from secondary schools and universities, so giving an opportunity for pedagogical studies to university staffs.

In Study Homes the young people will both lay the foundations for their university course and get some training in social thinking. They will study and discuss trades unions, the political parties, the churches, etc., etc. Nothing could be better for these young people than to have visits of a week or two from foreign professors.

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(i) Academic people will know something of the life of the working classes at first hand.

(ii) There will be a defence against over-intellectualization. (It is important for young people to learn to use their hands. I myself took the roundabout road through the penitentiary before I learned to mend my own trousers.)

(iii) It will help to solve the problem of admittance to the universities, which are badly overcrowded. There were 20,000 applications for 4,000 places at Göttingen this year: the thousands who cannot get into a university lack at present any kind of vocational training. For non-university youth, apart from those who are content to be unskilled labourers, we need adequate training under first-class teachers.

I will conclude by confessing to my optimism about German youth. Their world has collapsed, not only their material world, but the whole edifice of their faith. This youth was full of faith, but the content of its faith was wrong. Now all depends on whether we can give it a new content, for their capacity for faith is still intact.

No institutions we can set up will be decisive, but the men and women who work in them. If we want to educate for democracy we must find teachers who feel and therefore live democratically. What use were the democratic institutions of Weimar? And why did they fail? Because the Weimar Republic was a democracy without democrats. Democracy can be built only upon confidence between man and man.

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Some Notes on the Organization of a Child Guidance Service

Kate Friedlander, M.D., D.P.M.

Director of the West Sussex Child Guidance Service

THE West Sussex Child Guidance Service opened its clinics in January, 1946. It may therefore seem premature to have complied with the request of the Editor of this journal to describe the organization of the scheme, at a time when results cannot be assessed. But owing to the fact that new Child Guidance Services are being established it seems that it may be of value to describe the essential differences in the organization of this scheme as compared with that of former Child Guidance Services, especially as the members of the staff feel that working conditions are more favourable than in some other clinics.

THE ORGANIZATION OF THE SCHEME

In October, 1944, the West Sussex County Council approached me with the proposal to organize a Child Guidance Service in the county of West Sussex, where no such services had existed hitherto.

At that time I was already convinced that the organization of a service of this kind has an important bearing on the nature of the work which can be carried out under its auspices. The task of Child Guidance work is different from that of individual treatment of children in private practice or in an out-patient department: a Child Guidance clinic has to deal with the problem of the emotionally disturbed child in a community as a whole, and to investigate the social and preventive aspect in addition to the psychological and psychiatric one. It ought to have opportunities for the education of the public on the one hand and for devising new methods of individual treatment on the other.

Unless provision is made from the very start to carry out work of that kind, experience shows that innumerable difficulties, for instance too great a caseload and too little freedom of action, curtail attempts to deal satisfactorily with the various problems arising in a given community.

Certain factors gave hope to the idea that an organization could be

built up in West Sussex which could meet these requirements. A sub-committee of the County Council had been formed, known as the Child Guidance Committee, with representatives of the Mental Health Committee, the Public Health Department (including Maternity and Child Welfare), the Education Committee and the Probation Committee. The comparative independence of the Child Guidance Committee from any one department of the Local Authority seemed to promise that the service would not have to work under any one authority which held a contrary view of the function of the Child Guidance Service. It seemed worth while to try to convince this Committee that although the plan I had in mind would be rather expensive it might be very effective in the long run.

It was explained to the Committee that my willingness to organize this scheme depended entirely on the Committee's acceptance of certain conditions which were regarded as essential if a good service were to be organized.

(1) Caseload

It was made clear that the capacity of the staff should be the only consideration in deciding the number of cases seen, and that the number of trained workers would have to be increased if the current cases could not be dealt with properly, thereby avoiding the accumulation of a waiting list.

Methods of treatment for mal-adjusted children are by no means fully worked out yet. Designations such as 'intensive' treatment or 'superficial' treatment, which are often used to denote the time spent over a case, do not disclose what type of work is being done. There is as yet no uniformity of opinion as to which disturbances should be treated by which method. This lack of a universally accepted scientific background for individual treatment in Child Guidance clinics may to some extent be due to the fact that most Child Guidance workers, psychiatrists as well as psychologists and Psychiatric Social

Workers, have to deal with their cases not only according to the needs of the case but also according to the very limited facilities of time at their disposal. One can hope to contribute to the scientific problems of child guidance only if sufficient time and energy is left to do research as well. If such research is to be of some use to workers other than those immediately dealing with the cases, a full recording of each interview, whether diagnostic or therapeutic, is essential. Until more satisfactory methods of treatment have been worked out, more time will have to be spent on individual cases, including discussions between the members of staff as to their ideas, than may be necessary in the future.

The promise that a staff appropriate in size as well as in quality should be appointed seemed therefore to be one of the most important factors in organizing this service.

(2) Number of Clinics

West Sussex has a child population of about 20,000. It was considered that the area could be covered properly only by establishing three clinics simultaneously, one in each corner of the County, each clinic to have a full time P.S.W., a minimum of six psychological and four psychiatric sessions per week and a full-time secretary. According to present day statistics, this was thought to be appropriate to the needs of the community, with the proviso that an increase in staff might become necessary as the numbers of children attending increased.

Taking other County Child Guidance Services into consideration, the Committee had visualized the establishment of one clinic, staffed as described, working alone for at least a year. If this one clinic should prove its worth over a period of time, they were prepared to consider the opening of other clinics in the future.

Several reasons made it necessary to attempt to convince the Committee of the necessity of accepting our proposal for three clinics. The urban centres of the County are

so situated that a clinic established in any one of them can only serve a very limited area, especially as far as treatment cases are concerned. On the opening of one clinic in the County, cases from all over the County would be sent to this one centre but only cases from the near neighbourhood could be taken on for treatment. It was foreseen that the work of this one clinic would have to be primarily diagnostic and therefore entirely unsatisfactory.

The second reason for trying to persuade the Committee was of a more subtle nature, but not of lesser importance. At present the public has already more or less accepted the need for Child Guidance services. Although 20 years ago it might still have been necessary to gain the approval of a community by accepting unsuitable conditions to begin with and working one's way up so to speak, such a policy appears to me unwise at present. It has been proved over and over again that Child Guidance services can be effective only if given favourable working conditions. The work done by the personnel of Child Guidance clinics in the past gives them a right to ask for these favourable conditions or to refuse employment if these conditions are not offered. How can there be progress in Child Guidance work if in each County the ground has to be prepared afresh instead of use being made of experiences gained elsewhere?

Insistence on the provision of the most favourable working conditions is in my view of great significance for the rôle which the service will play in the community later on. Well trained Child Guidance personnel have something to offer and the community will learn to respect the help and knowledge it can gain from them. Our own attitude should convey to the public that *they need us* and that we do not wish to impose ourselves on them against their desire. If, at the present stage, a community is not willing to offer professional workers the proper tools for their job, this community will be better off without a Child Guidance service than with an ineffective one.

Furthermore, once the service is in action, the workers should be free to concentrate fully on the clinical aspects of their work, without having to bear in mind

considerations of a diplomatic nature. What we ourselves regard as good work does not always coincide with the expectations of the public and the authorities. If the provision of the necessary working conditions is left in abeyance, a vicious circle will be established which will not always end in the recognition of the needs of the Child Guidance team.

(3) Premises

The premises, their furnishings and equipment provide an important background to the work, for patients as well as for the staff. This is doubly important if the work is carried out in the clinics and if house visits are made the exception rather than the rule. It was proposed to the Committee that each clinic should occupy a house of six to eight rooms, preferably detached with a small garden, and that the staff should be consulted in regard to redecorations, furnishing and equipment. The staff on the other hand showed their willingness to help in every possible way by finding suitable furniture and the necessary play and testing material under the very difficult war-time situation.

(4) Propaganda

The Committee was asked to allow the staff to have free access to the public in so far as propaganda for the opening of the clinics was concerned.

The education of the public is one of the important tasks of a Child Guidance service whose ultimate aim is the *prevention* of mental disturbances in childhood. We are out to achieve a modification in the upbringing of children.

There are of course various ways in which such public education can be attempted. For reasons which could only be explained in detail at too great length for this paper, it was thought necessary to work with a definite plan from the very start. We did not intend to leave contact with the public to chance, but to approach different sections of the community with a definite programme in view. It was therefore thought essential that the first propaganda, meant to bring about the referral of suitable cases, should be in the hands of the staff of the Child Guidance service. There was no difficulty in achieving the acceptance of this last point and the

Committee was only too glad that we should try to educate the public.

But it was a question of months, and a matter of many discussions with the Committee and a constant struggle with newly arising difficulties, before all the other points in our proposals were accepted.

The first objection which was raised was that it was impossible to provide an adequate staff for a scheme of this kind. My argument at that early time was that if such a scheme were adopted, a number of well-trained workers would be attracted on account of the favourable working conditions. This contention was put to the test and proved to be correct. One P.S.W., Miss Lydia Jacobs, was appointed early on and has taken an active part in the preparatory phase which lasted for over a year. It was clear within a few weeks of our first enquiries that the problem of staffing need not prevent acceptance of the proposed scheme.

The Committee recognized the importance of selecting a staff with a similar theoretical background, and they agreed to appoint such workers before any date for the opening of the service could be definitely fixed. This far-seeing attitude of the Committee gave most of the staff now employed an opportunity long before the actual work started to exchange their ideas in weekly discussion groups. Some of them could contribute their views to the growing scheme and all of them shared an enthusiasm for creating conditions which would allow them to do scientific work in the future.

We succeeded in the course of time in getting our proposals accepted, and it was possible to start work in two clinics in January, 1946, fifteen months after the first approaches had been made. The third clinic will not be opened until this autumn, owing to housing difficulties, but its staff has been appointed and a certain amount of work is being done by them, using the other two centres as bases.

During the year of 1945, when the chances of operating this service appeared favourable, we started with our programme of propaganda. In the first instance, two lectures were given in each of the clinical centres, explaining the purpose of Child Guidance work to an audience of professional workers such as teachers, health visitors, social

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Head Teacher.

Hyde. 24th October.

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W.H.P. (Headmaster).

Burton-on-Trent. 12th June.

Pictures are magnificent and are worth twice the money.

J.G.H.



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workers, probation officers, and so on. The interest of these audiences was so genuine and their desire to co-operate with a Child Guidance Clinic so obvious that it confirmed the wisdom of our desire to open the three centres simultaneously.

In the latter part of 1945 a course of six lectures on the 'Emotional Development of the Child' was given in one of the centres to this same audience of professional workers. The intention was on the one hand to explain to them which of the disturbances in childhood are suitable material for a Child Guidance clinic, and on the other hand to arouse their interest in the problems connected with a change in the upbringing of children. A similar course of lectures was given in the second centre shortly after the clinics had opened. We believe that it is due to this preliminary propaganda that our case material comprises a surprisingly large number of suitable cases.

THE ORGANIZATIONS OF THE CLINICS

The three clinics work as a unit. Administrative methods had been discussed beforehand and are handled in the same way in the three centres. Each interview is being recorded and, by comparing notes with one another, we are making our methods of recording more accomplished as time goes on.

(1) Staff Conferences

In addition to the case conference which is held weekly in each clinic, there is a general staff conference once a week, lasting for two hours, in which administrative problems, but above all our scientific views, are discussed. We are all aware that we can learn from each other and that each of us sees the various problems from different angles. But we have also agreed that our work can be successful in future only if we share some fundamental views on the working of the human mind. In the beginning, these staff conferences were used to clarify our views on problems of diagnosis and treatment in general, but lately we have found that we learn most by discussing in great detail at each staff conference some case which has been under treatment for several months, studying methods of technique and aetiological factors. Although some of

us are more interested in specific problems of Child Guidance, all of us are eager to work out methods of treatment for children as well as for mothers.

Children are treated not only by the psychiatrists but also by the psychologists and P.S.W.'s, the latter two working under the supervision of the psychiatrist. Each treatment interview is discussed with the psychiatrist and if problems of interest arise in any one treatment, such a case is then discussed at a general staff meeting. The treatment of mothers has so far been a subject of discussion in the case conference more than in the general staff meetings, although the educational work with mothers is considered by all of us to be of the utmost importance.

It is too early at this stage to go into more detail about the methods and results of our clinical work. We all feel that the organization of the clinics, allowing of this close co-operation of the staff of three clinics, together with the facilities which we have gained for doing research, are most promising for the future.

(2) The Educational Work

(a) *With Parents.* It is of course purely artificial to separate the educational work done with the mothers or parents from the therapeutic work done with them. Probably one of the most potent factors in therapeutic work with mothers is educational in nature. Owing to our theoretical background we believe that emphasis on the education of mothers is preventive work of real significance. We are therefore not satisfied to close the case of a child under five years of age when the symptom for which he has been referred has disappeared. We make a point of continuing to see his mother and giving her an understanding of the successive phases of the child's development and the difficulties she may encounter until he is of school age. Some of this work will in future be done by selecting mothers suitable for education in groups.

One P.S.W. has started to see mothers when they bring their children to the local Health Centre. This we regard as an educational activity of great importance the result of which we are not yet able to assess.

(b) *With the Public*

It has been mentioned earlier on that we intended to follow a certain plan in bringing about a change in early education. There are certain factors in the environment of the young child which are essential for normal emotional growth. Amongst these are a satisfactory mother-child relationship during the first six years, and an attitude in both parents towards the child which will allow for the maturation of his instinctive urges without the establishment of a fixation point. It is essential that early education, aiming at the modification of instinctive drives, should work with a minimum of fear and should keep to a middle way between too much frustration and too much gratification. This will allow, on the one hand, sufficient time and scope for the sublimation of anti-social instinctive drives, and will on the other hand further the gradual development of a strong and healthy Ego. An environment favouring these factors will lead eventually towards social adaptation and the development of an independent Super-Ego.

These theoretical considerations, if they are to be applied in practice, necessitate a considerable change in the attitude of the average mother towards her small child and it is generally known that such a change of attitude cannot be brought about without persuasion from more than one quarter. Not only is there a general tendency in human beings to avoid change, but the attitude which the child's sound development demands often conflicts with the parents' own emotional needs. Education of parents, and this is what is understood by preventive work in Child Guidance, will therefore be successful only if every professional worker with whom parents come into contact, as for instance, the doctor, the school nurse, the teacher and so on, gives advice based on the same knowledge.

We think it therefore essential that we collaborate with the professional workers of the community. As has been mentioned before, a course of six lectures had been given in each centre, emphasizing our ideas on child development. Subsequent to these lectures, small discussion groups have been formed which are conducted by various members of the staff and which will continue according to local interest

and demand. One result which has so far emerged from these educational activities is the active interest of some health visitors in the work of the clinics, which is leading to the referral of children under five years of age.

Only the future can show whether we are correct in believing that the special organization of this Child Guidance scheme allows its workers to devote their whole energy to the clinical and scientific aspect of Child Guidance work.

There are still many difficulties which will have to be overcome,

but there is full co-operation amongst the members of the staff and we are immensely fortunate in being given a free hand in all we do. It has been gratifying to us that the first quarterly report which we submitted to the Child Guidance Committee, although it was not at all impressive as far as numbers were concerned, has been very warmly welcomed. This has shown us that the members of the Committee are genuinely interested in the methods of work set out in this report and that they now feel very differently about the work since the

days when we first made our proposals to them.

[We hope to publish in the Autumn two or three articles by other staff members of the West Sussex Child Guidance Service, describing specific aspects of their work in connection with ante-natal clinics, health centres and the schools. These will illustrate Dr. Friedlander's most interesting and illuminating claim that good work in Child Guidance follows quickly upon organization that is planned with integrity and generously financed.—ED.]

The Limitations and Conditions of Community

Kenneth C. Barnes

I HAVE been asked to write, from the point of view of my experience of the last six years in carrying on a community school, a commentary on recent articles on 'community' life which have appeared in these pages. The problems of social and political philosophy raised therein are very interesting, but not easy to deal with adequately in a small space. The present moment is so much one of flux—it is not a time either to entertain great expectations or to give way to despair—that final judgments are impossible. There are, however, a number of conclusions to which my experience has led me, some tentative, others more definite.

The fact that to-day there is a quickening interest in various types of group experience is no guarantee of the quality of the impulse from which it springs. In the intolerable conditions of the present-day world those who seek seclusion are as likely to do so to escape a political challenge as to discover by honest experiment a new way of life. I think that it might be fair to say that the majority of those who have 'sought community' in the last six or seven years have been individualists seeking an escape into a world that is in fact illusory. For very many, the fact that the community—however much withdrawn—in a large measure reflects the problems of the outer world, has proved a thing they cannot stomach. They have moved quickly from community to community hoping that the next one would provide the ideal, but only finding everywhere the real—the same real.

The more stable communities have been those held together by long-standing personal friendship of a sort that did not need community life to create it, or by the challenge to meet some desperate need of society.

Introversion provides endless opportunities for self-deception. True action in the face of any social or political challenge is to be found only through a delicate balance of objective and subjective, and the constant discipline of the inner life by reference to objective experience. Those who withdraw from the world into a closer group life are often idealists already convinced of what they profess to test, unable to learn from new experience and therefore driven steadily further from reality into illusion.

In so far as community life carries any implication of withdrawal from society we should examine most scrupulously our motives. It should be remembered that the challenge of Jesus—not yet superseded in its social and political significance—was a challenge to identification with the cause of the common man, suffering, frustrated, inhibited, and injured by the corrupt society that holds him in thrall. If we realize the implications of this challenge it should make us very sensitive to the dangers of withdrawal from 'the madding crowd's ignoble strife'.

I think the fact of the matter is that indeed no withdrawal, no seclusion is really possible to the honest man. If our eyes are open the reality of modern life meets us everywhere, with all its cruelty, its

bitterness, its near-despair—and its pathetic hope. We turn away from the obvious ugliness and barbarity in the anonymous life of the mob only to meet the most primitive of impulses within the small group of idealists, to come to grips in unexpected quarters with the evil dimly seen behind the eyes of the passer-by in the city street. If it is opportunity for contemplation we need—and we do need it—then the community life no more provides the conditions than does the life of the ordinary man. Its physical and organizational demands are insistent and heavy; and in community life, where there is pain there is no anodyne.

I feel certain that a community venture must be disciplined by the service of a real need in the outer world. For people to come together just to seek Community is to encourage the worst evils I have described. Community ways of living must arise because they are effective ways of serving the world, not because they promise more ideal conditions of living for those who reject the world. Community is not a thing that is deliberately created; it is something that happens. In so far as we are consciously concerned with community our problem is to discover the conditions under which it can happen. The moment community becomes an end it is lost. In our own effort we have found it true, time after time, that those who are primarily interested in the education of the children in the school live most happily in the community and make the necessary social adjustments with the least strain.

Headmaster, Wennington School,
Wetherby, Yorkshire

After six very difficult, but for us very significant years, I can say that a community without this outwardly directed impulse would be futile and intolerable.

It might be said by some that community life should provide its own justification. But this is only a half-truth. It is true only in so far as it deepens and enriches friendship. In a friendship between two people, enjoyment of each other must be balanced by a self-forgetful enjoyment of a common interest or task, and the social purposes within a larger group need to be balanced by the service of needs beyond its own. This is absolutely necessary, also, in making our community life understandable to the man in the street. The fact that there are so few people either interested in community life or fitted temperamentally for it, encourages a conception of communities as groups of élites, intellectual snobs, or spiritual aristocrats. The common man does not understand their jargon. But I find that the common man coming to me as a parent *can* understand why we live as we do when he sees that it has a bearing on what we are trying to achieve for his child. The bridge of understanding that we build in this way is of immense importance.

As to the future of community experiments, my experience leads me to conclusions that are the opposite of some of those expressed in these pages. I cannot look forward to a coalescence of communities. There seems to me to be something about them that is mutually exclusive. They are not centripetal but centrifugal in tendency. I must admit that the prospect of widening our social group by fusion with other community experiments makes me shudder; whereas I can say that all of us associated in the work of our school value very greatly any extension (*e.g.* by provision of more leisure) of our contacts with the outside world. I am sure too that it is a condition of our mental health in spite of the evil we see in the outside world. Our roots are in the humus of its decay.

I doubt whether our small communities can be anything more than *ad hoc* ventures established for a specific purpose. They cannot fulfil an all-embracing political task, though they may have an important contribution to make to

it. The community that will 'take over', as the old forms show more clearly their inadequacy, will be the invisible community that extends throughout the nations, scattered in body but drawn together in spirit by the common experience of pain and frustration, supported by the indomitable faith that makes it possible to work, in what may be appalling conditions, without cynicism or despair. It is from friendship with these people that we who work within a community draw our inspiration and renew our energy.

I find it difficult to imagine a deliberately planned community (as distinct from a spontaneous community or traditional community) that is not centred in a school; and it is not surprising therefore that my faith in a community venture is pinned to the belief that its social value is to be found definitely in the permeation of society by its members, not as self-conscious missionaries, but as people in whom sensitiveness, faith and courage have been preserved long enough to become permanent qualities that the world cannot afterwards shatter. There is one sense in which the evil in the world is often too strong for us: it destroys a vast number of the youth of our race before they know what is happening to them, before they have any technique of defence or ability for critical judgment. The community school may be able to save boys and girls from loss of values, from coarsening of personality, from early spiritual death, provided it does not give the hothouse sort of protection that makes young people ill-fitted to stand the rigours of life elsewhere. One should not forget that there are many schools that do not call themselves community schools, but are communities in fact and are doing this work.

The psychological service that the school community does for children is to provide the security that consists in the sense of belonging to a group that stands for something. In the 'old school tie' this sense is arrested at a childish level of credulity and dependence. We should try to develop it further so that in the sense of belonging there is something universal and infinitely creative. The child should be able to look back upon his school as a group of people in whose daily life love was evident, who by

honest and disciplined effort, in the face of difficulty, brought to light enduring values. It is only to be expected that the community school, like all other ventures, is not universally successful. There are failures of adjustment both among staff and among pupils, and distress results. But the grief and disturbance they cause are a measure of the standards that have become inherent and of the sensitivity of its members.

As has been stated in previous articles, community experience has thrown a good deal of light on the inadequacy of current idealism in tackling real personal and social problems. Certainly we have experienced the inadequacy of humanism, with all its ethical ideals and notions that are but the pale shadows of religious convictions, ghosts with no blood in their veins. The adjustments in a community, needed to secure understanding and practical co-operation, can be achieved only through humility and self-imposed discipline. The early Christian communities had these because of their faith in a divine purpose and plan. Humanity to-day waits for a revelation of something equally convincing and potent and Humanism cannot provide it; it seems to have fostered only the pride and individualism that stand in the way of co-operation and real discovery.

But I would not blame the scientific mode of thought for the state of the world nor ask for any less of it in our mental life. We may hate the uses to which Science is put, but in these, Science is no more than the servant of our primitive, destructive and irrational impulses. It might equally well be the servant of constructive thought and social experiment. The pursuit of science may seem to have led some thinkers to a ludicrous pride of intellect, to an unwarrantable conviction that they can compass the whole of experience by logical processes and save the world by blue-prints; but these are not the true exponents of the spirit of science. It must be realized that the scientific mode of thought is fundamentally—and historically—derived from an attitude of intellectual humility: the utter willingness to be taught by experience. A little more of this in our educational work and in community life would bring us a long way towards our objectives.

Love and Conflict

Kenneth Ingram

THERE is no more difficult period in which to live than an age of transition. The difficulties are obvious. The older tradition is no longer fully accepted, yet is not entirely abandoned. The beliefs and standards of behaviour which are to replace the previous order are still too immature to persuade us to give them our whole-hearted allegiance. We are reduced to balancing ourselves awkwardly between the two worlds, conscious that our position is both unstable and impermanent.

This dilemma is immediately reflected in the educational field. For what kind of society are we to equip our children? The civilization in which our culture has developed has been shaken to its foundations by a series of violent convulsions: how much of its liberal principles and of its disciplinary code can we expect, and do we desire, to preserve? This uncertainty in the field of education is seen particularly in regard to sex-morality and religion. It is an uncertainty, we should note, caused not only by the conditions of the external situation but by the confusion which that situation has caused in our own minds. We are not sure. Few of us would care to re-impose the rigid sex rules which were in vogue a generation or two ago: but many of us will admit, if we are frank with ourselves, that we have no clear conception as to how far in practice sex emancipation should be carried. Religion is an even greater problem. Many educationists—probably a majority—feel that a total absence of religious teaching and worship would leave a void in school-life which they would deplore. At the same time they find themselves unable to accept the commitments of orthodox doctrine and worship. Frequently no solution is attempted except the introduction of modifications of a very minor character. The same services continue, shortened, brightened, and with a more careful selection of hymns. Yet, as has often been pointed out, a demoralizing effect is produced upon young people who are invited to express in words and observe in rites about which they know their teachers are sceptical.

I am raising this issue of religious uncertainty because I suggest that it goes far nearer to the roots of our national difficulties than we are apt to realize. It is perhaps unnecessary to insist that by advancing this proposition I am not entering the sphere of religious controversy. What I am doing is simply to point to the fact that the decline of religious faith has been followed as yet by no positive influence which can be regarded as an alternative, and that this has serious sociological consequences. There was never a moment in our history when we needed so acutely an influx of vitality. The stormy international horizon, the peril of the atom bomb, the possibility that as a debtor-nation—on a scale which we hardly care to reckon—our status and our standard of living may be seriously affected, are ugly realities which we shall require all our vitality to surmount. But it is doubtful whether we have the sources from which to draw that vitality. Our forefathers were ultimately sustained in times of danger by their belief that a loving God governed the universe and that, if they observed His law and invoked His aid, He would not fail them. On a rational level that background has disappeared.

Or, compare our position with that of the two other leading nations. The Soviet peoples are not afraid of the future; rightly or wrongly, they are confident that Communism is an order worth striving for, that they will be able to achieve it, and that their existing system deserves their fullest support and effort. This confidence has the quality of religious faith. The Americans are still, in the main, enthusiastic as to the opportunities of private enterprise and the potentialities of their powers of production: they feel themselves to be on top of the world. Have we any equivalent hopes and aims? We have embarked on a cautious Socialist experiment, but even those of us who are most convinced that this was the right decision to have taken, recognize that it will be a gradual and formidable operation. We stand for the values of social democracy, but we are not quite sure how far social democracy is

going to survive, nor, I suspect, are we entirely clear in our thoughts as to what social democracy means in the world of to-morrow.

I paint this picture in sombre colours because I am anxious to emphasize that at the moment we lack certain qualities which it is desperately necessary to acquire if we are to pull through. I am not a pessimist. I believe that we can pull through if we can capture something which at present we have not discovered.

If we are to have the will to recover we must find renewed hope and faith, and I wonder whether we should not do well to look first for our inspiration to Christianity. This proposal will at once expose me to a flood of misunderstanding, and some explanation as to what I mean and do not mean is therefore called for. I do not mean any religious revival which would take the form of pretending to believe what we do not believe. Indeed, there are some signs of a return to Christian traditionalism which I regard as disastrous. I meet a certain number of young men and women who are turning towards the Churches entirely in a spirit of defeatism. The outlook is so bleak that they are ready to accept the doctrine that human nature is inherently evil and that this world offers no prospect of salvation. Unfortunately there is a deep strain of pessimism in Catholic and Protestant theology with which such an attitude can establish a close affinity. 'Man's historical experience', Nicolas Berdyaev declares,¹ 'has been one of steady failure, and there are no grounds for supposing that it will ever be anything else. Not one single project elaborated within the historical process has ever proved successful.'

This kind of teaching is the symptom of a deadly spiritual disease. If such teaching were to be accepted on a large scale, we should have capitulated in this world's struggle, we should have confessed ourselves too sapped of vigour to persevere in our responsibilities.

It is not religious nihilism nor the sedative of reward in a hereafter

¹ *The Meaning of History.*

that I have in mind when I propose a re-exploration of the Christian gospel. Perhaps my meaning will become clearer if we turn for a moment to inquire what sort of religious policy is being carried out in our schools at this transitional hour. Generally, and fairly accurately, this policy may be described as jettisoning theological doctrinal claims, treating the miraculous element as symbol, and concentrating on the ethical values of Christianity. I am more than ever sceptical as to the possibility of a Christianity, so presented, weathering the storm. I should hesitate to take it for granted that most people to-day accept the whole moral standard of Christianity with its full implications: do they sincerely regard it as right to love one's enemy and to overcome evil by good rather than by taking an eye for an eye? I am still more dubious whether in an age when Christian moral values have been and are being so directly challenged, they can stand the test with their roots torn away. For the more closely we re-examine the Christian gospel, the more, I submit, we are compelled to agree that it is not primarily an ethical message: its morality is incidental. The core of Christ's recorded message and example is his insistence that the only way to live fully is to attain an absolute at-one-ment with the universal, so that the human person can approach universal reality, as God the Father, on personal terms: and equally to achieve a complete unity with one's fellowmen, so that every man is seen as one's neighbour. That, according to Christ, is the goal of life: and if we reach it we have discovered the secret of the 'eternity' of life.

I am beginning to wonder whether, after all, this is not the key to the solution of the human problem, and therefore crucially relevant to our immediate situation.

But before we leap to too ready a conclusion, let us consider a criticism which will at once be advanced against this identification of the self with the universe. Many realists, and the Marxist in particular, will point out that this principle is based on error, since it involves the assumption that the universal reality is good and that it is only faulty human perception which makes it appear in some respects bad. Whereas, so the

realist argument runs, man's duty is to recognize that reality is bad and that he must struggle with it in order to conquer it, so far as he can, and improve it. Activity, not acquiescence, is required.

I accept this call to action, but I do not think it is a contradiction of the Christian counsel. I cannot here explain in any detail my reasons for believing in the possibility of a synthesis, nor can I enter on any consideration of the relation of Christ's theistic approach to the recognition of evil. I will only affirm that it is both necessary to be in communion with, in love with, universal life, and to struggle with it: that, indeed, it is only possible for man successfully to impose his will on reality if he is completely at one with reality. The alternative is to be antagonistic to the environment, and this means that man will merely use his intelligence and energy to protect himself from its hostility. To be creative one must love that with which one is in conflict.

Similarly, the human person has to apprehend that he is an integral part of the whole human family: but he has to attain this revelation

of unity not in order to accept the human family as it is but to play his part in transforming it. The stage of transformation which it is now our responsibility to bring about has become evident already to most of us. There are at least three discernable phases of human development: the herd-order, the order of individualism, and the order of community. British liberal democracy has been entirely a fruit of the second phase. It represented a significant advance from the earlier tribal and feudal-collectivised societies, but it was not final. It evolved its own contradictions and abuses, and we see to-day, especially in Soviet Communism, the attempt to advance further, towards community. Stated in summary form, the task of this generation is to discover what community, universal community, implies: to achieve it in practice: to submerge individual interest in the communal interest, but to preserve individual freedom in community. If individual freedom is not preserved the community tends to revert to the herd.

I suspect that a consciousness of community is the direction in which

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a positive solution to our present quandary is to be found. We need a fresh stimulus to arouse our latent vitality. There is no means of stimulation greater than a realization that there is a task to be performed and a task which is worth performing. We have begun to realize that a sense of community must supersede that individual competitive self-interest on which our dying civilization thrived. We have to learn and to demonstrate what community implies. But we have also to arouse the faith that community is possible. That is peculiarly the point at which we contact the essence of the Christian gospel, the achievement of an at-one-ness which, far from being passive, leads us to become active agents in changing, developing, struggling with reality.

The need to develop the community-sense is becoming obvious. The difficulty is how to develop it in practice, for instance, in the field of education. Dr. Olaf Stapledon has offered some useful

suggestions in these columns (March, 1946) and I shall not attempt to enlarge on that aspect, except to remark that, as a general rule, it is all too easy to substitute the communal for the individualist motive among the young. Most children lend themselves rapidly to co-operation in groups. Indeed, curiously enough—in spite of the individualist atmosphere of the older civilization—the tendency of traditional public school education was to discourage individuality at the expense of 'community'. The School, the House, the team was the significant unit. But this kind of unit has much more affinity to the herd than to true community, the proof being that it is essentially a competitive unit. I doubt whether community can ever be achieved unless it is something consciously working towards universal Community, not the School trying to win the Cup from its rival.

My final word, however, is directed to the even more formid-

able question of how to inspire the faith that at-one-ness and community are worth achieving and can be achieved. How can such a spiritual attitude be revived? Mainly, I suppose, by emphasizing the supreme value of discoveries and inventions which have benefited the human race: of showing how striking an advance has been made in the terms of human potentiality: of inviting psychological study as to what dangers are likely to arise in community experiment, why they are dangers and how they can be overcome: and by insisting that experience will prove that the greatest joy and abundance in life will be found the nearer we reach the level of active communion with the whole. If that were the predominant note of services and talks (sermons), not only would the religious 'problem' in schools have largely been resolved, but we should have begun to draw on the springs of that vitality which is so urgently needed in the years which lie immediately before us.

LETTER TO THE EDITOR

DEAR SIR,

How is it that the *New Era* should be allowing so much space to writers who essentially preach doctrines of despair—of individual salvation and withdrawal from a world of dis-integrating cultures and values? The most striking example, among several is Mr. Melville Channing Pearce who, in 'New Ways of Teaching and Learning' (*May Issue*) asks us to accept as axiomatic the doctrines of that sick philosopher, Koestler.

We are, it is postulated, suffering from 'a profound psychological schizophrenia and conflict between the introverted and extroverted types of character and life attitude . . . a metaphysical antimony between subjective and existent: existential and objective analytic modes of thought'. Mr. Koestler's wordy diagnosis seems to arouse sympathetic yearnings in the intelligentsia (in his own view the usually neurotic and not always intelligent) but provides no answer to the question—what is to be done?

'Neither the saint nor the revolutionary can help us; only the synthesis of the two. Whether we are capable of achieving it I do not know.' (*The Yogi and the Commissar*, p. 247).

To follow Mr. Koestler is, in effect, to stand still, jeering at the active, or dreaming up utopianism (Mr. Koestler's word) with the passive. Mr. Channing Pearce's oasis schools, which will, he suggests, recreate personal and social values in a cultural vacuum, are essentially in the latter category. It is flattering to suppose that 'the fate of mankind is in the hands of, under God, the educators', but a brief glance at the current problems of the atomic age show that nothing is, in fact, less probable in the sense in which he means it. Only if the educators come into the market place and base their efforts on objective reality and clear human needs can they make their contribution.

There is another diagnosis to start from. The war against Fascism has been won. To-day in the countries of Europe human inspiration is again free. One has only to compare the schools and educational plans of the liberated countries with the schools as they were in occupied Europe to assess the immense change that has taken place. It remains to establish the peace and that is not proving easy. But democracy has gained a new content in the struggle that has taken place. The peoples have a new con-

ception of friendship, of mutual interdependence and of the value of culture forged in common suffering, sacrifices and stoicism. Intellectuals worthy of the name have taken an active part and gained thereby. If there are a few who have collapsed under the strain and now mistake their own collapse for the collapse of civilization, let us relegate them to their proper place.

Let us for our part base ourselves on the people's needs and aspirations, set out to serve the people and not to look for niches as plaster saints, make full use of the new relationships and understanding bred during the common struggle, and, instead of conjuring up mirage oases in a Koestlerian desert, take active steps to ensure that the new schools we are promised materialize and play their part in cementing the foundations of a new world.

The E.N.E.F. statement to the Central Advisory Council on the lack of functional relationship between school and society is a good starting point on the very problem involved. Let us discuss this as it affects our local schools, add to it, and take action where possible, as a first step.

BRIAN SIMON

Notes on Drawing and Painting with Children from Concentration Camps

Marie Paneth

Author of 'Branch Street,' etc.

LAST August children from Ghettos and German Concentration Camps arrived in this country by arrangement of the Central Jewish Fund who provided the financial backing for this undertaking. Social workers and students were employed to look after the young people in a War Workers' Hostel on the shores of Lake Windermere. Three hundred came in the first batch. They were mostly Poles, with a few Germans, Czechs and Hungarians among them. With the exception of some twenty who were under ten years and a handful who were between ten and fourteen, they were all over fifteen.

Almost as they arrived they declared that what they wanted to do more than anything else was to learn. 'Make up for six years of school life which we have missed'—many held up six fingers—'six years of no books, no school, only hard labour', they said.

A few days later, when they got the chance to start with lessons—we gave them courses in English to begin with—many attended keenly. Many others had got hold of bicycles and happily roamed the countryside. Others walked about leisurely or queued up in front of the clothes store, and did not make much use of the offered opportunity to learn.

We soon started with lessons in other subjects. In the beautiful weather of last summer we sat in the open air, used the doors of the huts as blackboards and tried to proceed with our improvised school.

By the end of the first week opportunities to draw and paint were provided for them in one of the rooms of the community Centre which belonged to the hostel.

How this activity was taken up by them, how and what they painted, in which way their work conformed to or differed from that of other groups of children or young people with whom I have worked, I shall try to describe and shall try to give as accurate a picture as possible, short of being able to show the work itself. This, of course, would be the only way of presenting the case objectively.

The following method was used: A room was carefully prepared. Near the entrance a good choice of material was spread out on a table in an attractive array, rather as a buffet offers its riches. Poster and powder-paint, chalks, crayons, paper and brushes of different sizes and kinds were there. The children coming into the room were given to understand that they could choose freely, and could use as much or as little of the material and could stay as long or as short a time as they liked. They received no suggestions for their work from me, nor any criticism ever. The only comment I made was that of approval. They heard me say 'Lovely. Thank you' to everything they produced, irrespective of whether it was up to standard, very poor, unfinished, beautiful, a smudge, appealing, or appalling. The irritation which this produced in some of the bigger ones at the beginning, who were expecting me to grade my praise and to classify their efforts, soon gave way to a dignified attitude of assuredness. Apparently the children became convinced that their efforts were worth while, because they were appreciated. They liked to work under these conditions. Their paintings, though from an aesthetic point of view, from the art critic's point of view, worthless in most cases, became more and more expressive, telling in bolder language of the emotional life of the child.

Painters are not made but born, yet the number of children who love using paint and to whom it means a release, because it is the non-verbal way of arraying one's feeling life, is nearly a hundred per cent.

After forgetting to make comparisons with reality objects, and after brushing away the fear that what is painted may not be either correct or beautiful, the child falls back on his own resources and creates images which are purely the outcome of his mood, telling of his wishes and fears. By the very things he omits or over-emphasizes in colour or size, he is able to express what he is not

capable of saying in words. It is the non-verbal type who very often produces the most eloquent pictures under these conditions. The happier for being rid of a secret; children expand and develop more easily. There is less to be carried along and more progress can be made.

This approach does not claim to be a method of teaching painting.

It is obvious that children who have suffered emotionally may profit from using a medium which, like music and drama, is especially suited to express and release emotional tension. In order to make it possible to draw conclusions as to how the reactions of young people from the camp to this method compared with those of other children, I want to give a quick outline of the experiences which distinguish them and which seem to have been common to most of them. The stories which they told us provided us with the facts, which put together make a sequence of experiences through which these boys and girls had lived, in a cadence of horror-and-despair-producing elements, the like of which luckily is not to be found elsewhere.

The story starts by the uprooting of the whole family, which is taken out of the home at short notice and sent to a Ghetto, where, owing to the overcrowding, many families shared one room. Most of the children stayed from one to two years in the Ghetto and then without further warning, at an 'appel', standing in a row with their families, they were told to step out of the line because they had been selected as fit for a labour camp. Often they had to watch the rest of the family being taken away to an extermination camp, or being tortured and shot on the spot. Then followed years of hard labour by day, and of concentration camp at night. An endless chain of days, only interrupted when they were 'on transport'. They had passed through the selection camp, Auschwitz, where the S.S. man, past whom they all had to file naked, had jerked his thumb to the left in their case, which had meant that they were not immediately gassed,

as were those for whom the thumb had pointed to the right, but were sent to another camp for more labour. They had been in Buchenwald and Belsen.

They had been on those last transports when the British and American armies were pressing forward and the Germans, in an attempt to evacuate the camps to the east, had sent the prisoners either on foot or by train on voyages which lasted from two to four weeks and on which no provision was made for food and drink. A very small percentage of those who had left the camps arrived in April, 1945, in Theresienstadt in Czechoslovakia. Out of the wagons which seemed to hold only dead bodies, the inhabitants of Theresienstadt extracted a few living skeletons. A few from nearly each wagon. They fed and nursed them back to life. Two weeks later the Russians reached Theresienstadt and opened the doors of the camp just in time to save its inhabitants from being gassed — preparations for which were nearly completed. After the liberation the children almost without exception fell ill with typhus. I have omitted to give detailed descriptions of the horror scenes the children had witnessed. They share between them three hundred human dramas which, though similar in outline, differ from each other as three hundred individuals differ. It is not within the scope of this article to give individual stories.

When facilities to paint were

provided for them in the way above described, sixteen came into the paint room on the first day and made pictures. They took to it easily, asking no questions. It was very quiet in the room. The children hardly talked at all. A few words were sometimes exchanged in whispers. I was afterwards asked by people who had looked in, how I had achieved that complete quietness which had reigned in the room. It had been 'like in church' they said. It was true. The young people behaved, while they drew and painted, differently from the way they behaved on all other occasions. They had always been extremely talkative and noisy when in groups together. In the English lesson, where I had a chance to compare because I gave some English lessons myself, they used to shout, several at a time, and to talk to each other at the tops of their voices freely while the lesson was in progress. They were never quiet when in a group together. On their walks they sang, if they did not talk. In the dining room they banged with plates and cutlery, moved the chairs with much noise and talked and shouted. In the painting room they behaved 'as in church'. One could see they were deeply absorbed in what they did. They shut the outside world out, wanting to be left in peace to make their pictures. In all the groups I have worked with, I have come across this atmosphere. Every child painting, left to himself to express himself, has on his face this expression of being completely absorbed by what he is doing. It is one of the most beautiful sights I know of. But never have I seen a group fall so completely and deeply under this spell. The spell of the material which gives itself, which can be made to tell. Tell of things one cannot speak about. Were they so exceptionally deeply caught up in it because for so many years they had never had material which they could use freely? I cannot think of any country or community in which this kind of poverty had to be suffered to such a degree by the growing child. Even in the worst city slums children find tins, boards, rags, bricks, to play about with, apart from pencils and chalks which they use at school. The material the children of the camps had met so far had been in munition

factories, in the quarries, on the roads, on building sites, waiting to be handled by them by the hundreds of thousands—as bags, logs, stones—to be carried to the point of exhaustion—exasperating their patience and breaking into the emergency stores of their physical and nervous strength. Work in kitchens and factories held more possibilities, but there the monotony, the ten to twelve or fourteen hour shift, the pace at which the work had to be done and the atmosphere of compulsion, removed any real opportunity for imaginative play. Those who had been put to work in engineering shops and garages had suffered less apparently. But for most of them it was here for the first time for many years that they got a chance to be creative. Here was material, plentiful and good material, to use as they liked. Sixty-six children did make use of it on thirteen occasions. There were 155 attendances in all.

Looking through the pictures and scribbles which they made, one is astonished to see how many started their experiences in painting by producing the Star of David. I have 25 pictures of the Star done by 17 different children, 15 boys aged from 10—17, and two girls, both 9 years old, who used it on cards with their best wishes and love for a birthday. This Star of David is executed with the greatest care and with the help of a ruler. Often it is not finished, or is smudged over at the end. Obviously it is important as a symbol of their Jewish creed and origin, something they seem to be very aware of. (Many come from orthodox homes.) It is the Star they had had to wear by Hitler's orders as a degrading distinction. On their drawings it appears alone on a sheet, or on a house or as a flag on a boat. The Jewish seven-armed candlestick has been painted 15 times.

There are hardly any pictures with people in them, very few with aeroplanes or boats (a few done by two little girls aged nine, the same ones who drew the Star of David). The majority of the pictures show houses big or small, all surrounded by huge fences. Many of the houses are painted red. (Houses in Poland are not red, but white-washed or distempered.) But the well-known friendly house with a tree to the right and a tree to the

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left is missing. Two pictures only show this arrangement; in one the trees are half-hidden behind that ever-recurring fence; in the other, one of the trees is green, the other has only branches and seems to be dead. A few pictures of animals, a few landscapes with houses worked into them, a few trees boldly standing alone, are there. There is one colourful picture executed with skill and care, by a boy who called it 'the machine I worked with'. A technician easily recognized the type of machine represented, but he, like other people who have seen it, shudderingly remarked that the picture resembled a guillotine.

There are seven pictures of burning houses or towns.

There are ten pictures of Ghetto and Concentration Camp. One of the big boys made two colourful pictures of the Ghetto in Lwow, which, though complete with wire-fence, watch towers and the S.S. guard at the entrance, are bright beautiful pictures painted in gay colours. The buildings have cupolas and spires. The Ghetto looks like a town from a fairy tale. Next he drew the concentration camp—an endless net of barbed wire, with poles sticking out, far, far into the distance; there was a scribble of a door—everything was done in pencil, without use of colour. The time they spent in the Ghetto was for them the last time they had lived with their families, in overcrowded localities, in the greatest insecurity, but still within the family. Once sent to the concentration camp they were alone, had lost their parents, brothers and sisters, and the last bit of security had gone. It is easy to understand that Lwow Ghetto seemed to Joseph a paradise, a place full of beloved memories of which he tried to tell in bright colours. Whereas in the concentration camp picture, every single line expressed the feeling of imprisonment and fear.

There is a picture done by a boy of over twenty, the oldest of them all, who acted as a kind of leader for a while. He is a fanatical Zionist. His picture shows the globe with Europe on it. Every town he knew of which had held a Ghetto or a concentration camp he had marked with a mass of minute black crosses. 'These are the graveyards of the Jews', he explained. Across the globe he had

written in big red letters in Polish, 'The world is gay'. Where the Antarctic seas should expand he had painted a portrait of himself. Outside the world, to the left, on the white paper, there is a pencil drawing of a signpost with the inscription 'To Palestine' on it. He did not know how well, through this picture, he was expressing his hidden fear that the Holy Land, the Land of Promise, might not be found on the map.

One is struck, comparing their work with that of the children in the shelter groups with whom I have worked, by the difference in tidiness. The shelter children smudged and splashed about with paint. The camp children's work was painfully accurate and neat, with a severe restraint which is oppressive. Another striking difference is the number of factual attempts they made to tell about experiences they had really lived through, in comparison with the shelter groups. Out of some 2,500 pictures which I have, done by some 350 shelter children from the East End and London, North Kensington, Paddington and Battersea, there are only four which represent shelter life, and six which show houses burning or bombed—experiences which all these London shelter children must have had. But the Blitz had not shaken the fundamental structure of their lives. The family had not been broken up. They were in the shelters with mother and brother and sister. 'London burning' and its consequences had been to almost all of them an experience which had gone only skin deep. It did not prevent them from expressing their emotional life in the normal way through the symbols used at their respective ages. They had painted, if they were boys, the innumerable boats and aeroplanes which we know so well, and mainly trees and patterns if they were girls, and houses and people in big numbers, which in my experience are favourites with both sexes. In their work they had permitted themselves to speak through normal images of their fear and insecurity, of their joy and hope.

For many of the camp children apparently it was not possible to use these symbols in the beginning. It is very tempting to speculate about this, the more so because two groups among these camp children's

drawings, unlike the others, were *not* factual in any single instance, but used the symbolical way of expression. The authors of these pictures were a small community of about twenty who had been found on examination to be suffering from tuberculosis. They had been separated after their arrival and settled in the small hospital in the grounds of the hostel.

The other group which never was factual, were 12 girls, aged 16-19, who arrived a few months later than the first batch. I met them only nine months after liberation. They are far away from telling horror stories verbally. They are being taught school subjects and are going on well with the job of rehabilitation. They are keen on their lessons and make good use of the possibilities which their stay in London offers them. But they present great problems to the community into which they were taken, owing to their emotional difficulties. Life 'is very hard' for them. That is how they themselves express it in words.

They record this in their pictures. In their pictures slowly, veiled and hesitatingly, they speak of the why and of the form under which this 'hardness' presents itself. With a few it seems to be the feeling of emptiness, of being left without guide and support. They paint endlessly stretching empty plains. Others seem to be haunted by a vision of a world divided in two. To some, roads leading nowhere,

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drawn by a ruler, bordered in two cases by severely regular houses, in one case by rows of ugly trees, seem to be the picture of life which is so 'hard'. Three of these young people paint hardly anything else but rows and rows of fantastically steep, dark mountains. Slowly now and then on one or other of their pictures there appear people.

They like painting and think that they can paint well. They wanted to go to the National Gallery and see 'Famous pictures' there, and showed uncommon interest and delight in what they saw. I think they showed also more than common understanding. I drew their attention to the differences which are hard to define in words but which are so obvious when one looks in succession at the masterpieces from the Venetian School, at Bellini's portraits, and then at Rembrandt's work, all to be found in the first two rooms. Immediately one of the girls asked me whether nowadays people also painted pictures. When I said

that indeed they did, that through the centuries this art of picture making had gone on in an unbroken chain, she said: 'Oh, I want to see the pictures that are being painted now! How are they? What do they look like?'

She instinctively knew that they would express Our Time. She had grasped that much from the few masterpieces she had seen—and from her own efforts. She knew these pictures would express 'Her' time. And she wanted to understand it better by seeing the pictures. I gave them in a few sentences a description of some of the modern styles and pictorial interpretations, including Picasso's. They laughed of course, but they were ready to accept it as a possible way of expressing something.

The girls in this group draw and paint regularly with me once a week. Their portfolios of pictures are documentary evidence of the emotional state they are in. To have this documentation, comparable to the registration of a baro-

meter, is of course of great value to the people who are responsible for the children's well-being. But it would be putting the cart before the horse if one were to imagine that this value as a record was of primary importance. Other things are more important if one tries to assess the value of this activity. One of them, which I have stressed throughout this article, is the chance painting gives these children to express through a medium other than words, things which cannot be said in words, which we yet so sincerely seem to be wanting to express, to share, to find response for, to be understood about. It offers the possibility for release of emotional pressure.

Others are, that it provides the satisfaction of having created something, and of finding this creation unreservedly appreciated,—of experiencing the elation which the successful use of material gives. Of having changed matter by the skill of one's hands. Of being fundamentally human.

To say that the conference at Utrecht was concerned with reform is to make a poor translation. It was for the 'renewing' of education. Everything in Holland gives the feeling of being renewed. They have suffered from the war as much as has any country, and staying with Kees Boeke and his wife and family in Bilthoven I could sense the contrast of the grim past with the hopeful present. Here were people with a community of children who had been short of food, fuel, clothes and every necessity of life.

In this first spring of peace they are recovering rapidly—even miraculously—but many incidents showed me how far better off we are in England. A pair of socks which were too small for me were seized by one of Kees' daughters, who put them on at once and danced with delight. The catering at the conference allowed one hot meal a day, and this was a plate of mashed potatoes and greens with gravy that smelled of meat. Even potatoes are rationed. One pair of shoes a year is allowed, and a lottery is held to decide which coupon-holders shall have them first. At the same time the restaurants provide, at a price, more tasty dishes than our land of barbaric cooking. The bookshops

Meeting in Utrecht

A. K. C. Ottaway

are full, and you can buy the latest English books. The china and glass, and the domestic utensils and furnishings have taste and style even though they are all on points.

The conference establishes an enormous advance in educational thinking. 'New thoughts must come out of the people', said the Minister of Education, and he expressed the genuine desire of the Government to see every variety of experiment in the schools. He openly praised the 'Children's Community' of our friend Kees Boeke.

A recurrent feature in the meetings was the emphasis on character training and the need for social and aesthetic education. Prof. Dr. I. C. van Houste made a brilliant and popular contribution on this theme. He stressed the consciousness of moral uncertainty that came as such a shock to them during the war. It showed that mere instruction does not build a balanced and responsible personality. Superficial living is the result of selfish and unreal thinking and feeling. I should add here my grateful thanks to Lois Brown who acted as my interpreter.

Many of the problems they face

are similar to ours. For example, the different status of primary and secondary schools, the size of classes, the shortage of teachers, the overloading and the irrelevance of the curriculum. For the first time the many different educational interests in Holland have combined to try and solve these problems. It may seem strange to us that the Catholic, the Protestant, and the neutral State educators should have different views on strictly practical and administrative matters. Yet it would appear that in Holland almost the method of teaching mathematics can vary with your religious conviction. But there is much searching for a common unity of purpose in education, and a growing respect for genuine faith of whatever way of thinking. The widespread desire to renew the whole life of the people should act as a link.

I represented not only the International New Education Fellowship, but also the Bureau of Current Affairs with which I am now working. Discussion, which is now my field of interest, is not strange to the Dutch. The comprehensive booklet which provided the agenda for the congress was called 'Discussie—Materiaal', and each evening small groups threshed out their points of difference.

New Education Fellowship

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SECTION NEWS

AUSTRALIA

Federal Council: Secretary: Mr. R. J. Best, Waite Institute Private Bag, Adelaide.

The Federal Council of the N.E.F. in Australia is undertaking the great venture of inviting an international team of speakers to lead conferences in Australia's capital cities. The team is by no means complete as yet, but at present it includes:

CZECHOSLOVAKIA:

A representative of the Ministry of Education, Prague

ENGLAND:

Dr. H. Adams, National Union of Teachers

Dr. J. Macalister Brew, National Association of Girls' Clubs and Mixed Clubs

Miss J. Cass, Nursery School Association

Miss M. A. Payne, Director, St. Christopher Nursery Training College

Mr. S. H. Wood, formerly Principal Assistant Secretary to the Ministry of Education

FRANCE:

Mlle. J. H. Chaton, Lycée Lamar-tine, Paris

HOLLAND:

Ir. Kees Boeke, National Council for Educational Reform

INDIA:

Prof. K. G. Saiyidain, Educational Adviser to the State of Rampur

NEW ZEALAND:

Mr. W. J. Scott, M.A., Wellington Teachers' Training College

POLAND:

A representative of the Ministry of Education

SCOTLAND:

Dr. O. E. Oeser, formerly of St. Andrew's University (Psychological Department)

U.S.A.:

Dr. T. Brameld, Professor of Educational Philosophy at the University of Minnesota.

International Headquarters N.E.F. will be represented by our Deputy-Chairman, Mr. J. A. Lauwerys, Reader in Education, University of London Institute of Education and Consultant to the Preparatory Commission of UNESCO.

The Conference is co-operating with Headquarters in the selection of the speakers. Its theme is 'Education for International Understanding', and the date is 2nd September to 12th October, 1946.

The Federal Council has also been active in considering the draft proposals of UNESCO and in urging support for this vitally important organ of the United Nations; it is also advocating the formation of a National Commission to co-operate with UNESCO.

Another important aspect of its work has been the drafting of proposals drawn up from an educational angle, intended to improve child migration policy.

Alongside these activities of the Federal Council, the Sections in New South Wales, Queensland and S. Australia are very active and enterprising.

AUSTRIA

Many will remember Professor Friedrich Schneider of Cologne at the Nice Conference in 1932. When the Nazis came into power he was deprived of his University post, and his International Education Review was handed over to a Nazi editor. He writes to us that he has now been appointed Professor of Comparative Education at Salzburg and hopes soon to bring out once again his international review. He is even planning to start a new Landerziehungsheim in the Salzkammergut in Austria. Truly, new educationists, like the N.E.F. itself, are indomitable! We send him our warmest wishes.

We hear that Vienna, Graz and Innsbruck Universities have been reopened with enrolment at pre-war level. Pro-Nazi professors have been eliminated, and many 'displaced' persons are among the students. Innsbruck University is much more international than it used to be.

BELGIUM

Secretary: M. Christiaens, Avenue de Mercure 10, Uccle-Brussels.

On October 31st, 1945, the Section organized a study-day at Brussels, many representatives of

the Ministry of Education and of the city of Brussels being present. The Secretary spoke on the 'Psychopedagogie' of the New Education, M. Lavachery on the formation of a social sense by the New Education, M. Dalhem on 'Pedotechnie', M. Boon on 'New Education and the Primary School', and Mlle. Hamaïde on 'How to start a new education school'. The text of these lectures is being published by the Section. Other meetings have been held during the winter, and a memorandum containing suggestions for reform has been drawn up and sent to the Minister of Education.

In April Mr. Lauwerys attended the Conference of the Belgian Section. As a result of meetings held during his stay, various groups interested in progressive education agreed to consider federating under the general aegis of the Belgian Section of the N.E.F. It was also decided to promote actively the foundation of a Flemish N.E.F. Section.

BULGARIA

Secretary: Mme. Ana Tzanova, 25 Pressanse St., Sofia 5.

Prof. Katzaroff has already begun his work at the University of Sofia, and all is going well with him. He writes that of all the former unofficial educational reviews the only one that has received permission to appear is the magazine of our Section, *Svobodno Vaspitanie*. Unfortunately it is held up for lack of paper. The Section itself hopes soon to be allowed to restart. All the N.E.F. members are safe and sound and anxious to be at work again.

CHINA

No direct news has come from friends in China, but those who remember Prof. Chang Peng-chun from his brilliant lectures on Cultural Contacts at the Cheltenham Conference in 1936 will be interested to hear that we met him again in London in January, as one of the Chinese delegates at the U.N.O. Conference. Though no longer as young-looking as of yore, his

engaging, philosophic smile is still in evidence and he continues his interest in the Fellowship. He returns soon to Nankai University.

COLOMBIA

Secretary: Senorita Ana Restrepo, Ministerio de Educacion, Bogota.

Senor Nieto Caballero, President of the Colombian Section, whose vivid account of the Reform of Education in Colombia many will remember from the Cheltenham Conference (1936), visited Europe this winter and was met several times by the Deputy Chairman and Secretary.

CZECHOSLOVAKIA

President: Dr. Vaclav Prihoda, na Vydrovce 26, Prague viii.

Secretary: Mr. Steclein, na Vydrovce 26, Prague viii.

We have just heard that a Section of the N.E.F. has now been formed. Linked by a Federal Council in Prague, three autonomous Sections have been formed, a Slovak Section (Bratislava), a Bohemian Section (Prague), and another in Brno. Each Section will have its own President, Secretary, Treasurer and Committee of six members. Our old friend Dr. Otakar Chlup (Professor of Education, Masaryk University) is the President in Brno, Dr. Prihoda (Professor at the Charles University) is President of the Bohemian Section and of the Federal Council. Mr. Steclein is Secretary to the Council. Three or four members will attend the N.E.F. Paris conference. The name of the N.E.F. will be 'Spoleonost Novyoh Skol' (The Society of New Schools).

DENMARK

Chairman: Rektor G. J. Arvin, Forstanderen for Statens Laer-erhojskole, Odensegade 14, Copenhagen.

(Social-paedagogisk Forening for ny Opdragelse.)

The Section is going ahead energetically and now numbers over 800 members. We have recently heard from its chairman, Rektor Arvin, whom old N.E.F. members will recall from Elsinore Conference days. Dr. Sofie Rifbjerg, the former chairman, is now head of the state psychological service in the schools. She is visiting the United States this Spring.

In 1940 the Section joined the Danish Montessori Society and now

works under the name of the *Social-paedagogisk Forening for ny Opdragelse* (Society for Social Pedagogy and New Education). It publishes a magazine, *Paedagogisk-Psykologisk Tidsskrift*, which has a circulation of 1500. The Copenhagen County Council supports the Section with a grant of 200 Kr. per annum. Every summer a week's conference on Social Pedagogy is held at the International Folk High School at Helsingor. Special study is being carried on in connection with the materials, apparatus used in individual methods of teaching. A 'Committee of Materials' has been set up and receives a special grant from the Ministry of Education. Later it is hoped to found an Institute of Research with an experimental school attached.

ECUADOR

President: Prof. J. C. Larrea, Apartado 806, Quito.

Prof. Julio C. Larrea, President of this Section, writes that he has been lecturing for six months on Comparative American Education in Santiago (Chile) and later for two months in Brazil. He is convinced of the need for widening the outlook of South Americans through further contacts with Europe. In Brazil he discussed with Dr. Lourenco Filbo ways in which the Sections of the N.E.F. in South America could be better linked with one another. They both felt that the educators of the free peoples of the world should be brought together on the basis of a democratic educational policy.

EGYPT

Secretary: Dr. Sayad Pasha, 9 El Kirdasi Street, Cairo.

No news of Section activities, but the Section is sending two representatives to the Paris Conference—Dr. Abdel Aziz El-Kousy, Vice-Dean of the Teachers Institute of Education in Cairo, and Mr. Saleh Abdel-Aziz Shehata, Lecturer in Education at the Institute. The Egyptian Ministry of Education will also be represented by Dr. G. Kinany of the Egyptian Education Office, London.

ENGLAND

Mrs. H. Clark, 40 St. Margarets Road, London, S.E.4.
See *E.N.E.F. Bulletin*.

FRANCE

Secretaries: Mme. Séclét-Riou and M. Roger Gal, Groupe Français d'Education Nouvelle, Musée Pédagogique, 29, rue d'Ulm Paris 5e.

The last few months have been a time of great effort for the French Section. The coming European Conference at Paris betokens their faith in the future and their devotion to the cause of the New Education. At one time it seemed as though this meeting would be of a medium size but the latest indications are that participants will number nearer 1,000 than 500. What this means in organization in the present difficulties only those who are so bravely undertaking it can realize.

No such conference would have been possible except to an intensely active Section. Our French friends are determined to introduce new methods at all points into French education, and thereby transform State education into an immense 'new school'. Already in October, a series of 'Sixièmes Nouvelles' were opened (a diagnostic class for 11 plus year-olds run on activity lines as the bottom class of the Secondary School, and designed to bring out the special abilities of children and show what type of education would be best suited to each). The Commission of Reform, over which the President of the French N.E.F. (Prof. Paul Langevin) presides, has been constantly at work, and we can expect from it radical reforms, not only in the organization of the schools but also in the methods used and subjects taught within them.

The Section's small Bulletin has appeared from time to time. Regularity is at present impossible: paper is at all times in short supply, and printers must be constantly changed in order to secure the paper needed, and since electricity has only been available in Paris for half the day, printing takes twice as long as usual and cannot be depended upon. In spite of these problems, the French magazine, *Pour l'Ere Nouvelle*, has restarted, and we must congratulate Mme. Roubakine and M. Weiler and all others concerned in its reappearance.

International Headquarters were very glad to welcome Madame Séclét-Riou for a ten-days' visit in May, during which she was able

to see something of the attempts at educational reconstruction in England.

GERMANY

News comes to us about Germany via a number of N.E.F. friends in England and elsewhere, and particularly through the group known as German Educational Reconstruction. This group, called generally G.E.R., under the chairmanship of Mr. S. H. Wood, has brought together in England a number of German exiles, teachers, social workers and administrators, helping them to maintain their cultural interests, extend their professional experience and get into contact with British men and women. The Control Commission allowed Dr. Minna Specht, well known to English N.E.F. members for her courage and ideals, and one of the most active members of G.E.R., to visit Germany and report on her findings. Her report was not encouraging as regards the younger Nazified generation, but her hopes lay in a new education for the under twelves, who in ten years' time will be the youth of Germany. She has now returned permanently to Germany as director of the Odenwaldschule.

Through Dr. Elizabeth Blochmann of Oxford we learn that Prof. Nohl of Göttingen, with the help of Drs. Bollnow, Flitner and Weniger, has started a new periodical, *Die Sammlung*. In its second issue Dr. Weniger, at one time director of the Teacher Training College at Altona, and a most vigorous member of the Hamburg N.E.F. group, has sketched proposals for the reform of teacher training in Germany which have many parallels with the (English) McNair Report.

In the British Zone, the Universities of Bonn, Cologne, Hamburg, Kiel, Göttingen and Munster have been re-opened, as well as the three technical colleges of university rank at Aachen, Brunswick and Hanover. The difficulty of purging the staffs seems to have been met in part by recruiting from former teachers at Breslau and Prague Universities.

Old N.E.F. members will be glad to hear that William Lottig is still alive and full of vitality, though he must be 70 now. He was one of the leaders of the first Hamburg New Education movement and

now lives at Einbeck (Hanover), Markstr. 30.

HOLLAND

Secretary: Mr. J. R. Janssen, 67 Lothariuslaan, Bussum.

The Dutch number of *The New Era* (April, 1946) gives a vivid account of the strength of the movement for educational reform in Holland. The part played in this by our Section (the W.V.O. as it is called) is of increasing importance. Dr. P. H. Schroder has become the secretary of the Council for Educational Reform, which has grown out of the Section's initiative, and began his work on October 15th last. Representatives of Nursery, Primary, Secondary and Technical education, and of Teacher Training Colleges, co-operated, and regional conferences at Leyden, Meppel, Groningen, Alkmaar, etc., were held to discuss proposals. Several thousand people were thus brought into the discussion. The Council has since prepared a report which was submitted to a General Conference held at Utrecht from April 24th to 26th this year. The Prime Minister was present, and the Minister of Education addressed the Conference and expressed his agreement with the Council's ideals. Mr. A. K. C. Ottaway, member of the English Section's Executive and Travel Officer of the Bureau of Current Affairs (London) represented International Headquarters at this conference.

The Section's magazine, *Vernieuwing*, has been appearing since November last and has contained much of the material discussed at the regional conferences as well as the Council of Reform's report. One number was devoted to all types of progressive schools in Holland.

Dr. Schrek has been lecturing and writing on the Bryanston Conference in England which he attended. We have also heard from Mme. Philippe van Reesma, who is now director of the Educational Office of the City of the Hague. Many Dutch members will be going to the Paris Conference.

HUNGARY

We have had a letter from Mme. Maria Baloghy, Bimbo Ut. 3., Budapest II, who has come safely through the war, though she was

always under police observation and was subjected to constant persecution by the Nazis. Now she is planning a new publishing house for children's books, which are to be written 'in the spirit of humanity, peace and mutual understanding'. She is also starting a workshop for educational toys, and some fine toys have already been made, for which she would like to find a sale outside of Hungary. She hopes to restart the Fellowship's magazine, *Novo Utjain*, as she believes that when the extremists calm down there will be a great opening for the new education. What courage this shows, coming as it does from a city where so many of those who still live are hungry and cold, without warm clothes or windows in their homes—if their homes still exist.

INDIA

Punjab

Secretary: Mr. Dev Inder Lal, Central Training College, Lahore.

A letter from Mr. A. C. C. Hervey, former president of the Section, tells us that he is coming back to England shortly. He says that the Punjab Section is most flourishing. It held a really splendid conference on Secondary Education in November, 1943, and followed this by making a survey of Primary Education in Lahore City, showing defects and making many suggestions for improvement. In February of this year a conference is being held on Pre-Primary and Primary Schools, which Dr. Zakir Hussain and Prof. Saiyidain (whom we saw recently in London) will be attending. An exhibition is being held in connection with it. The Section is also undertaking a series of pamphlets, which will be rather on the lines of those issued in England.

Calcutta

Secretary: Mr. C. V. Ramana, Institute of Psycho-Analysis, 14, Parsibagan, Calcutta.

In March Mr. Ramana and his colleagues formed a Group of the N.E.F. after a meeting of teachers and others interested. The Group is busy with translations from *The New Era* and some of the N.E.F. pamphlets. It hopes later to start a child guidance clinic as soon as accommodation is available. Our very best wishes go to our new friends.

THE N.E.F. ROUND THE WORLD

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Johannesburg

- . . Mr. D. M. Luckin, Jeppe High School for Boys, Kensington,
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- BRAZIL . . Dona Nina Celina, Ministerio de Educacao, Rio de Janeiro.

- COLOMBIA . . Ana Restrepo, Ministerio de Educacion, Bogota.

- ECUADOR . . Professor J. C. Larrea, Apartado 806, Quito.

- CHILE . . Dr. Irma Salas, Agustinas, 657, Santiago.

- PARAGUAY . . Senorita M. F. Gonzales, Chile 519, Asuncion.

SWITZERLAND

- . . Dr. Elisabeth Rotten, Saanen, Cte Bern.

UNITED STATES

- OF AMERICA . . Mr. Vinal H. Tibbetts, American Education Fellowship, 289 Fourth
 Avenue, New York City.

NEW EDUCATION FELLOWSHIP (HEADQUARTERS) PUBLICATIONS

Children's Communities	Monograph No. 1	Price 1/-	plus 2d. postage.
Fatherless Children	Monograph No. 2	„ 1/6	„ „ „
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Education in England, 1939-45	Monograph No. 4	„ 1/-	„ „ „
France : New Plans in Education	Monograph No. 5	„ 1/6	„ „ „
Holland : „ „ „	Monograph No. 6	„ 1/6	„ „ „

Ceylon

Secretary: Mr. A. T. Wirasinha, 348, Peradeniya Road, Kandy.

There are hopes of an N.E.F. Group being formed here soon. Many changes are taking place in the island. A new Constitution, marking a step forward towards Dominion Status, will come into force next year. Free education started on October 1st last, and completely free education will be given from the Kindergarten to the University. It is not yet decided, however, whether fees at the University itself will be abolished. The medium of instruction is now the mother-tongue, and religious instruction in the religion of every child in the school must be given. This last rule is bound to lead to great difficulties, as there are four main religions in the island—Buddhism, Hinduism, Mohammedanism and Christianity, with several denominations represented among the Christians.

LEBANON

After a break during the war years we have again received news from our friend Mr. George D. Shahla (American University of Beirut, Beirut). He was last with us at the Cheltenham Conference in 1936. He reports that his University has continued and now has a larger enrolment than ever. Mr. Shahla is now associate professor education and director of the elementary school attached to the University and serving as a practice school for students. He may visit England and the United States in 1947-48.

NEW ZEALAND

Secretary: Mr. H. C. McQueen, Southern Cross Building, Wellington, C.I.

An interesting pamphlet published by the N.E.F. Trustees (Wellington, 1945) has reached us. It is by J. E. Strachan, of the Rangiora High School and is entitled *Home-centred Studies for Girls*. It contains details of Projects and Systematic Studies on such topics as 'Feeding the Family' (with contrasts between breakfast tables of typical New Zealand, English and Scandinavian homes, and a discussion of dietetic values); 'Food Supply', exports from N.Z., etc.; 'Clothing and textiles' (including outfits for the young child and a general study of primitive

industries and modern production of wool and cotton); 'Housing and Housing Plans' in different countries; 'Furnishing and other services'. Another series deals with 'The Family as a Social Unit' and discusses a large number of sociological and psychological problems.

The many reports from N.Z. Branches cannot be given here for want of space.

A most valuable account of the Feilding Community Centre, which is run by those old N.E.F. members, Mr. and Mrs. H. C. D. Somerset, has been written by Mr. A. E. Campbell, Director of the N.Z. Council for Educational Research (1945, 4/6). He records how the centre was started in 1938, on the initiative of Mr. L. J. Wild, Principal of the local Agriculture High School, in order to link Adult Education with the work of the schools. The old Technical School building was taken over and turned into a Community Centre for this township of 5,000 souls, which before had displayed no great desire for the services offered. The Somersets looked to see what forms of adult education were lacking in Feilding, and soon classes for child care, physical welfare, drama, art appreciation, literature, foreign languages, etc., were started. The atmosphere of the centre was kept pleasantly informal, and the building made comfortable and attractive with a reading room which served as a meeting for Associated Groups. The local N.E.F. branch was one of these, and provided what may almost be called an 'in-service' training of teachers. The townspeople's indifference had so changed by 1943 that it was reckoned that in 20 per cent. of the households of Feilding one or more members were then enrolled at the centre. Physical Education, a Film Group, and a regular Open Forum have also proved particularly attractive. In summing up Mr. Campbell stresses the importance of securing for such centres Wardens who combine organizing gifts and a genuine liking for people with an unsentimental eye—not blind to individual weaknesses.

S. AFRICA

President: Dr. E. G. Malherbe, Natal University, Pietermaritzburg, Natal.

A work of major importance for all those concerned with the prob-

lem of Bilingualism and the conflicts due to the existence of two or more different language groups within a nation has now been published in England by Longmans Green & Co. It is *The Bilingual School* by Dr. E. G. Malherbe, President of the South African Section of the Fellowship, and summarizes the results of an enquiry into the intellectual and emotional effect of different types of bilingual training upon 20,000 children in various parts of South Africa (reviewed in this issue).

SWITZERLAND

Secretary: Dr. Elizabeth Rotten, Saanen, B.O.

The Swiss Section held a small Conference in May at Neuhof, near Birr, in Canton Aargau. In Neuhof Pestalozzi started his first home for poor children. There is a children's home there now, and Dr. Baumgartner, its director, talked about its work at the Conference. Dr. Rotten will also speak on the Kinderdorf.

UNITED STATES OF AMERICA

Director: Mr. Vinal H. Tibbetts, American Educational Fellowship, 289 Fourth Avenue, New York City.

The American Education Fellowship has just been electing its president, vice-presidents and board of members for the next three years. A message from the new president, John J. DeBoer, Chairman of the Department of Education, Roosevelt College, Chicago, declares that the re-education of an entire generation has become the condition of survival for us all. We should unite on three objectives: international co-operation, economic security, and political and social equality. From kindergarten to college and adult forums everywhere, the people must learn that the choice is between one world and annihilation. Economic security and educational opportunity for all must be our watchwords. The shame of illiteracy, inadequate educational provision, and dilapidated school-houses must be forever removed. As it is, more than 100,000 American students next year will fail to obtain entrance to American colleges. And, finally, second-class citizenship—for Negroes, Orientals, Jews, foreigners—

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all who present differences from the predominant races and ways of life—must be made a thing of the past.

The membership of the Section remains about 7,000. *Progressive Education* in its new form has been very well received, and Headquarters must add its word of praise and also of thanks for the amount of space devoted to N.E.F. news and the children and education of other countries.

The ban on Regional Conferences having been lifted, A.E.F. Conferences have been held in:

(1) Chicago (February 22-23), dealing with 'Problems of Inter-cultural Understanding' and 'Major Challenges to our Democracy in International Affairs'.

(2) Philadelphia (March 2), on 'The Community in Action'—'The Community mobilizes its resources to improve its territory, its health and schools, its adult education and group relations'.

(3) New York (March 22-23). A two-day Conference consisting of four general meetings. The first two addresses have as their titles 'This is the Atomic Bomb' and 'World Government: The Answer'. Afterwards the addresses centre

round 'The Community as Educator', dealing with 'Our Social Economy', 'Medicine and Public Health', 'The Church', 'The Press', 'The Radio', 'The Movies', and ending with 'The Teacher'.

News has just come that our Chairman, Dr. Ziliacus, has accepted a part-time post at Columbia University, New York, where he will work in association with Dr. Kandel. W.T.R.R.

RAZOR BLADES FOR A SMALL PIG

OUR helplessness in the face of the horrors and difficulties of life in parts of Europe weighs heavily upon many of us. The N.E.F. group in Hungary asks for so little and promises to do so much with it that it may be a relief to some N.E.F. members to help them. We can give things which are common enough here in England but which can be readily bartered there for essential foods.

The commodities in the left-hand column are in such short supply in Hungary that they can be exchanged for the more essential commodities mentioned in the

right-hand column. Read the List and think what you can spare.

Reel of cotton or	} A chicken.
Packet of Needles	
A few razor blades ...	A small pig.
An old vest ...	2 lbs. butter.
1 tube of Insulin	{ Food enough to keep a family for one week.

There is a lack of all medical supplies: chemical foods of all kinds, vitamins, antiseptics, sedatives, bandages and saccharine. Other things badly needed are: elastic, pocket lighters, flints, gas lighters, children's clothes—they have absolutely no shoes. They are unable to mend old clothes because of no thread.

It seems fantastic that a packet of needles may save a life. But at the moment the important thing is to collect as many of these much-needed things as can be spared for the Hungarian children.

Please send what you can, marked FOR HUNGARY, to the International Headquarters, N.E.F., 1 Park Crescent, London, W.1, and we will assure direct and prompt distribution through the N.E.F. group in Budapest.

Clare Soper

Who Shall be Educated? By W. Lloyd Warner, R. J. Havighurst and Martin B. Loeb (Kegan Paul. 10/6. 180 pp.)

The International Library of Sociology and Social Reconstruction, edited by Dr. Karl Mannheim, has added yet another significant contribution to the diagnosis of our time. Perhaps the greatest compliment I can pay to its authors is to say that it reminds me very much of Burton's *The Education of the Countryman*, which I still consider the best book on education published in recent years. This volume is like his, not merely because it has the now familiar green-printed dust jacket and the cream paper which is so easy on the eyes, but also because it is an attractively written and well documented study which combines judiciously a closely reasoned sociological analysis with the human interest of a novel. The authors do not pull their punches, and we like them the better for it.

A prejudiced reader might regard this work as a trenchant criticism of the existing social set-up in America, but it is much more than that—it is rather a realistic sociological study of the social conditioning through which American youth comes to accept the prevailing status system in different parts of the United States. Moreover the authors' real concern for fundamental democratic values is everywhere evident; they describe rather than condemn; their main interest is in persons rather than policies; their approach is of the case-study type which is a safeguard against vague social generalizations; and their language is pleasingly epigrammatic.

We could do with a number of similar studies in this country, for our educational writers who flirt with sociology seem mostly to prefer assertion to description, and high sounding phrases to exact analysis.

The book opens with the children leaving school. Joe Sienkowitz (the Polish boy learning to be an American) is being chased by a group of boys; Bob Jones (the lower-class boy finding his place) throws clods and stones at him; Tom Brown (the ordinary middle-class boy from the grocer's shop) is talking to Kenneth Peabody (the upper-class boy learning to be different) home on vacation from his private preparatory school. Katharine Green (a negro girl being taught her place) walks off sedately by herself. The school brings most of the children of the community together and gives them a common experience and a common literacy, but 'the prescribed social lines of the community' fall upon them, and even the school reflects the socio-economic order in everything it does.

So the authors describe the status-systems to be found in New England,

Book Reviews

the Deep South and Mid-West, with useful distinctions between caste and class, social hierarchies within particular institutions, and minority ethnic groups. Social mobility is demonstrated by thumbnail sketches of successful social climbers; but the mobility which depended in the nineteenth century upon cheap land, expanding frontiers and expanding industry has given place to one dependent upon education and special skill. In a hardening social structure the schools become social elevators, a sorting device with various selective principles operating; the problem of 'who shall be educated' is therefore a social issue of increasing importance.

'Educators', we are told, 'should try to adjust the educational system so that it produces a degree and kind of social mobility that is within the limits which will keep the society healthy. But here is where they face a dilemma. They are under constant pressure to educate too many to rise in the economic scale. The American people, believing in a myth of unlimited social mobility, send their children to High School and College as speedways to place and power. If the educators attempt to regulate traffic, they are accused of being undemocratic, and they may lose the confidence of the public. Yet there is clear evidence that our educational system is now permitting too many to use high school and college for the purpose of attaining unavailable professional and managerial positions, with resultant failure and frustration and lack of social solidarity.' (p.154.)

There are few British educational problems which this book will not illuminate. Record cards or examinations for purposes of selection; equality of status for all types of education; multilateral, bilateral or unilateral post-primary schools; problems of vocational education and guidance; the position of the independent schools; educational opportunity and socio-economic parental status; the link between frustrated ambition and social maladjustment—on these and many other similar matters this book has, both directly and indirectly, a good deal to say. It should stimulate some precise thinking in areas in which it is badly needed.

David Jordan

The Psychoanalytic Study of the Child 1.1945. (Imago Publishing Co. Ltd. 30/-)

Here is an important contribution to the understanding of the psychic and mental development of the child from the strictly psychoanalytic stand-

point. It is doubtful whether this book will be understood by those without some knowledge of psychoanalysis, or that it will win over to the analytic approach any whose resistance to it is very deep-seated. But those who can accept the premises of these writers will find most interesting material for the guidance of the child towards adjustment and intelligent adaptation during its most formative years. The need for continual improvement in our methods can hardly be questioned, if our children are to be enabled to withstand the increasing tensions in the world.

This volume is by practitioners in America and England. It is the first of an annual series, and it is hoped that subsequent volumes 'may include contributions from other countries'. The various papers are not connected, which makes for some incoherence in the general plan; but happily the volume is divided into sections.

The first section, Genetic Problems, contains some trenchant criticisms of Melanie Klein's theories by Edward Glover, who feels that these theories bring confusion into the Freudian doctrine, and should be called by some other name than psychoanalysis. It is to be hoped that Mrs. Klein will answer Dr. Glover. Is it, perhaps, in an attempt to preserve the purity of Freud's teaching that he so adversely criticizes the 'Kleinian' theories and, for example, Dr. Susan Isaacs, whose work has so profoundly affected our educational practice?

In the same section, Rene Spitz compares children brought up in a Foundling Home with those reared in a Nursery for the infants of delinquent girls. The institutions are similar in some respects, such as dietry and clothing, but a most marked difference, from the psychological angle, lies in the staffing arrangements. In the Foundling Home, six nurses take entire charge of forty-five babies (except for the breast-fed children); but in the Nursery, the care of the infants is undertaken by the mothers, supervised by four nurses. Rene Spitz found too much frustration of the child in the understaffed Foundling Home, too much protection in the Nursery, where the delinquent girls inevitably over-idolize their own creations, their illegitimate children. Both institutions have demonstrated the importance to the child's development of the mother-child relationship during the first year; but the undue intensity of this relationship in the Nursery seems to harm the child under one year old very little, though after this age the author feels it would be 'very dangerous indeed'. The evidence for her statements is informative, and one looks forward to the further studies to which she refers. She ends with the challenging statement: 'It will be necessary to take into consideration in

How to judge a schoolbook

No. 3 TESTS AND EXERCISES

(The third of a series of articles. Other topics discussed are: Appeal to the child, Type arrangement, Illustrations, Method, Grading, and A preparation for life)

EXERCISES may sound dull. But if they *are* dull, they are failing in their purpose. Properly designed and presented, they can be a challenge to the pupil, an opportunity for him to prove to himself and to his teacher that he understands what he has been working at, and an incentive to new achievement. When you are considering a series of schoolbooks, it is well worth paying considerable attention to the scheme of exercises. There is so much to say about exercises—which reflect perhaps more than any other aspect of schoolbook design the progress made in educational research—that the following points, taken at random, do little more than skim the surface. They may, however, be a guide to the sort of thing you should look for and expect to find in modern exercise schemes.

STIMULATING THE PUPIL

Whatever else an exercise does, it *must* stimulate the pupil if it is to justify its existence. The form of stimulus will vary: perhaps a direct challenge, e.g. Can you tell? Do you know? How many can you do in three minutes? perhaps a cleverly contrived illustration that awakens a train of thought or incites to further study. An informal approach, illustrated, for example, by the exercise schemes of *Geography First Series* or of *Direct English*, will often achieve more than a conventional arrangement. Remember that informality of treatment may well conceal a scientifically planned scheme.

INCREASING SELF-CONFIDENCE

One important function of exercises, at whatever stage, is to make pupils aware of their own achievement. If they are required to use their knowledge constructively, rather than merely to recapitulate facts, their feeling of satisfaction and progress will be considerably greater. Exercises for young children where writing is unnecessary are doubly valuable, for the mechanical difficulty of writing may well impede self-expression.

(If you have seen the Work Books in the *New Approach to Beacon*, you will appreciate their usefulness in this respect.) Above all, if self-confidence is to be encouraged, the reading difficulty of exercise material should be as closely graded as the text itself.

TESTS AND REMEDIAL WORK

In two subjects—reading and arithmetic—it is particularly important that each individual child masters each stage of the work as he comes to it. Otherwise he will continue to make the same mistake over and over again, with resulting discouragement and waste of time. To enable teachers to diagnose individual weaknesses and to prescribe remedial work, a scheme of tests has been devised both for the *Beacon Infant Readers* and for the *Beacon Arithmetics*. In the former, the tests are published separately; in the latter they are an integral part of the series. A secondary but very valuable function of these tests is to provide a means of assessing the previous experience of new pupils, whether or not they have used Beacon, and thereby of deciding just where they should start in the Beacon schemes.

BACKWARD PUPILS

While other subjects do not lend themselves to so precise a method of diagnosis through tests, scientifically constructed exercises can do much to develop different abilities: reasoning power, observation, power to select, memorising and so forth. In this connection you may be interested in “Reading to Learn,” a pamphlet published at 1/6, which applies particularly to the *Beacon Study Readers*. The use of this series for remedial work with backward children is also discussed in the pamphlet.

THE LOOK OF EXERCISES

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our institutions, in our charitable activities, in our social legislation, the overwhelming and unique importance of adequate and satisfactory mother-child relationship during the first year, if we want to decrease the unavoidable and irreparable psychiatric consequences deriving from neglect during this period'.

The second section deals with the 'Problems of Child Analysis', where Anna Freud discusses most illuminatingly techniques of child analysis, and Dorothy Burlingham contributes a fascinating article, 'The Fantasy of Having a Twin', which may give some teachers a clue to the fantasies of their 8-11-year-olds.

The fourth section will be specially informative and helpful for teachers, as it discusses the contributions of psychoanalysis to education. Otto Fenichel's 'The Means of Education' raises many interesting points and provides food for thought on present trends in education and the reasons underlying them. Progressive education will be a handing on of the social and cultural aspects of the past, influenced by contemporary ideology growing out of political thought and change. The 'influencing stimuli will always be limited in effectiveness as long as the existing social order requires maintenance of the old educational institution in its own interest'. The very young live by the 'pleasure prin-

ciple' and education will help the young child to take into account the 'reaction of his surroundings to his actions', so that life becomes gradually governed instead by the 'reality principle'. 'As the ego of the child gains in strength', says Fenichel, 'it learns to bear tension by postponing the reaction, and to interpolate between stimuli and reaction a kind of "trial action" in fantasy', which gives him an insight into the consequences of his actions and develops his judgment.

Fenichel writes of the need of the child for love and affection, with the 'longing for participation' in what it conceives to be the omnipotence of the parents. When the child is loved he feels powerful; when neglected, 'helpless and in danger of seeming nothing at all'. Observations of adults fixated at this level show that they need constant approbation from their fellows and if they fail to receive it, they 'have no sense of identity'.

Fenichel will probably shock some idealists by his claim to have 'identified the three basic means of all education, namely, direct threat, mobilization of the fear of losing love, and the promise of special rewards', though he shows that 'objection will probably be taken to the statement that threats and rewards are the sole tools of education'; because education 'fundamentally desires good behaviour not only through

fear of opposition to the grown-ups, but good behaviour for its own sake'.

Edith Buxbaum, in her 'Transference and Group Formation in Children and Adolescents', makes a number of interesting observations on the group formation of four-year-olds and of adolescents, and shows how valuable such observations are in understanding some of the reasons for the group formation of adults. She reminds us that Freud 'emphasized that people in groups are apt to regress to infantile levels', that the people who drift from one group to another are exhibiting behaviour similar to that of adolescents. The group, like other situations in life, 'revives old patterns to which the person responds according to his own fixations.' Education has an important part to play in 'establishing the adult's relationship to the group'...

Edgar Myers

From Savagery to Civilization by Grahame Clark (Cobbett. 7/6).

Cobbett's are publishing a series of books called *Past and Present*, representing 'Studies in the History of Civilization designed to show how History can help'. The General Editor is Professor Benjamin Farrington. Further titles in the series are 'The Growth of Modern Germany', by

Roy Pascal, 'The Decline of the Roman Empire in the West' by F. W. Walbank, 'Writing and the Alphabet' by A. C. Moorhouse, 'Plough and Pasture' by E. Cecil Curwen, and 'History' by V. Gordon Childe.

Dr. Grahame Clark, author of several books on the subject, and a Lecturer of Archaeology and Anthropology at Cambridge, starts the series with the story of mankind from the point at which man became differentiated from the animals and showed himself apt for culture. He shows man's increasing control over inanimate and animate nature and follows his development till the first dawn of civilization when men came together to live in cities. Drastic selection and a broad treatment, as Mr. Clark says, have been necessary to encompass this within the allotted space. A whole chapter has been devoted to man's evolution as an organism, lavishly and lucidly illustrated, in order to emphasize the unique character of his biological inheritance on which all his achievements in the realm of culture ultimately rest. Since the book is the first of a series, stress has been laid on the earlier stages and barbarism is purposely treated only in its primitive form, which I consider as rather regrettable because it makes the book top heavy at the beginning and slightly disappoints one's expectations later on. Also, the tables of tools and works of art illustrating the last chapters are a little scanty and not sufficiently labelled for the uninitiated. But apart from these minor drawbacks it is a very interesting beginning of a promising series of publications. Although of good scientific standard the language is uninvolved and straightforward, making the book a useful addition to any school library.

Mr. Clark shows us that the biological basis of man's predominance lies not in his physical strength but in the quality of his mind. The possession of articulate speech in homo sapiens made it possible to transmit experience, to accumulate it over generations and to profit from it. Division of labour between the two sexes led to specialization and greater efficiency. By becoming omnivorous man increased his adjustability to his surroundings. The beginnings of tool-making are still wrapped in obscurity, but weaving and pottery were two of the greatest contributions of primitive barbarism to the arts of life.

The principal crops were wheat and barley. Cattle breeding and agriculture were practised by the same people simultaneously. The precise place and date of the invention of the traction plough cannot be determined, but it greatly increased the area of land cultivated for each unit of human labour. The idea of harnessing the wind to ships probably comes from Egypt, and that of harnessing animal

power to vehicles from Asia. The desire for personal property led to the invention of weights and a primitive stone cross-bar scale; the origin of writing lay in the humdrum necessities of accountancy. Advance in food production and improvement in transport increased the potential and factual density of population and eventually led to the rise of towns.

As the basis of existence became increasingly artificial, so the need to promote self-confidence grew more pronounced, a requirement satisfied along the distinct but convergent lines of religious belief and social integration.

Sparseness of settlement reduced the likelihood of conflict between different communities while poverty shortened its duration. The removal of these factors contributed to the rise of civilization on the one hand, but on the other hand served to increase the probability of conflict. It of necessity led to 'colonial' wars and wars between rivals. Only through institutions designed to secure the well-being of all can man hope to reap the benefit of his age-long martyrdom.

Helga Perls

Freud Master and Friend by Hanns Sachs (Imago. 9/-)

This book is limited in scope (the author admits as much), and often irritating because of its limitations, because we inevitably look for more intimate writing about Freud from one who was his friend and a member of the 'inner circle' for so many years. The author writes: 'I did not like the idea of joining the ranks of those dwarfs who boast of their friendship with a giant'; but surely the story of Freud's life as known to the author, a presentation of his methods of work and an assessment of his unique

contribution to science, should have been within the compass of his abilities. Instead, we have a scrappy and self-effacing book. It is annoying to be treated to mere snippets of Freud's conversations, when one is avid for such details, and more than irritating to find that there is nevertheless enough in the book to make one read it. For Freud's great force of character, his integrity and something of his methods of working do shine through the book, in spite of its limitations.

The chapter 'Vienna' gives the setting in which Freud grew and worked in his early days, and provides evidence of the formation of his philosophy and social outlook. Mr. Sachs' speculations on the personal content of *The Interpretation of Dreams* are interesting. Freud himself, in an article written in 1936, 'A Disturbance of Memory at the Acropolis', says: 'To travel so far, to get so well on in life . . . seemed to me then beyond all possibilities. This was a consequence of the narrowness and poverty of our circumstances during my youth . . . This has to do with the child's criticism of the father, with the under-valuation which took the place of the over-valuation of early childhood.' Mr. Sachs quotes this passage to illustrate Freud's ambivalence towards his father, and his early determination to confound his father's statement (when his son was seven) that 'the boy would do no good': all later critics were but echoes of this earliest, and to the son most important, critic: and as Freud's *The Interpretation of Dreams* demonstrates and Mr. Sachs rediscovers, this single-minded determination to succeed became a keystone of Freud's character, as did also a refusal to settle vexed questions by an appeal to authority.

In describing Freud's apparently obstinate rejection of corrections or emendations from others, Mr. Sachs believes that Freud had foreseen all possible counter-arguments, assessed their value and decided against them. I had thought for some time that 'the Professor' must have been a chess player, calculating in advance his own and his opponents' possible moves and their consequences. In fact, Freud's relaxations appear to have been limited to travel, the collection of *objets d'art* and an occasional game of solitaire. His output of work was tremendous, and until his later years he had no secretarial help for either his books, his lectures, his notes or his voluminous correspondence. These are facts for which we are grateful, and we read of Freud's courage—through the early difficult years of psycho-analysis, through the Nazi persecution, and through his last, painful illness—with immense admiration for the uncompromising scientist and genius.

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IN HOME AND SCHOOL

SOCIAL JUSTICE LAGS BEHIND SCIENCE

THE human race still lives in patent insecurity ; it is for the most part still at the mercy of violence or the victim of injustice. On the social plane as on the international, the strong seek to exterminate the weak, the richer or more unscrupulous to exploit the poorer or more honest. Energetic men would rather fight than build, rich men would rather destroy superfluous goods than share them out without a profit.

The extraordinarily rapid development of science has, in spite of the wishes and the hopes of all those who have placed their trust in her, aggravated this state of things rather than abating it, for it has put at the disposal of warfare ever more powerful means of destruction, and at the disposal of money-making, techniques which are increasingly mechanized, and in their present usage, inhuman.

This faulty adaptation of our institutions, both social and international, to new means of production, this lag between justice and science, is due to a large extent to the archaic nature of our education, in which we have not yet succeeded in creating, even for a privileged minority, a true modern culture. We have not yet brought into one field of study the relationship between men and things (science and technology), and the many-sided relationship between men and men (social justice).

In most of our countries which consider themselves civilized, injustice still reigns at school. Few save those whose families are fairly well-off can pursue their studies and aspire to managerial jobs or to the liberal professions. Those who are privileged naturally endeavour to maintain this state

of things—a class education, which is the very buttress of the economic class-structure from which the greater part of the civilized world suffers to-day. I use the word 'suffer' advisedly because, since the public good coincides with the good of each citizen, the whole body politic suffers an inestimable loss when each child is not enabled to develop his native talents to the full, when we allow so high a percentage of wastage in our most precious asset, human potentiality.

Thus justice in the school, the equality of access to knowledge for all, seems to be a preliminary and essential condition for social justice. And what is true for every child within his own country is equally true for the relationship between countries and between races ; a grave injustice is done wherever a person or a human group is kept in ignorance so as to prolong or make easier his subjection.

The democratic organization of education in all its stages holds the only possible solution to our first

problem, the only one compatible with a just and pacific human society. It is the spirit of the New Education which should, to my mind, inspire reform and which can enable us to get at the root of the matter, to achieve the requisite moral change by new teaching-techniques and by a new attitude on the part of the school, both towards the child and towards life itself.

The ills from which our species is suffering and which put its future in jeopardy arise from the fact that it has deviated, for long years and under influences which historians will be able to disentangle, from the general line of advance towards fuller living. This advance has been made by the differentiation of function with increasing interdependence between the elements—cells, individuals or groups—which were originally isolated or in competition with each other. The parallel and complementary development of personality and of social solidarity becomes increasingly *conscious* as the degree of organization increases. This process has attained its maximum development in our own species, in which each individual in the fullness of his culture, should, like Leibnitz's monad, be an entity representing its whole species and, at the same time, should feel itself profoundly at one with its species, both in thought and in action.

THE two vices, the two deadly sins, by which our modern humanity betrays life, are those of *conformity*—the tendency to act as a herd which conflicts with the duty to be a person, and *egotism* which conflicts with our duty of social

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solidarity. The monstrous fascist aberration filled me with horror from its earliest days, because it pushes to extremes these two essential vices. It promotes conformity, by denying value to the individual, whose thinking is done for him by fuhrer or duce¹, and egotism in all its forms, in its leaders, in its nationalism and in its race theory.

This fascist cancer has been able to grow upon our humanity only because it has found within it the necessary elements of conformism and egoism, whose more or less endemic presence we can perceive at every moment of our daily life, and not least in difficult times such as these through which we are still passing.

The most serious fault we can lay to the charge of our older methods of education is that they prepared the soil for the growth of these vices. By their exaggeratedly dogmatic-receptive nature, by the small care they took to follow and encourage the development of the child's personality, they tended to produce a uniform and conformist type. On the other hand, the almost complete absence of collective activity, the excessive concern they induced in each pupil and his family about his marks, form order and examination results, prepared the soil for egoism, which is far too often developed further by most of the incidents of daily life.

IT is against all this that the New Education movement seeks to act through its various but complementary techniques. To-day we must take up again our interrupted tasks. This is perhaps the moment to recall the principles we formulated more than fifteen years ago, which still express our aims exactly :

'The present crisis demands the concentration of all the efforts now being made throughout the world for the reform of education. In twenty years education could transform the social order and establish a spirit of co-operation such as could find correct solutions to the problems of the day. To achieve this, no merely national effort can suffice. This is why the N.E.F. is appealing to

parents, teachers, administrators and social workers to unite in a great international movement.

'Only an education which practises, in all its doings, a changed attitude to children can usher in an era freed from ruinous competition and from those prejudices, anxieties and miseries which mark our present chaotic and insecure situation. It is time for a new education, based on the following principles :

1. Education should enable the child to understand the complexity of the social and economic life of our time.

2. It should meet the diverse intellectual and emotional needs of children and should enable them to express themselves at all times according to their own temperaments and gifts.

3. It should help the child to adapt itself to the demands of social living, developing, in place of the old discipline based on force and the fear of punishment, individual initiative and responsibility.

4. It should foster collaboration between all members of the school community, leading teachers and pupils to under-

stand the value of diversity of characteristics and independence of mind.

5. It should lead the child to appreciate his own national heritage and to salute with joy the individual contributions of all the nations to universal human culture.

'For the security of modern civilization, citizens of the world are not less necessary than citizens of their own nation.'

And this, which was drawn up twenty-five years ago : 'Egotistical competition must disappear from our schools and be replaced by that co-operative spirit which teaches the child to place his individuality at the service of the community.'

The New Education develops within the child not only the future citizen, capable of doing his duty to his neighbour, his nation and humanity at large, but also the human being conscious of his dignity as a man.

[This was the Presidential Address delivered by Professor Paul Langevin, Member of the Institute and Professor at the Collège de France, to the New Education Fellowship European Conference, held at the Sorbonne from July 29th to August 12th, 1946.—ED.]

The Paris Conference

is over, and many of us wish we had been there. For those who went and those who could not go, *The New Era* articles by French educationists—republished by the New Education Fellowship in monograph form—will be a permanent reminder of the work our friends in France are doing. The monograph—"FRANCE"—describes post-war plans for education in France, and elaborates the theme so pertinent to-day—the fate of individual liberty in a planned society.

The contributors are :

PAUL LANGEVIN,

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Price 1/6 (plus 2d. for postage) from the New Education Fellowship, International Headquarters, 1 Park Crescent, London, W.1.

¹Did not a fascist theorist say in so many words of our movement, 'The new school forgets that the individual is nothing if he is not the instrument of the State or of the nation'?

Parent-Teacher Relationships

Ruth Thomas

National Council for Mental Health, England

THE concept of parent-teacher co-operation is a comparatively new one in the history of education. At the time when parents handed over their children like flax to the spinner for years on end to the professional tutor or ecclesiastical seminary, they were not concerned at all with what went on in the intervening years of education but only with receiving back a suitably finished human article. Separation between the family and the educator was apparently complete. It could afford to be so, because of the family's profound confidence that the educator's aim would be identical with its own, namely to adjust the child to his social position in a society which was relatively fixed and unchanging. There was no danger that the educator would want to take things into his own hands and prepare the child for a world which he himself wished, guessed or prophesied would be different. What was true for the nobility was true for the artisan who sent his son into apprenticeship. Master-workman and parent were in implicit agreement about what the apprentice needed to equip him for a world which seemed likely to go on unchanged forever. Education for a changing civilization was unthought of. In such a static society the question of the *child's* satisfaction with the educative process could not even be raised. To raise it would have been a concession in principle to the rights of human instincts, in the face of which it might have become impossible to maintain the absoluteness of human institutions and of current moral values.

Social and economic change did however lead to a more fluid society, vexed with conflicting social problems. In response, education became more general, educators more numerous, less strictly aristocratic or clerical in their thinking; a child's schooling became as it is to-day, only a part of his life, the rest of which was lived in a family which felt the full impact of social change. Conflict between the educator and the family was inevitable. Co-operation was then born out of the practical necessity of finding

some working basis. The degree, therefore to which to-day we consider parent-teacher co-operation to be an ideal is a measure both of the complexity of our social organization and of its internal frictions; the extent to which we achieve it is a measure of our social dynamism.

At the present time we may see in the relations between parents and teachers every degree of mutual understanding and appreciation, mutual criticism, and face-to-face apathy—a state of affairs which reflects existing conflicts not only between social classes but between opposing ideas on social and personal living. If we are preoccupied with the problem of co-operation, it is a sign that our education is responsive to the dynamic state of our time. If we neglect it, it is equally a sign that our education has lost touch with the present, and refuses its responsibilities to the future.

The teacher's work is difficult because he is himself a member of the same turbulent society. In his personal and family life he must either take sides in the conflict or retreat unhappily and unconstructively from it. In either case he brings to his relationships with his children's families a definite social attitude. He may be understanding of the parents' social and economic problems, or antipathetic to them, or queerly blind to considering them at all. In any case the parents know, and this is one outstanding reason why, even with great good will on both sides, co-operation cannot be achieved by the mere fact of wishing for it.

Delegates from Algiers gave the commission an exciting report of their work with an illiterate community in which women are in seclusion from eleven years of age, in which the female community is dependant on the good teacher for medical help and sympathy in the difficulties of a social life behind the veil, which are so radically different from her own. The male community, on the other hand, though illiterate, is extremely alive to community problems, and the effective teacher takes a natural share in their evening debates in the market place. The teacher, if

she is to function, is dependant on the native practical facility in arts and crafts and must invite the parents to do some of her teaching for her, including taking over part of her class-room teaching. The commission felt that this account threw helpfully into relief the quite different problem of the teacher who is part and parcel of the social structure in which she works. The Algerian teacher's problem is different, though not, one would think, fundamentally easier, because they are a backward people and she does not belong to them. The Western teacher's work carries the responsibility of understanding the forces at work in a more complex society which has not yet been superseded, and of being able to understand sympathetically social problems which are also essentially her own.

The commission felt that the teacher's training should include sufficient natural contacts with family life to enable the student to study at first hand the attitudes and problems of the family at different economic and cultural levels. There was needed, further, some understanding of the principles involved in present-day social change. Wherever the teacher was herself concerned as a person to support all measures for social progress which eased the social and economic burdens of family life, she was forwarding the work of education indirectly and would be able to achieve a better relationship with the family as a result. Wherever she was blind to the impact of social factors on family life, the cleavage between home and school became evident.

One delegate did not hesitate to state that in France at present every aspect of this problem can be seen. There is a conspicuous desire on the part of both parents and teachers to influence each other, and a wish to pass on to each other responsibility for the more difficult problems of child-behaviour and child-learning with which they are both faced. This has led to some schools refusing entry to parents, and refusing to participate in parent-teacher organizations. The ultimate

outcome has been the formation of a federation of parent associations instead of parent-teacher Associations, with temporary crystallisation of opposition. On the other hand, wherever the new education ideals and spirit have penetrated, a real co-operation between both parents and teachers exists, sometimes with an organization and sometimes without.

Lively descriptions of real co-operation were given by experienced teachers from Great Britain, U.S.A., Belgium and Holland. The commission agreed that it might be possible to force non-interested parents to make contacts with the teachers, as parents are required by statute to do in Soviet Russia, and even to force a considerable degree of influence upon such parents. The Commission felt, however, that co-operation is not a matter of 'Habeas Corpus' (having the body of the parent) but is a slow and tender growth, and only real understanding and a common viewpoint will achieve what is desirable for the child.

The Commission considered the Winnetka Plan (U.S.A.) where parents and teachers meet regularly for conference, and where a body of trained teachers, psychologists and social workers co-operate with the parents in the service of the children. Here doubtless the parents are influenced, by the wide and deep knowledge of this particular staff, to accept advice more easily. But in the average educational set-up, where parents are versed in one side of a child's life and teachers in another, who is to say who shall influence whom? Is it not presumptuous of us as teachers to speak forcibly of parent education when the problem is so profound, and we are far from being psychological specialists? This is not to say that parent education is not a desirable aim, and that there is not a body of information available from which parents would profit. But the question: who is to give it, and how can it best be made acceptable? does not necessarily find its answer in the teacher. Similarly with educational methods and school organization. It is far from being the case that the teacher everywhere is more advanced in these matters than the parent, and until all educators are *new* educators, not only in technique and method but in an informed

feeling for human personality, it would be unwise to make any generalization about schools, being superior to homes in educational aims and understanding.

We must find some other basis of working with parents than that of directing them. At the same time there is no necessity for us to forget the fact that we, like the shoemaker and the doctor, have special skills to place at the service of family life, and the parent is not our master either. To achieve co-operation we must abandon the aim of forcibly influencing and we must abandon superiority of status for either side.

At this stage in the commission's work there was a growing feeling that we should learn first to set our own house in order. We asked ourselves whether the fact that both parents and teachers were finding difficulty in working together over children might not be in itself capable of analysis. Was it possible that children were a dangerous kind of dynamite to both bodies? It was remarked that married teachers with families of their own were not exempt from difficulty in dealing with parents. Was there something in the very fact of being a teacher which made co-operation with parents hard? Teachers who were themselves parents gave us the lead here. They admitted they felt a sense of frustration in not being able to do *everything* for their children, and were in part jealous of the function which intellectually they knew they had to give over to their children's teachers. They suspected a certain conflict over the affection they hoped their children would obtain from their teachers, and were anxious in spite of themselves about whether their children would do them credit in new hands. They feared criticism in their hearts while their heads welcomed it.

British teachers said they felt the superior status of the parent who had produced the child, even when they had children of their own. Some felt strongly that the parents were not interested in the children's education and underestimated its value in the life of the child, and so undervalued the teacher's function. It appeared that on the level of feeling, though not always of thinking and acting,

there was a scarcely recognized but nevertheless deep opposition between parents and teachers in their feelings for the children. This led to an overemphasis on points of difference between them, often real enough in themselves but which aroused more emotion than was strictly necessary. It seemed that it *was* hard for parents and teachers to meet to consider the *children*, and keep a truly adult relationship in which feelings were proportionate to the objective difficulties.

The Commission turned with considerable diffidence to wonder why we had chosen to be teachers, and if there might not be something in our reasons for so doing which was in unconscious opposition to the parent's reason for adopting parenthood. If this were so, we need in no sense feel that we were different from other professions, where in a similar way unconscious reasons for choice of a life's occupation must certainly operate. If the psychological bases of choice happen to lie in our own family conflicts, if, for instance, we chose to work with children in order to do more for the next generation than had been done for us, to give greater toleration and love and opportunity to them than we had received, we should certainly find here, if we were not careful, a ground for opposition with the parents. If we chose our profession in order that we might become proxy-parents, more just or capable than our own had been, or more knowledgeable, or more powerful, here also were grounds for conflict.

One experienced Inspector found difficulty in understanding why her young attractive teachers found it hard to enter into the community and live a free life of their own, when social opportunities abounded in these days. Too often they were cut off from the main stream of adult living. It might be possible that some teachers felt a fear of the adult community which made life with children more tolerable to them.

These considerations seemed to suggest, not that we were different in any way from other professions, but that we had chosen a livelihood which was nearer to the bases of human conflict, because nearer to family life whence our own problems emerged, and that work with children in a family situation which included the parent was indeed dynamite. We need therefore feel

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no dismay over our attitudes, provided we can recognize and so stand a little apart from them, and, by realizing how easily they could lead us into opposition with the family, exercise the necessary control over them.

If there is a solution to this problem, it should lie in teacher training and selection. To train teachers exclusively in class-rooms, with children exclusively outside their families, could only strengthen natural difficulties. To give them access during training to contacts with family life, and opportunity and guidance in studying their own reactions to parents, must inevitably help them. Teacher training at present does not include a study of our own feelings about parents, nor a study of parents' feelings about us, and this is a formidable handicap. It could be removed by an expansion of our conception of teacher training and by greater psychological knowledge in those who trained teachers.

Furthermore, if our conclusions are sound it would seem that more fruitful co-operation could be obtained if we deliberated with parents less exclusively (and certainly not

at the beginning of our relationship) about the children's personal problems and more generally over our own needs for their material help in the work of the school and the community. In Britain and in France in war-time teachers spoke of working with parents in all kinds of community organizations, while parents helped teachers to get more adequate material facilities for their work. Teachers invited the help of the parents in bringing pressure to bear on backward and ungenerous officials. The parents were successful where the teachers had failed alone, and parents felt they were wanted and important for other reasons than that they had children. In these more neutral fields a true adult relationship was easier to achieve.

It was emphasised that the onus of going to the parents lay with us. We must not wait for the parents to reach out towards us, and we must choose the grounds where co-operation is easiest. We must tell them our aims and our difficulties with our whole educational problem—not with their children—and ask for help not because we want to gain co-operation for the ulterior ends of influencing them, but because their help is real and we need it.

The Commission felt at this point that it had made some headway in discovering the facts that lay behind successful co-operation. It had been emphasised earlier that where an educator achieves success because of his personal qualities, and on account of indefinable circumstances which he cannot communicate to others, his work, though valuable in his immediate circle, has hardly profited his colleagues at all. Experiences must if possible be subject to analysis and their bases communicable. In England a public organization, quite separate from the State, called the Home and School Council of Great Britain has made it its work to spread information by pamphlets and by the publication of a handbook and a journal about proved methods of co-operation between school and home. This organization often sends workers to tell teachers and parents together of the work being done in other areas. It provides booklets on parents' and teachers' problems and advice to both on child development. In becoming a third impartial agency through

which both can get help, it eases the situation for parents and teachers and removes from both the sense of being influenced or of influencing each other. The Commission felt the value of such liaison work. It had reached a stage in the discussion at which it would have been prepared to consider the wider question of the dissemination of knowledge on child upbringing to both teachers and parents. It recognized how many expert bodies were engaged already in this question throughout the various countries, especially in the U.S.A. An account of the work of the Merrill Palmer Agency and the infant welfare clinics was in fact given to the Commission. The question had however to be deferred when we had done no more than realize the necessity for the school to have cognisance of the help that was being offered by radio, and by social and psychological agencies, who were, however, still far too few.

Our main conclusions do not amount to recommendations, except in so far as we would stress the necessity of the extension of teacher training to include a deeper understanding of the sociological and psychological problems of family life and their effect both on the teacher and his choice of profession, and on his attitude to the parents and the emotional life of the child. But these are not only matters of knowledge, but of knowledge given in such a way as to release the teacher to respond to the reality of human feeling in the society which she serves and hopes to help reconstruct. This is not a field about which as yet much is known. Fruitful research of a practical nature might well be pursued, to enable us to find out how best to study sociological and emotional problems so that we may be penetrated, not only by a body of facts and information, but by attitudes which have their sources in honest feeling.

This is the final report of the deliberations of the Sixth Commission of the Paris Conference. Professor Consinet read the opening report and Miss Ruth Thomas was Chairman. This was probably the most controversial of all the Reports. See Mr. Compton's Remarks on page 211.—ED.

Report of the Rural Schools Commission

Chairman : **Wactaw Schayer (Poland)**

Rapporteur : **Sénèze (France)**
Translated by **A. Freda Cooke**

THERE are certain characteristics peculiar to the rural world. These characteristics are universal and permanent, whatever the country, the continent, the political régime or the local circumstances. The infinite variety of conditions, national and provincial, modify them only partially.

These universal characteristics are :

1. The peasant's attachment to the land he cultivates, to the village where it is situated ; his will to possess that land, which he loves as other people love a book, an *objet d'art* or their house. In order to conquer the land the peasant is capable of great patience and great wrath.

2. The almost savage individualism in his life, personal, family, local, regional, national, from which comes the instinctive patriotism of the rural world.

3. The heavy nature of his work, especially at certain seasons of the year, makes the peasant hard on himself and on others ; his character is firm, his reactions sometimes crude. But he is hard-working and energetic, morally sound, though sometimes rather narrow-minded.

4. The peasant has been the hardest treated, the most exploited citizen, in all countries, under all forms of government, for centuries. (We must ignore, in the history of the peasant these few years of world crisis and of black market, which have made him comparatively rich and somewhat privileged.)

5. This explains the instinctive mistrust of the rural people for all that is foreign to a peasant's life, for all that is new.

6. As a result of this also, the peasant is unsure of himself in the presence of foreigners, of ideas and facts with which he is not familiar ; he compensates for this by an immense pride in his rôle of world food producer.

7. Peasants in the countries with old civilizations have been able to benefit only after long delay from the progress in machinery and science, even that applied to agriculture. The new countries where the methods of culture and breeding are much more modern,

impose on the small peasantry immediate reforms. But the rural world is insistently demanding to be taught new techniques.

8. The peasant, whether he works in a small or a big way, wants to know about the composition of the soil in which he works, the laws of evolution, the plants, animal life, what is useful and what is harmful. He wants commercial courses dealing with the local market (even with the national market), meteorological forecasts, the composition and uses of fertilizers, the care of his machinery, and how to organize the succession of his crops, the introduction of new ones, etc., etc.

9. On the other hand, the rural world is a complex one. It does not only comprise peasants. There are other agricultural professions, more or less specialized, butchers, market gardeners, poulterers, dairymen, etc. Other elements, too, are indispensable to rural life and an integral part of it—various artisans, merchants, officials, doctors, lawyers, etc.

10. Lastly, the rural world is usually scattered and isolated—farms, hamlets and villages with less than 100 inhabitants, towns with less than 1,000 people.

11. Apart from certain admirable exceptions (Switzerland, Denmark, Holland, before the occupation by Germany), rural conditions throughout the world are mediocre, often primitive. Human dwellings and the buildings for agricultural development lack comfort, running water, electricity. The roads, stations, buses are far away, so, too, are shopping centres and intellectual centres. And the wages of agricultural workers have often been below the industrial and commercial wages and therefore insufficient.

12. Hence a phenomenon which is not peculiar to the nineteenth and twentieth centuries—the flight to the towns, which has had an additional cause in many countries in the overpopulation of rural areas due to a high birthrate. We must emphasize here that the scattered nature of the schools has not been an important factor in the 'flight' from rural areas. Let

the rural worker be well paid for his work, let the village benefit like the towns from better conditions, material and cultural, due to scientific and technical advances, and the country districts will keep their population which is necessary to them. All other arguments will be in vain.

One thing is therefore clear : the rural school must not restrict itself to rural interests but must open wide its doors to the world at large. It must be established in connection with the intellectual, economic, social and artistic life of the nation and the civilized world. This school must aim at suppressing all barriers between urban and rural centres. It is man himself that we must train—the man knowing how to think, reflect and decide according to his conscience and his reasoning, whether he lives on the farm or in the city.

The Rural School before the Twentieth Century

The rural school has seldom been thought of in this way in any country and by any government. Indeed, all countries have wanted to maintain on the land an abundant and therefore cheap source of labour, in order to assure sufficient agricultural production and substantial revenues for the landowners, and it was only after some hesitation that it was agreed to give the rural people the elements of elementary instruction.

It was mistakenly argued, and the argument was upheld by the rural people themselves, that in order to work in the fields or look after the animals, it was not at all necessary to be learned, nor even to know how to read or write.

However, under the influence of generous ideas, like those of the Declaration of the Rights of Man in 1791, especially by reason of the idea of *equality*, the rural school was born and developed. Let us recognize that its existence and spread are not due only to the will of the people. The far-seeing intelligence of men imbued with a democratic ideal, such as Jules Ferry in France, counted among the earliest pioneers for the creation of country schools.

Let us note—and it is indispensable to the truth, that all countries have not yet achieved the two essential principles: the *free* school and compulsory schooling. Therefore, especially in many Mediterranean countries, the number of illiterates is considerable, 30 per cent. to 60 per cent. on the plains and in the mountains.

Many rural schools to this day have only one or two classes, *e.g.* in France of 75,000 primary schools, 45,000 have one class only, 15,000 have two classes.

Judging by their curricula, these schools try, during a small number of years, to cram in a smattering of everything in History, Geography, physical and natural Sciences. Thus everything is touched on without troubling about culture, as though they were aiming to kill in the child all taste for, or possibility of acquiring, further culture. One even finds them trying to give from a very early age premature ideas on agriculture, as though they wished to condemn the peasant's son to become a peasant in spite of himself.

Material conditions have been insufficient especially with regard to the housing of the teachers, school buildings and equipment. The teachers must work very hard, especially when new social legislation enacts a raising of the school leaving age, with the introduction of new curricula. In most countries the salaries of rural teachers have been until recently lower than those of teachers in towns. (They still are in certain countries.)

They have tried to make up for this insufficiency in rural education by courses for adults, by classes for illiterates or, what is better, by the creation, here and there, of classes for children of older years, up to 16 or 17 (*e.g.* in France, the complementary courses).

The Real Rural School

The delegations represented at the Commission were unanimous:

1. In proclaiming the absolute right of all children to a general culture as complete as the ability of the pupil will allow, without distinction between rural and city children.

2. In affirming that vocational training should not be given in school life before the fourteenth or fifteenth year.

3. In recognizing, however, that the rural life and peasant training have their own needs which are:

- (a) Not to go against the peasants' vocation;
- (b) To leave the children, until 15 years, as near as possible to the family farm. This soaking in rural life will allow the developing of that love of the land so necessary to a good peasant. It will favour that long apprenticeship to the agricultural profession which demands certain skills of hand and mental reflexes which take long to acquire.
- (c) To demand of the teachers, that they take inspiration from the rural community in which they live for all their teaching, which will be based essentially, here as elsewhere, on the observation of the things of every-day life. This soaking in rural atmosphere by the school will not in any way spoil its general culture.
- (d) Education at all stages, in rural schools as in others, must be free and compulsory.

As for the organization of the rural school, the same unanimity was shown on the following desires:

Classes for Children under 11 or 12

1. Schools with one or two classes must remain in all regions where the state of transport, the spread of families, or any other cause (*e.g.* hostility of parents) makes a bigger school impossible. However, the tendency must be to group the greatest possible number of children, so as to achieve a school of two or three classes. That is what is done in some countries, *e.g.* England.

2. These schools must *only* keep children until 11 or 12 years and never have more than 25 children in schools with one class.

3. Curricula of these schools *must* lay stress on the thorough acquisition of the mother tongue (reading, verbal and written powers of expression), elements of Arithmetic, habits of observation. Geography, physical and natural sciences and history especially will bear relation to what can be observed in local regions. This curriculum will be the same as for urban schools.

4. The schools with two and

even three classes will be mixed, for better organization.

5. Wherever possible, nursery schools will be created for rural districts, for the country woman has no more leisure than the town woman, and has even less opportunity to direct the training of her children. For these schools, a small number of children will be expected.

Classes for Children over 11+ and Under 15

Children of 11+ to 14 or 15 will be for four years gathered together in an area school formed by linking up three or four small schools (in France, intercommunal schools).

The centres will be chosen in such a way that the child who leaves his family in the morning will be able to return in the evening and spend all his non-school hours and days there. Transport will be organized for children who cannot get to school on foot or by bicycle, buses, sledges, train and all other means of transport. Mid-day meals will be served in the school canteen.

In all mountain countries and wherever winter or other causes render transport difficult, provision will be made for boarding schools.

Characteristics of the Rural 'Area' School

It should be remembered that this school forms part of a scheme which will provide in the end for compulsory schooling up to 18 years of age. All delegates declare that that is the goal to aim at. They are of the opinion that this is no utopian ideal since several countries have achieved this. Switzerland carries on to 19 years.

In any case, the full-time attendance of young people destined for agricultural work stops too often under present conditions at 15 or 16. Compulsory attendance beyond that age is variable, averaging 40 to 50 days a year, spread over according to the seasons and local agricultural conditions.

Towards the age of 15 years or 16 most young people choose their profession. Until then all vocational teaching is considered premature. Our area schools will, therefore, exclude any teaching of that kind. They will aim at general culture of mind, development of aptitudes, physical and mental, and the formation of



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character. All teaching will have a definitely educational aim.

In this way schools catering for children from 11 to 15 in the country will prepare what the peasant world desires so earnestly in agricultural progress. Continued education will give ideas connected directly with the work of the land. In the rural central schools the children whose eyes are open to the world at large will have wider points of view and will acquire an interest in new horizons, an interest which is indispensable to agricultural progress as it is to all human progress.

Therefore the Commission recommends that schools should take 30 to 40 children from 11 to 15 years from several villages only, not only in order that they may not be too far from their families, but also because it disapproves, in general, and especially for children of less than 15 years, of monstrous schools where hundreds of children are gathered together. They become mere anonymous creatures, or else the work of the educator becomes excessively difficult.

Area schools would be kept small. Each class should have only two

regular teachers, one for scientific subjects, the other for literary. The child at this age is worried by too many teachers. The teachers themselves become really interested only in those pupils whose work they direct for a certain number of days and years. Visiting teachers attached to several centres will undertake the teaching of a modern language or optional subjects, *e.g.* Latin, second modern language, etc.

What curriculum is proposed here? The most thorough study of their native tongue, civic education founded on democracy, scientific studies, physical and natural, mathematics. It is in these area schools only that Geography and History will be the object of methodical teaching. Particular importance will be attached to drawing, handwork, singing, artistic appreciation in all its forms, and P.T.

This education will always be based on observation, experiment and personal research on the part of the children, *i.e.* on the methods of the new education. It will thus allow them to understand the traditional and progressive econ-

omics of the locality, the small region, the province, in short, the *milieu* of the human group in which the school is situated, while at the same time opening up the mind of the child to national and universal ideas.

The Regional College and Specialist Schools.

The boy or girl, after the four-years' study which constitutes the first cycle of secondary education should continue their compulsory education up to the age of 18 at a regional college.

The characteristics of this regional college (cf. English County College, A.F.C.), specially organized to give instruction during the second cycle of secondary education, have been defined in the Commission on secondary education.

It will comprise classical, modern and technical sections, obviously varying according to the districts.

By this time the adolescents have made their choice. This choice will be provisional for some, who will always be able to pass from one section to another. But for most it will be definite.

Those who intend to take up an

agricultural career will have a real farm school available. Pupils who, from this time on, feel it their duty to work for the highest possible qualifications in agriculture will continue to follow appropriate courses for three years, as far as a diploma. (It is not within our province to discuss the nature of such courses, but we must stress the need for them.)

Young people who have decided to become farmers as soon as possible will be obliged to take lessons in practice and theory at the farm school for a year. (Transport will have to be provided where necessary.)

At the end of this year they will devote themselves to the work of their family farm. But for two years more they must do theoretical exercises organized for them either at the farm school or the regional college, or at the area school nearest their home.

The number of compulsory hours they must put in seems to be from 200 to 300, representing 40 to 50 days of 5 to 6 hours.

In countries where this type of scheme has been carried out (Switzerland, New Zealand, Denmark, Holland) they are unanimous in declaring that this combination, this close alliance between the ideas acquired under the direction of teachers, and the personal experience at the farm, give the most fruitful and interesting results.

It is to be noted that during the three years (the year of full-time schooling and the two years part time) intending farmers will have to have some experience in the workshops of skilled workmen and specialist workers in manual work which interests them, *e.g.* the repair and upkeep of machinery and instruments. For rural schools as for urban schools it is understood that families deprived of the earnings of their sons and daughters, will be helped, whether by family allowances or in some other way.

The rural world, and agricultural professions are, as was said at the beginning of this report, extremely varied. Therefore specialist rural schools must exist, independent of the regional farm school, to prepare people specializing in bee-keeping, dairy farming, cheese-making, wine-making, shepherding, market gardening, etc. Every young farmer (boy or girl) having done the whole

cycle of school life, must be allowed to attend schools catering for the speciality of the region.

In short we do not want our young rural people to consider their studies finished at the age of 18, and we agree with the decision of Denmark to multiply popular secondary schools as a sort of rural university where superior training will be available for all those who wish to improve themselves culturally.

Countries where the population has a high proportion of illiterates, where the economic situation, especially agriculturally, has kept a primitive and archaic character, where social and hygienic progress need to be encouraged (*e.g.* North Africa), will have to catch up rapidly with the stages of evolution which have taken centuries in countries of western civilization.

We therefore adopt the general conclusions of the reports of the delegate from Morocco.

We cannot end without insisting on the fact that the rural school in the villages, along with the area schools and the regional college, must be the centre of the intellectual, moral, artistic and economic life of the countryside.

We envisage it, with its libraries, its meeting halls, its cinema, its wireless, even its workshops—the district council offices quite near. The agricultural union and the various co-operative movements should be able to meet at the school.

It is the teacher who will be the moving spirit in all this activity, fighting against stagnation on behalf of human progress. The teacher will need the confidence of the people and the authority which is acquired by a knowledge of the district and of the work of the district.

Therefore the Commission is unanimous in demanding that rural teachers should as often as possible be themselves of rural origin, and in demanding that these teachers should be trained with special care in order that they may be capable of fulfilling a very heavy task.

The Commission is also of the opinion that only experienced teachers, not beginners, should be sent into the most difficult schools where there are only one or two classes. The Commission believes that these same teachers should stay a long time in the same post,

and that they should be encouraged to do so by a bonus for faithfulness to their post, which should grow in proportion to the length of the stay.

Conclusion

This scheme may be thought to be somewhat ambitious; some may call it chimerical, others too expensive. Yet, in general outline, it has already been accomplished in certain countries, even in countries ruined by the war. Besides, what we are asking is not the total accomplishment of this scheme in a few years, but by degrees. That is possible everywhere where the people do not wish to confine themselves to administrative routine.

About North Africa and the role of teachers who are even more than in France called to spread ideas of hygiene and agriculture, we do not want a school which shuts the peasant up in his corner of the province; we want a school which allows him to live on the land if he has chosen to be a farmer, to provide him with all that the progress of science and mechanisation allow. We do not forbid him to choose other professions if he wishes.

Georges Lapierre wrote: 'To widen the horizon of the small peasant is to make him sensitive to all that binds him to the life of the world, to his region, to his nation, to the world at large, to the men and peoples of yesterday and to-day; his own needs and the need for expansion, his attachment to the soil and his desire to escape from it, the complementary needs of unity and diversity are present in all minds, even the strongest, and it would be a great injustice if the peasant mind were refused the power to think and feel on a universal scale.' We do not think a better conclusion could be given to this report.

[The following twelve countries took part in the discussion reported about: France, Great Britain, Poland, Belgium, Denmark, Republican Spain, Luxemburg, Morocco, Holland, Rumania, Switzerland, New Zealand. There were also present representatives from India and Egypt. The Commission held four meetings lasting twelve hours in all.—ED.]

The Rural School in French Morocco

M. Bourgeois

MOROCCO, which has been living for centuries in an almost closed economy, found itself floundering in world economic currents much more suddenly than did most other countries. Life in Morocco has been profoundly affected by this; yet the fellah has retained his archaic methods and implements, whilst at his side the colonist from Europe is using chemical fertilizers and the tractor. We are obliged to try to modernize native production methods and to further the evolution of the peasant himself, for we cannot do without his co-operation.

The Moroccan birth-rate is high and the population is increasing much more rapidly than is food production. Morocco grows less and less self-supporting, and when it is thrown back on its own resources, a bad harvest is a calamity that spells great hardship for most of the population. The disastrous drought of 1945, coming at a time when imports were extremely restricted, produced famine and a general impoverishment which will be felt for years.

It is absolutely essential to raise agricultural production if we are to keep pace with a rising consumption; this is all the more necessary because, so far, industrial development is not sufficient to provide a livelihood for any considerable part of the Moroccan population. Vast new spaces could be cultivated, given good irrigation and modern agricultural methods. But these means are impracticable without a literate peasantry. So no good and durable work can be done without the co-operation of the school.

Moreover, rural education is a complex and many-sided problem. It involves persuading the fellah to adopt rational techniques without increasing his production costs: raising his earning power by reviving rural craftsmanship and small holding; freeing him from the age-long oppression of money lenders and of an ill-conceived individualism; getting all to understand the advantages of co-operation and of credit banks; supplying the great European enterprises with intelligent labour power, and experienced foremen. The task is

enormous and difficult; it demands a real understanding of the mentality of the inhabitants as well as of economic needs.

Some of the difficulties lie in the mentality of the native population. French peasants have an adaptability and initiative that cannot be expected of a Moroccan fellah, who is much less responsive to the usefulness of a demonstration and is disposed to seek the cause of any phenomenon in a domain that is remote from practical experience. Our modern techniques appear to many peasants to derive from our own particular form of magic.

The school has long been viewed mistrustfully; it has been accused of preparing the way for the recruiting sergeant and the Christian churches; village *F'quihs* fear to lose their clients and have therefore encouraged opposition to the schools; families have devised ingenious means to keep their children from school, which were often attended only because of insistence on the part of local authorities.

To-day the school seems to have won the day and its enrolment has increased as rapidly in country districts as in the towns. We had 70 rural schools in Morocco in 1939; we have now 120, with 4,000 pupils from peasant homes, whereas almost the total attendance used to be from the children of small shopkeepers and local state employees. A significant point is that in rural districts in Morocco there is now a demand for schools and a willingness to undertake to contribute something to the costs. Even rural schools for girls are clamoured for, and those who understand the intensely conservative rôle of Mussulman women will recognize what a considerable innovation this argues. We may conclude that evolution will no longer meet with their implacable opposition and that women will contribute their share to the betterment of rural economy.

Method

Rural schools in Morocco aim above all to give children a liking for agricultural work strong enough to keep them on the land, and to show them all the benefits they

Inspector of Mussulman Education,
Fez, Morocco

will reap from a rational management of their small holdings.

So in every classroom agricultural techniques hold a prominent place and grow more and more important as the child's physical development enables him to do a larger measure of practical work. The time given to this rises from 3 hours a week in the lowest classes to 15 hours (*i.e.* half the total timetable) by the third year. School does not begin until he is 8, and since by then the child (in France no less than in Morocco) is taking quite a share in farm-work out of school, we see no reason to defer too long his introduction to modern agricultural techniques, especially as these can lend a much-needed concrete character to his school work.

This teaching is by no means uniform. Its subject matter varies according to local agricultural resources. In the school garden we grow species well adapted to local conditions and our main concern is to improve crops that are already known to the peasants. The methods used are deliberately modest and cheap and capable of adoption by the native population; procedures that require capital expenditure are rigorously excluded. The chief aim is to prove that, by means that the fellah himself can employ, he can obtain returns that will greatly improve his lot.

For the same reason the Moroccan village school avoids risky and delicate experiments, which are anyhow beyond its means to conduct scientifically. The rural training it gives is above all *practical*. Only the most rudimentary theoretical training is given at first. The curriculum is made to coincide with the rhythm of the seasons so that every principle taught can be immediately applied and verified on the spot. The children learn to use their eyes in their frequent expeditions to see intensive farming, native and European, to grain and cattle markets, local breeding stations, etc., etc.—all of which are highly educational.

The school garden is so run as to be very little different from peasant gardens in the neighbourhood, but

it is run very tidily and methodically; no fantastic lay-outs for alleys or canals; a rigorous separation between orchard and vegetable garden; sowing done entirely in rows, etc., etc.

Organization

The rapid increase of rural schools in Morocco has obliged us to organize them hierarchically. The largest of them, those with several classes which have grown up in important local centres, have an experienced teacher at their head, who thereby becomes educational Director of a region of indeterminate size. He has under his control an indefinite number of so-called satellite schools, whose heads are usually young native 'monitors'. There are at present eighteen educational regions, and the number of satellite schools grows rapidly. The school at the centre normally has a small boarding establishment, which takes in the best pupils from the satellite schools and enables them to carry their studies farther. Attached to these schools are workshops for the most essential local rural crafts, *e.g.* carpentry, smith-craft, harness-making. Most of them have also small demonstration stations for rabbit breeding, poultry keeping, bee-keeping, sometimes even silk-worm rearing, a sheep fold or a stable.

The senior pupils at a centre school can go on to agricultural courses, the best of which are attached to vocational training centres, in the charge of European foremen with agricultural diplomas. These pupils go in for the Agricultural Apprenticeship Certificate which has two parts: a very simple test in general culture (writing and arithmetic) a series of written questions on agricultural matters, and, above all, important practical tests: various rural crafts and horticultural techniques (grafting, seed-bed, care of fruit trees, etc.). This examination, at which colonists and regional inspectors of agriculture and stock-breeding are present, is thus designed to encourage pupils who have a general training in rural pursuits to stay on the land. Those who pass get good jobs either with colonists or in the Office of Native Affairs, or in the nurseries of the Native Assurance Societies. The

schools cannot yet supply candidates enough for the many openings.

Holders of the Apprenticeship Certificate are also easily placed as skilled workers. Certain agricultural colleges send teams of grafters to the large local Land Stations, and they are paid according to the success of their grafting. Teams of pruners and dressers will soon be organized on similar lines.

At the top of the Rural School ladder in French Morocco stands the Rural Technical College. There are three in existence at the moment, Sefron, Khemisset and Ouezzan. The qualifying examination is either the School Leaving Certificate or the Apprenticeship Certificate; many entrants have both. The course is for three years and includes higher studies in both general subjects and agricultural science, as well as continued practical work in garden and craft shop. Those who pass the Certificate are qualified to teach in rural schools.

It will be seen from this sketch of the organization of rural education, how great a place the theory and practice of agriculture holds throughout the whole system. Educational grants being now more generous than they were, we are trying to equip the rural schools rather better in the way of larger gardens with better tools, some hydraulic equipment, small breeding stations, etc. We aim in the end to have at least a hectare (about $2\frac{1}{2}$ acres) for each school. Certain schools are already cultivating considerably more than this (Beni Mellah has 40 hectares, Ahermournon 15) and are able to establish small farms, run by the pupils.

The war and the economic hardship it imposed has not slowed down the development of our rural education. Indeed, it has seemed to enhance the need for it, and new activities have arisen. Certain crops (beet, Jerusalem artichokes, potatoes, withies, hemp), certain forms of small-holding (bee-keeping, silk-husbandry), certain crafts (weaving, basket-making, rope-making, sack-making, etc.) have been developed on the same principles of working with the local inhabitants and with the help of the official technical experts.

War and the bitter lessons of the 1945 drought have encouraged us to go on with the work, and to

further its spread amongst the local population. Tree culture and stock-breeding must be extended, particularly in mountainous districts. In fruit-growing districts we must set up small drying stations which will provide the population with invaluable dried fruits in times of famine. The larger schools must have modern machinery which can be lent out, not only to satellite schools but to ex-pupils who have helped to maintain and spread the influence of the schools.

So the Moroccan rural school, encouraged by success, aims to become a centre for modern agricultural techniques. Its influence is manifold, but perhaps most important of all is the way in which it develops a co-operative spirit amongst its pupils. The teaching of co-operation is no mere timetable subject but is the basic daily practice of these schools. Children are induced to compare old traditional practices with new institutions in the Protectorate (Native Assurance Companies, loan banks, co-operative societies) which are a practical demonstration of the benefits of co-operation. The productive school lands, worked by pupils under the direction of the teacher, have given rise to small school co-operative societies with financial independence, worked by the pupils under a Guiding Committee, on which teachers, ex-pupils and colonists sit, with a member of the local authority in the Chair. These small school co-operatives are very much alive and very enterprising. They sell their products and buy manures and seeds, which are shared out among members and which through the society's nursery beds, supply thousands of seedling trees, both fruit and forest. Some school co-operatives have extended their work beyond the school and its old pupils into the whole local population. Thus the agricultural co-operative at Khemisset, founded by the Head of the school, has collected, treated and sold as much as 300 tons of honey in a year. A small satellite school at Soak el Arba has planted 10,000 olive trees in eight days on the communal lands of the Gharb tribe. Other schools advance their ex-pupils money enough to buy a small holding, on condition it is exploited strictly in accordance with the techniques approved by the school.

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Modernization

An undertaking that could and should have great political, social and economic effects is under way in Morocco. This is the work of rural modernization which began in December, 1944, with the foundation of The Higher Peasants' Council (Conseil Supérieur du Paysannat). The main idea is not to attempt to influence the whole rural population of Morocco at once—too immense an undertaking to produce any quick results—but to concentrate its efforts on a few carefully chosen areas of modernization, each with an average population of 500 to 600, furnished with important technical equipment and machines. They do not aim to evolve gradually from the wooden plough to steel, but to pass directly from the old methods of farming to full mechanization, and to produce in the minds of the peasants a 'psychological shock' which is considered indispensable if we are to get sufficient mass co-operation for the task.

The principle is therefore very different from that which has always reigned in our Moroccan rural schools and which aims at a

progressive improvement of native techniques. Yet, contrary though they may seem, the two techniques must go in harness. Many things, especially vegetable and fruit growing and the care of live-stock, demand a skill of hand and an attitude of mind which can be acquired only slowly.

Moreover, every modern agriculturist needs certain basic ideas, e.g. the improvement of soil condition, the use of manures of all kinds, the choice of seeds, cross-fertilization, the fight against parasites—all procedures that the school is in a position to teach without devoting vast areas to it.

Finally, the 'psychological shock' may wear off and may even result in a reaction which turns the mind of the peasant in upon itself. The tractor runs the risk of being considered a diabolical innovation, usable only by Frenchman. Moreover, the peasant's mistrust may be aroused as he watches the colonists' machines hurtle over his earth, preparing soon to dispossess him.

In any case, whatever the material means employed, nothing will ever replace the slow process

of education which, whilst instructing, persuades and wins confidence. Those who are promoting the modernization of Moroccan rural living have understood this very well and have made provision for a school within each 'area of modernization'. The Conseil Supérieur du Paysannat holds in this programme of reform 'a place alongside education, justice and administration—four pillars of the Morocco of to-morrow. . . . In order to ensure this evolution, a high professional conscience amongst the Civil Servants is not enough. We need also an act of faith from all Frenchmen in Morocco.' (Gabriel Puaux.)

The teachers in our rural schools have shown during the past 25 years what such an act of faith can produce. Their efforts have as yet made their mark only in odd corners of the Moroccan soil. But the rapid development of our rural schools after a long period of stagnation shows that their example and their teaching have sunk deep into many minds. To ensure this is by far the hardest task and the one which conditions the success of all the others.

The Organization of Public Education in Uzbekistan¹

Abdull Muratkhodzhayev

Minister of Education in Uzbek S.S.R.

WHEREVER you find yourself in Uzbekistan, whether in the capital, Tashkent, or in some out of the way rural district in the Feghana Valley or in the Karakalpak Deserts or in the Shakhimardan Highlands, you are certain to find a school—an attractive modern building with garden, sports ground and swimming pool.

There are to-day some 4,467 schools in Uzbekistan; nearly 2,000 primary, over 2,000 seven-grade, and 480 secondary schools. Four hundred and sixteen of these schools are in urban, the rest are in rural districts. There are now 900,000 children in attendance at these schools, half of them girls. Of these pupils seventy per cent. are Uzbeks.

Language

In all schools children are taught in their native tongue. Kazakh schools are found mostly in the north, Kirghiz in the east, Turkmenian in the west. In many of the schools in the ancient towns of Uzbekistan, such as Bokhara and Samarkand, lessons are conducted in the Tadjik language. There are 31 Tadjik schools in the Samarkand region; furthermore, in ten Uzbek-Tadjik, and several Russian-Tadjik schools, children of Tadjik nationality are taught in Tadjik. Sixty-two Kasakh schools function in the Tashkent region. Besides this, the Kazakh children may study in their native tongue in 21 Uzbek-Kazakh schools. There are also schools which are attended by three different nationalities, each taught in its native tongue. During the war some 2,500 Polish child evacuees studied in special Polish classes and had their own programme and textbooks. In schools of mixed nationalities children get along very well. They play together and often learn each others' language.

The school staffs regard it as their sacred duty to treat children of all nationalities alike. This is one of the principles of Soviet educational theory.

Tsarist Provision

What was the position of public education in Central Asia several

decades ago? On the average no more than two out of a hundred Uzbek boys attended Russian schools, where lessons were usually conducted in Russian. Approximately the same number studied in Mussulman schools, and finally, twenty per cent. of the Uzbek children attended old-type mosque schools. Here children were mainly drilled in the Koran and prayers, which they were taught to learn by rote.

Thus, while in Central Asia there existed quite large numbers of ecclesiastical schools, one rarely came across literates in the modern sense of the word. None of the children who studied in Mussulman schools knew arithmetic and none could even spell properly. In these schools, the schoolmaster and his pupils sat on an earthen floor. Some corner of a dilapidated barn housed the school. However, whereas boys were at least given a chance to attend some sort of school, the girls were completely barred from education.

Growth under Uzbek S.S.R.

Immediately the Soviets came into power, public education was given prime consideration in Turkmenistan territories. Here, however, serious handicaps were met. Chief among these was the large number of dialects and the absence of any standard spoken language. Nor was there any sort of Uzbek school programme to go by. Soviet Orientologists and pedagogues came to the rescue. On the basis of historical materials and recordings of the spoken tongue, a literary Uzbek language was developed. After the establishment of the Uzbek Soviet Socialist Republic, public education began to develop with great speed. Already in 1927 Uzbekistan boasted 1,825 schools, with an attendance of 133,000 children. In the Autumn of 1930, 150,000 new pupils entered the Uzbek schools. This meant that all Uzbek children who had reached the age of eight were now in attendance at school. Special attention was paid to the education of girls. Girls' schools and boarding schools for girls were opened.

In 1925, appropriations for the Uzbek Republic's public education budget slightly exceeded 11,000,000 rubles. Fifteen years later it had reached 561,000,000 rubles and now stands at 705,000,000 rubles.

Curriculum

What are the main features of our curriculum for Secondary Schools? Great stress is laid on the native tongue and literature, Russian and Russian literature, and mathematics (arithmetic, algebra, geometry and trigonometry). Other subjects taught are natural science (physics, chemistry), geography, history, drawing, western European languages (English, French, German). Special periods are allotted to gymnastics, singing and drawing. In all Russian schools in Uzbekistan, the Uzbek language is taught. The secondary school curriculum is intended to give pupils an all-round development.

Children are admitted to school at the age of seven. In large towns, boys and girls are educated separately, in rural districts, together.

Future Plans

A detailed plan for the further development of public education in Uzbekistan has been worked out for the coming five years. To convert primary schools to seven-grade schools, and seven-grade schools to regular secondary ones is a major task of this plan, which also provides for the expansion of a chain of evening schools for working and peasant youth. In the coming five years, 273 new schools will be opened. The number of pupils will increase by 190,000.

Thirty-six thousand teachers teach in Uzbekistan schools. Half these are Uzbeks; the other half stem from other local nationalities. Twelve thousand teachers are graduates of universities or of pedagogical or teachers' colleges. In Uzbekistan teacher-training is carried out in the two universities, Tashkent and Samarkand, in five pedagogical and ten teachers' colleges, as well as in nineteen normal schools. There are also evening and correspondence courses for teachers.

¹ This article was cabled to us by the *Anti-Fascist Soviet Youth Committee* from Moscow.—ED.

An Englishman's Impressions of the N.E.F. Conference, Paris

J. Compton

Director of Education, Ealing

It happened that on the last day of the Conference, Harold Nicolson, in an article in *Figaro*, was sadly comparing his experiences at the Versailles Conference in 1919 with his impressions of the present Paris Peace Conference. I found myself thinking back from our Conference at the Sorbonne to the talks I had in 1922 with Gloeckl in Vienna, when he described the school system which he was endeavouring to create and which would give to every child equal opportunity of educational access, an equal chance to grow up happy, strong and courageous, apt for the good life and for a full acceptance of the responsibilities of citizenship. The most that Harold Nicolson could say to comfort himself and his readers was: 'Je crois en l'expérience humaine.' At the end of our Conference for me and, I think, for all who attended it, there were more concrete reasons for encouragement and optimism.

We were assembled from many countries which had been wracked by war, secluded, imprisoned; and the joy of meeting again educationists from all over Europe, from North Africa, the Middle East and America, come together to discuss ideals and aims held in common, gave an impetus to all our work. To be in Paris again, too, meant a great deal: Paris, as lovely as ever, and as inspiring, even though we knew that her people were finding life hard and perplexing.

We started from a general acceptance of the principles to which the New Education Fellowship has devoted itself for a quarter of a century. Twelve countries had sent official delegates so that in theory at least the basic ideas of the N.E.F. have been given official approval in those countries.

Through the eleven commissions of the Conference we were enabled to learn of the educational revivals and new programmes which are beginning to operate. Perhaps one of the most significant things which has happened recently is that Professor Langevin, the President of the French section of the N.E.F., has been appointed by the French Government to preside over a committee which has been officially

appointed to consider reforms in educational system. That, in a country where the system is highly centralized, and where many of the schools still tend to employ conservative methods, is significant and promising.

A general commentary made by the English delegates was that too much Conference time was taken up by a series of factual statements, and that it was impossible to find adequate opportunity for general discussion, for the exchange of ideas, and for the friendly cut-and-thrust of debate to which English conferences are accustomed. Few of the critics apparently realized that what they had in mind was a procedure of which our continental friends have little knowledge or understanding. Nevertheless, it remains a matter of major importance that at any future international conference an effort should be made to assemble in advance all the relevant basic information so as to enable educationists from the different countries not only to compare and to contrast, but to think together and see ahead together, and to share with one another on the imaginative, as well as on the professional, plane.

Of course, I was able to attend only a few of the commissions, but I think I heard all the general reports presented by them. It was evident that there was a remarkable and stimulating sense of unity of purpose when dealing with the problems of nursery schools and of the child victims of the war. The practical proposals which were revealed in the commission on this latter topic will, I am certain, command the sympathy and assistance of a wide section of the English public when they become known. I do not think the commission which dealt with the training of teachers took us very far. It seemed to be constantly hampered by a tendency to think back to pre-war practice and pre-war plans, and showed little preparedness to face the possibility that the experiences of the next few years, particularly those resulting from the improvisation of methods for the training of teachers quickly, may lead us to

change radically some of our present notions. I was interested in the remarks of a Swiss delegate that many educationists in his country believe that, after completion of training, a teacher should be obliged to work in commerce or industry for two years before taking up a teaching appointment. In some of the commissions I was forced sharply to realize how deep still is the division between primary and secondary education in certain countries; though I gathered that the delegates in general accepted the principle that there should be a common school for all children between the ages of eleven and fifteen, before which no specialization should take place, and that within such a common school the 'privileged subjects' like Latin should have less time devoted to them than hitherto. But this is indeed to look a long way ahead. Meanwhile the experiment of the *Sixièmes Nouvelles* in France is an earnest of what we are hoping for.

Educational ideas can achieve general currency and yet suffer a sea-change as they pass from country to country. The delegates were all familiar with the conception of 'self government' in schools, but when they came to talk about it as they knew it in practice, it was hard for an Englishman sometimes to understand what had happened to it. To hear, for example, of the difficulties which result from 'cheating' by children, where they are enabled to help one another in their work, was to make it necessary to take bearings again. Similarly I found that some French teachers were carrying out with great enthusiasm some experiments in the vocational selection and guidance of pupils, but I found it difficult to relate their experiences and their methods to what we in England are doing in this connexion. The problems of parent-teacher relationships (which for some of us are at the core of the developments we are hoping for in education during the next ten years), assumed a curious complexity in the different social and political conditions of Europe. In this regard we had an illuminating experience. The report of the commission on relations

with parents which was presented by Miss Ruth Thomas was acclaimed by the English delegates for its brilliance and wisdom. (It is the best statement I know of.) But the French delegates were evidently perplexed or disappointed, and from talks with a number of them, it became clear that phrases and suggestions in the report had for them a political or other tendentious implication which made listeners wary or dubious. What for us English people had seemed a remarkably straight-forward and helpful statement was for our French friends criss-crossed with political or social difficulties.

Those of us who in pre-war days had attended a number of international conferences were brought again to face the issues of translation from one language to another. The old Italian proverb that a translator betrays has still some validity. It is not enough that the translator shall know two languages; he must also be able so to translate as to interpret and there are not many people who have this gift. An inadequate translator can turn an inspiring speech into something very dull and can even

misdirect an audience when dealing with something subtle or fine. Our translators who, without exception, worked exceedingly hard, would, I am certain, support my plea for a return to the careful organization of a translation service which used to mark N.E.F. international conferences.

There is, however, another aspect of international contacts which is of even more vital significance. We are still too apt to assume that when a self-respecting English educationist meets a self-respecting Continental educationist, they will understand one another. The truth is, of course, that they are two individuals conditioned differently by their different schoolings, national traditions and ways of life; and that, to achieve truly mutual comprehension and exchange, they must each take pains to do a great deal more than overcome the barrier of a language. What then when groups or assemblies of foreigners meet?

Men and women of the different nations must learn to know one another and co-operate or we shall all perish. But as educationists we need a technique for our inter-

national contacts and in particular for our international conferences, so that we can take maximum advantage of them and not lose time. Throughout the Paris Conference, the speakers stressed the need for urgency. We cannot in our international exchanges afford to waste time and miss opportunities by the use of methods which are fumbling, loose and empirical. Patriotism is not enough; and 'bonne volonté' is not enough. This problem of an international technique is one that can be resolved only by hard thinking and quick action. In particular, organizers, administrators and people skilled in publicity ought to get together to think out appropriate procedures for the big assembly, for the discussion group and for the seminar.

I was again struck by the deplorable fact that education is still not 'news'. Somehow educationists have not found the way to capture the imagination of the average man and woman, who are prepared to agree about the importance of education in the life of the nation, but still go on in the old dreary habit of thinking

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that education means instruction, drillings, orderings, with a background of 'discipline' and 'character training'. There was enough and to spare at the Paris Conference of raw material for poets and novelists. We heard stories that were moving and exciting, judged by any ordinary standards of human courage and vision, yet somehow we were not able to pass them on to the newspaper-reading public. What a pity it is—to take

one example—that some skilfully-written description of the magnificent work that is being done by a small group of teachers in the French schools in North Africa could not be given wide circulation!

I came away from Paris heartened and stimulated but with a much clearer picture of how much there is to be done. Educationists from all countries will need to unite and employ their combined resources of wisdom and tactical skill if they

are not to find themselves pushed back or defeated by accumulating economic and political difficulties or by the forces of reaction. The French section of the N.E.F., by organizing the Conference at the Sorbonne, have helped us to see the way ahead. For that, for their unfailing courtesy and generosity as hosts, and for what they revealed to us of the recovery of the great French nation, they have earned our affectionate gratitude.

A Frenchman's Afterthoughts on the same Conference

Roger Gal

Secretary General to the French Group,
New Education Fellowship

AT the Paris Conference the New Education reached 'a turning point in its history, But which way will it turn? Towards growth and a serene expansion, or towards dilution into an officialization that is full of pit falls? I seemed to perceive a hesitation in what might be called the soul of the Conference, a certain doubt or apprehension in some minds, an unreflective confidence in others, and sometimes even a willingness to consign education to a subordinate rôle.

After every great war, on the threshold of a new world whose birth they dream of, men become preoccupied with education. They turn towards it as towards the force that most certainly engenders the future, that holds between its hands the child who is 'father to the man', the man of tomorrow. Each one of the twenty-five nations represented at this Conference in certainly convinced of the importance of the educative process, but not all perhaps in exactly the same sense. We should clarify our intentions.

Fundamental agreement was immediately felt on the basic principles of reform, for such was the theme of the conference. The more or less official plans which are being worked out in each country are similar, even in detail, at almost every point: the raising of the compulsory school-leaving age; the equalization of access to education for all; a concern for far-sighted educational guidance for every child; the development of vocational education, and within this, an increased concern for general culture; the extension of adult education; the pedagogical implications of our new discoveries about psychology, etc.

This unanimity is encouraging at

the end of a war which might have divided us still further, according to the different destinies it brought upon various countries. Let us hope that this time our achievements measure up to our hopes. But do not let us stop there; do not let us limit ourselves to changing the structure of education alone. This may perhaps condition all the rest, but organization is not everything. Nothing assures us that these measures will automatically ensure the liberation of the vital forces of youth or raise the quality of education. On the contrary, it would seem that there is a certain conflict between the idea of quantity and that of quality.

Something has changed in the world status of the New Education; it is receiving official consideration. The fact that ten governments were represented at this Conference testified to this. The New Education is much more talked about; it arouses interest 'at high levels'. In certain countries, in certain Commissions of Reform such as that of M. Langevin, it is taken for granted that the reform of education means the general introduction of the new education. And it is at this point that problems arise.

TWO kinds of problems were more or less clearly expressed. I will call them respectively, administrative and political.

The administrators were anxiously aware of the extent of the work before them and of the dangers which lie in this sudden expansion. Reflecting on the virtues that the New Education exacts of its practitioners, on the difficulty of training true teachers, on the caricatures of the new methods one often sees,

some of them preached prudence. 'Above all' they said 'we must not sacrifice the children. All experiment must therefore be very circumscribed and must be engaged upon only when its success can be guaranteed'. The principle is sound enough. But in practice does not this amount to sacrificing—abandoning—the great mass of our youth who, as the result of the war, have particular need of the remedial quality of new methods? Perhaps the divergence of view between the prudent and the others lies just here, in their assessment of the present state of things. Perhaps the prudent have no strong feeling about existent defects and vices, whereas the others feel the urgency of the need to alter and better what exists. The former still see the established order as orderly; whereas to the others it is too much like chaos for them to doubt that change must be for the better.

Most members of the New Education Fellowship, however, are sufficiently aware that reform is needed to be asked to bring to bear upon it, I won't say prudence, but a rigorous and critical spirit, a capacity to judge objectively the results obtained, and to be content with moderate ambitions. But we will ask too, that teachers should be treated with confidence, with an appeal to the creative spirit, as children are treated in the new schools. If this is done sincerely, we shall certainly attain the same astonishing results.

THE second problem is what might be called political. It was posed by all those who recognize that education alone is not enough to change world affairs, nor even

educational affairs. These people know that a radical change cannot come about except by parallel reforms in the economic, social and political order. But the risk is that education may become a subordinate factor ; instead of serving it, we may merely make use of it ; we may come to see in it only an instrument for social and political change, which it evidently is, but which is not its whole and sufficient rôle. One delegate illustrated this attitude when she said to me of co-education : 'This question is important only so long as the school forms part of a society which has not yet achieved equality between the sexes. Once women have achieved equality, co-education loses all importance.' As if the human problem of the relationship between the sexes and their mutual influence on one another disappears with the acquisition of equality !

It is to be feared that a reform that accords to education only a secondary rôle may become in practice no instrument of liberation but merely the imposition of another rigid and congealed form of education, i.e. a new set of conventions and drills. Can we not expect something more of education than this single rôle of conforming to an established order of things, or of road-maker to a new one ? This problem was touched upon several times during the conference. It

is the problem of the spirit and philosophy of the New Education.

I will not attempt to solve it in two words. But hitherto the essential historical rôle of education has been to hand on past values and ideals, or else to introduce some new ideal, which is itself already formalized, doomed soon to be superseded, by the time it has reached the schools. Cannot education become, to a greater extent, a creative and dynamic force, reaching out towards the future instead of being eternally concerned with the past and therefore static ? This does not seem to me impossible, provided that it can take on that free and experimental form that is the essence of the new education, and which alone can ensure that it will renew and adapt itself in accordance with human evolution.

That is why, *in the interests of society*, I should write myself down as a defender of the individual. For it must never be forgotten that, at the last analysis, and however powerful may be the influence of the social environment, it is the individual in the group who is the element of criticism, of change, and therefore of progress. A society that does not leave him his margin of freedom will soon stagnate. It is for society to learn how to stomach the creative individual without

destroying him, and this, too, is the prime essential for democracy.

At this moment when it is about to extend its spheres of action, it is natural that the New Education should hesitate. It must now either respond to democratic needs or must content itself with a narrow zone where it will benefit only a few children here and there. Cultural democracy is in the course of being achieved. Will this extension of new methods help forward cultural democracy, or will it merely result in a mechanisation of the new techniques ?

One can imagine that, in its wider sphere, the New Education will lay aside some of its old preoccupations and demands, that it will be obliged to bring into harmony certain of its scattered tendencies (*e.g.* the individualization and socialization of educational techniques), that it will need to consider seriously certain basic problems of culture instead of concentrating so much on the *et ceterae* education. All this will do no harm; it will evoke perhaps new virtues. In any case, an ideal which can never be practised holds no interest for us.

But if we lose faith in the essentially creative and experimental nature of our task, then, and then alone, will the New Education be in danger.

A New Attempt to Unite the Teachers of the World

Laurin Zilliacus

Chairman, New Education Fellowship, Department of Comparative Education, Columbia University

A NEW attempt—ambitious and with plenty of power behind it—is being made to form a great international organization of the teaching profession. The attempt was launched at a two-week conference held at Endicott, New York, in August, 1946.

There is little need for the New Education Fellowship to labour the arguments for a world-wide organization of teachers. It is one way of transcending boundaries, and an important way, since it brings together members of one of the numerically largest professions and one which has something to say about the outlook of the rising generation. If the teachers of the world can be won for peace and understanding between peoples, much has been won ; and if they

can make their wishes articulate through a powerful organization, their voice will be heard by governments.

The National Education Association of America convened the conference after preparing for it for two years. Dr. Carr, Associate Secretary of the NEA, had made a remarkably good job of the programme, and of the conference in general one can only say that its organization was of the highest quality, its surroundings beautiful, its hospitality gracious and lavish, and its working pace good and hard. The main participants were 58 delegates from national associations in twenty-nine countries (Bolivia, Brazil, Canada, Chile, China, Costa Rica, Czechoslovakia, Dominican Republic, Ecuador,

Egypt, Eire, El Salvador, England, Greece, Haiti, Iceland, Iraq, Mexico, Netherlands, Northern Ireland, Norway, Peru, Poland, Scotland, Sweden, Switzerland, South Africa, United States of America). There were also observers from American official sources and various international organisations, including our old friends the B.I.E. and the N.E.F. itself. Both the UNO and UNESCO were represented. Finally, there were a number of hosts to the foreign delegates, chosen from American State teacher associations on the basis of linguistic ability and (one is tempted to say after seeing them in action) general kindness and charm.

After a conventional string of greetings from the delegates, in which each one assured us of the

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excellencies and peace-loving nature of his or her people, the Conference separated into two committees: one charged with drawing up a draft constitution for the new world organization, and the other with making recommendations on the teaching of international understanding. After a week the Conference met again as a unit, heard the reports of its committees and adopted them after some modification. It then split up again, this time into three committees: one on aid to schools in devastated areas, one on recommendations to UNESCO, and one on general resolutions. Finally, the whole conference met again and accepted these reports.

The outcome of the Conference thus consists of a Draft Constitution for what they propose to call The World Organisation of the Teaching Profession (WOTP), and four reports containing recommendations to UNESCO, to fellow-teachers, and to the world at large.

All these documents deserve to be treated with the respect due to the findings of responsible representatives of great teacher organizations from a large part of the world.

Members of our Fellowship will be well advised to study all the material, which is going to be published as a book in the near future.

The Draft Constitution declares that the new organization sets out to achieve co-operation among the teachers of the world to achieve certain purposes. These include full and free education for all, without discrimination, and the promotion of world-wide understanding and peace through education. These aims, as well as the general tenour of the contribution from the various delegates and the recommendations in the conference reports, bear so close a resemblance to the aims which our Fellowship has been consciously pursuing since many years back that a little mutual congratulation is in order: congratulations to the Fellowship because our principles—considered radical when they were put forward by us—are now being generally accepted; and congratulations to the big professional teaching bodies on achieving unity about such principles and being prepared to back them with powerful organizations.

The Draft Constitution provides

for five classes of membership: national, international, affiliated, individual and honorary. National membership is plainly regarded as the normal form: any national (in the sense of nation-wide) teacher organization is eligible. There may thus be more than one national member for any given country, although the Draft Constitution elsewhere makes it plain that the aim is to unite all the teachers of a country in a single organization. International membership may be obtained by 'any co-operating international organization of the teaching profession' approved by the new world organization. (The N.E.F. is not strictly a professional organization, but it has several times explained that the intention was not to interpret the term strictly). The Draft Constitution thus permits already existing international organizations to come into the fold. Where they are strictly professional—with therefore the same general purpose as the new body—the avowed reason for extending the hand of welcome is to give the older bodies an opportunity to expire in an embrace rather than in a battle. But with

organizations like the N.E.F., opinions seemed divided. Some delegates, at least, understood that, however desirable a single organization of teachers may be for pooling the resources of the world teacher body, there is also need for organization about special 'spear-head' aims within that body: need, in other words, for both leaven and mass.

Affiliated membership may be obtained by organizations and institutions that are not nation-wide, if their membership is sponsored by a full national member. Affiliated members will have a voice in the Assembly but not a vote. The same applies to persons (not exceeding 25 in number) that the World Organization wishes to offer honorary membership. Finally, there will be individual members, but they will have neither voice nor vote.

The World Organization will be run by a Delegate Assembly, in which all power is ultimately vested, an Executive Committee and a Secretariat. In the Delegate Assembly, which will meet annually, each national member will have one vote for 'each 50,000 members or major fraction thereof'. International members will have one vote each.

In its treatment of membership fees, the Conference can scarcely be described as realistic. Amendments were gaily voted in plenary session without much discussion and with still less thought. National members are to pay two cents in American currency for each of their individual members. Poor but populous countries will thus be faced with dues that will strain their resources and the generosity of their exchange authorities to a point it is unlikely either will meet. The Draft Constitution also fixes the dues of international members at two hundred dollars flat rate. I doubt whether the new world organization will extend far beyond the financial green pastures unless it adopts the principle of fees in proportion to the actual revenue of its member bodies.

The Conference added to the Draft Constitution a series of 'Transitional Arrangements' to start the ball rolling. The most important of these were the setting up of a Preparatory Commission and provisions for how it is to function. The Commission will

circulate the proposed constitution among organizations represented at the Conference and others it unanimously decides to approach. Criticisms and amendments will be noted and placed before the first meeting of the Delegate Assembly. The Assembly will be called as soon as possible and will formally adopt the constitution.

The Resolutions and Recommendations fill many pages and filled many hearts to overflowing as they were talked into being.

The first and largest group is headed 'Recommendations on the Teaching of International Understanding'. It opens with a statement of eight principles, on which teachers should bring their charges to act, and which they themselves should strive 'alone or with others', to make prevail in society. These principles are incisive, indeed revolutionary. 'The natural resources of the earth . . . should be used for the general welfare of mankind.' 'The advances of science have now made all peoples . . . morally responsible for each others well-being'. 'No nation should impose its culture upon any other.' We have here incursions into the realm of politics, interference with national sovereignty and condemnation of the foreign policy of most great countries and some small. I am all for these principles.

But are we really to take it that these fifty-eight delegates from twenty-nine countries were as radical as all that? Hardly. Most of the bold resolvers were obviously good patriots, staunch upholders of 'national ideals' and unshaken believers in 'sound' nationalism as the basis of international understanding, anxious to avoid politics in education and ready to ward off interference from foreigners. They were plainly inconsistent, and their inconsistency was natural in this field, where clichés grow rank and the fog lies heavy. The teachers at Endicott were not more lost in this fog than most of the teachers not there. But certainly members of our Fellowship are in a position to see clearer than this, for our first world congress to promote peace was held twenty-five years ago. World citizenship and a world outlook are a problem we should be tackling boldly and radically; and if joining the new world organization can give us a better sounding-board and better facilities for this

job, that in itself is a strong reason for joining.

But I am straying from the Conference report. Let me, therefore, hasten to add that it makes a large number of specific recommendations for promoting understanding through the teaching of history, languages, art and music and literature. There are also suggestions for pupil and teacher exchanges, improvement of textbooks, use of radio, cinema and press, travel and camps, inaugurating research into 'the causes of international understanding' and its opposite; and recommendations for an investigation of the various existing languages and Basic English. All of these suggestions—like other efforts I have seen in this field—assume that we know what we mean by 'international understanding.' We don't, and I think there would be a split among those paying homage to the concept as soon as it was analysed. Nevertheless, the recommendations drawn up at Endicott are in many points eminently practical: they are blueprints for instruments that we undoubtedly can use if we know what we are trying to do.

On the question of aid to schools in devastated areas, the Conference report advocates centralization and close co-operation with UNESCO; more specifically, it recommends the setting up of teacher committees in various countries and a central committee to co-ordinate their activity. There is also a separate report consisting entirely of recommendations addressed to UNESCO, of which the most interesting are, perhaps, the urge to UNESCO to include teacher representatives on its committees and delegations, to encourage pupil and teacher exchanges under teacher guidance, and to work for raising the professional and social status of teachers throughout the world.

The last report of the Conference consists of resolutions addressed to the general public. One of these, specially called for by the Latin-American delegates, declares that education should be under the control of the people through their elected representatives. (As it is now, one of them explained, 'the President decides everything'). Another urges teacher organizations to give publicity to 'UNESCO month' and to encourage their governments to adhere to UNESCO.

(As has been seen, the Conference tried hard to lay foundations for co-operation with this inter-governmental agency. This was in accordance with the programme worked out for the Conference by its organizers, but it was undoubtedly also influenced by the brilliant contribution of Dr. Howard Wilson on an all too short visit.) A resolution, which at first caused consternation, condemned race discrimination *within* the teaching profession. A Swedish delegate brought it forward, after he had received what he considered to be unsatisfactory replies to his questions on the status of negro teachers in America and South Africa. Feeling ran high for a while, but when more relevant information had been brought out and a resolute Scot had combined his talents with the Swede, a wording was unanimously adopted that will make it difficult for members of the World Organization to side-step the issue of discrimination against their coloured colleagues. There seems reason to believe that negro delegates from America will be seen at the first Delegate Assembly. But will the same be true of South Africa?

Bulls by the Horns: there are several. Let us take them.

Certain local teacher organizations were not represented, and certain nationalities were conspicuous by their absence. It was not made clear whether sufficient effort had been made to bring them in. Rivalry among organizations undoubtedly played its part. This is natural: to re-phrase a well-known saying, 'ce n'est pas magnifique, mais c'est la guerre.' Where the differences are just matters of personal ambition, common sense will probably prevail in the long run and common sense says that there are advantages in teacher solidarity. But where the differences are reflections of political and social tensions, they are more serious. To take a local illustration from the American scene: there is an American teacher association affiliated with one of the great trade unions. Its leaders have intimated that the NEA is reactionary and tied up with big business. There is still another teacher association affiliated with a more radical union, which no doubt regards both the other associations as reactionary. It would be easy to dismiss these difficulties by saying—as many do—

that the projected world-organization must be non-political, and that therefore these political differences are irrelevant. But I think that would be a mere evasion.

Education is political, it is a direct expression of prevailing social and political outlook—indeed, not infrequently of the political outlook of the government in power at the moment. The question therefore boils down to this: are the teachers of the world now sufficiently close to each other in outlook to join in a single organization? Looking back over the contributions made and the resolutions passed at this conference, where the delegates ranged from communists to conservatives, I feel like answering: 'Yes. If there is mutual good faith and hence mutual trust, mutual give and take in non-essentials, and concentration on the considerable field where unity can be reached.'

To be more specific: French and Belgian teachers were not represented, nor Danish. And Soviet teachers were not present ~~save~~ in the minds of some delegates, and there they were most emphatically and persistently present. I believe that they would have fitted in quite well with many of their colleagues and would have been a valuable addition to the Conference. The Preparatory Commission set up to arrange the first Delegate Assembly will be well advised to make every possible effort to bring them in.

A smaller bull proffering horns is the hospitality the Conference accepted from American big business. The delegates were invited by the NEA, but when they arrived they found themselves quartered in the sumptuous hostel of the International Business Machines Corporation. The formal position was that the corporation had made a donation of money

and the cost of hospitality to the NEA to enable it to run a world conference. To Europeans this seems a questionable practice; in America it is not uncommon for wealthy enterprises or individuals to make donations of this kind, sometimes with results that surprise the donor. Without pronouncing on the principle, I think it only fair to say that the delegates felt not the slightest restraint or obligation to consider their host in any way affecting the work of the conference. But I am also bound to say that many felt uncomfortable at being in fact if not formally, the guests of an undertaking that, however high its wages and however great certain benefits it confers on its employees, manages to exclude trade union activity from its organization.

And then the final pair of horns. Shall N.E.F. members support the new venture, and shall the N.E.F. seek membership? These are, of course, questions I can answer only by a purely personal expression of opinion. If it is the aim of the organizers to bring about a true world organization, I am for them. The N.E.F. with its excellent French and Belgian connections, its members in Eastern Europe and its good will in many areas, might be able to furnish links and make contacts that the Preparatory Commission would find helpful. If teachers are to help to bring about peace and understanding, it can only be by bridging the gap between left and right in their own profession as a first step—and thereby in some measure helping to bridge the gap between the two great political blocs now so unhappily forming. If, on the other hand, this new organization is to become an expression in the teaching profession of the split in the political world, I would wish it a speedy decease and the N.E.F. no truck with its body.

Let us hope that world-wide unity is on the way. The N.E.F. has its own aims to pursue and its own work to do; but just as we like to see our individual members join the professional associations of their countries and work with (indeed on) them, so I think we should be glad to see our Fellowship as a whole joining an *all-inclusive* world body of educators and working through and on it, as well as through our own organization.

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A Children's Village for European War-Orphans¹

AMONGST all the great misery and suffering on the continent at the present time, it is hardly possible to exaggerate the need of many thousands of children, especially in the countries where the horrors of war were most prevalent. Not only have these children been subjected to terrifying and soul-destroying experiences during the war years, but they are still deprived of the necessities of life in respect of food, clothing, shelter and warmth. Most pitiable of all are those children who have lost their parents in this war, and who are therefore without the security which is given by family life. Many of these orphans are in the camps for displaced persons, with a future before them which is quite unknown.

It is to provide some of these children with an entirely new beginning in life that the Society of Brothers, which is established in England and in Paraguay, South America, has decided to build a Children's Village on their land in Paraguay. Here the children would be given every care physically and otherwise. They would be brought up with the children of the families of the members of the community without any kind of distinctions being made.

The Society of Brothers, a Christian Community which lays stress on the expression of its beliefs in a practical working life of brotherhood, has been established in Paraguay for some years, on an estate of 20,000 acres of land in a very pleasant and fruitful part of the country. Cattle-rearing and forestry work are carried on, on an extensive scale. There are sawmills and workshops for utilising the timber productively. Two villages have been built. There are already in the community 250 children, who are cared for in the nurseries, kindergartens and schools of the community. A hospital, staffed by three doctors, chemists, nurses and midwives, provides medical service to the neighbouring district, and in addition ensures that the members

of the community, together with their children, have the best medical attention in a country which is backward in its medical service in the country districts. The existence of the hospital and qualified medical staff on the spot will ensure that the orphans who are to be taken into the children's community will have the best of medical care, which will be very important in view of their impaired health caused through lack of nourishment during these past years.

The aim of the community in its educational work is to awaken and stimulate in the child an awareness of God in all that he has created and in all the child's relationships with his fellows. The community stands for a life of practical love towards all, whatever their position or race. The children are led to a recognition of God's purpose as co-operation and unity in all his creation, and are encouraged to serve this end in their own lives by fighting for what is good and uniting, and rejecting what is evil and dividing, in the struggles which come to them.

The Children's Village is already in course of construction for 60 war orphans between 6 and 8 years of age. Dwelling houses are being built, each one to house 10 children, with a married couple to care for their inner and outer needs. A school, dining-room, kitchen, bath-house and laundry are to be added, also an isolation house for the care of any who require separate attention. A garden of 25 acres is planned, fruit trees are being planted and a herd of dairy cows being provided. (In this part of Paraguay there are no good dairy cows, so that one must have a considerable number of animals to obtain one's milk requirements.)

In these natural surroundings, with abundant sunshine and good food, the children should have every opportunity of growing up strong and healthy, and of recovering from the disabilities of the war years. To grow up in the peaceful and harmonious atmosphere of the community life will give them that healing of mind and soul which they need.

The undertaking has the warm approval of the Paraguayan Minister of Education, who has promised the

sympathy and co-operation of the Paraguayan Government. Similar approval has been expressed by the British authorities who are responsible for the inhabitants of the British-controlled zone of Germany.

Arrangements are being made for the transport of a first group of 30 children direct from the Continent to Paraguay, under the responsibility of members of the Society. It is hoped that shipping accommodation will be available during September. A second group of 30 will be brought to the Wheathill Bruderhof in Shropshire. A large farmhouse is being adapted and improved for the accommodation of these 30 children. Here they will be cared for in the healthy surroundings of the Shropshire hills, for a period of recuperation until they can be taken out to Paraguay. Simple instruction will also be given to them.

An urgent appeal to co-operate in this project is made to all those who have a concern that help may be given to these destitute children. Helpers are needed at once for the Wheathill Bruderhof and also to go out to Paraguay for a period of a year or so to help, directly or indirectly, in this undertaking. Financial help is also urgently required, as well as furniture, bedding and equipment for the children, especially when they come in the first place to Wheathill. Full details can be obtained from the Society of Brothers, Wheathill Bruderhof, Burwarton, Bridgnorth, Shropshire.

The Society is confident that there are very many who will give their ready support to the end that this group of 60 needy orphans may be given a new hope and a new life.

GIFTS FOR HUNGARY AND POLAND

We thank very warmly all those who have so generously sent gifts to Headquarters for Hungary. Three or four sacks of clothes will shortly be despatched.

Many members attending the Paris Conference brought clothes and other gifts for our friends in the devastated countries. Most of these were sent by air to Poland.

Clare Soper.

¹ Plans to give home and education to war-orphaned children always make welcome news. We print here an account of a Children's Village in Paraguay. In a later issue we shall describe the Children's Village at Trogen, Switzerland, which the New Education Fellowship has recently taken under its wing.—C.S.

What is Good Teaching ?¹

Cuthbert Rutter

THE world needs its children, as never before, to become people of active sympathy and deep understanding. We need people who achieve well-being and share it. Skilful technicians we must have. But we need also, people who value and accept the life within themselves and whose love for their neighbours will therefore be worth giving. We need people who co-operate in group after group because they need to share in ever-expanding, ever-deepening social life within and between nationalities. If the world's children turn into such adults, then goodwill can become effective. If teaching and other social functions, such as economic planning, work favourably together, we may look forward to peace in our time, to a condition in which physical force will be well used and not blindly destructive. The kind of person who emerges from being educated¹ depends largely on the teaching method which has been used. Much depends on the way in which children are helped or hindered now.

So it becomes a matter of general concern to sort out and foster those methods of teaching which are good. UNESCO rightly declares a part of its special function to be that of 'suggesting educational methods best suited to prepare the children of the world for the responsibilities of freedom.' As it is UNO's education committee, we may certainly look to UNESCO for some useful guidance.

Now as children are presently to be asked to maintain life's values, it seems reasonable that they should enjoy them. At the same time, children will not be able to take over the benefits of long tradition without the help of advisers to put them in touch with literary legacies from the past and with institutions embodying something of mankind's better self. So this paper is a plea for the encouragement of spontaneity in the taught, in alliance with wise direction by the teacher in all our teaching ways. The good

teacher, in this sense, might pray: 'Bring to my pupils the arrows of desire; let me recognize and direct but let me not blunt them.' But this means a change of emphasis. It means that 'moulding the clay', 'beating the metal' 'filling up the empty pitcher', and similar ideas must all give way. Home and school must rather offer children a life to be lived. Then, what used to be called 'preparation for life' can be largely left to look after itself.

* * *

LIVING a thing is gradually taking precedence over knowing about it. In our own country, for instance information about citizenship and democracy has long been given in 'advanced' schools. Now, at last, this information is taking second place, here and there to genuine, if limited, experience of living democratically inside the school community. Some decisions are taken by adults and children together. Other decisions are left to groups of children specially concerned. The neatness and security of authoritarianism are lost. True education, the life to be lived, the hazardous life, is gained. Good teaching is sure of its rôle and a part of that rôle is to stand back and give free play to direct experiences with government or with any part of life which children can gain for themselves. Studies of historical or present ways of local, central and international government are likely to be of special value when they follow vivid personal experience in the management of school affairs. Such experience leads, not to inert adoption of forms, but to co-operation in government as part of a way of life.

* * *

THE school council can provide one way of living democratically. In the large school, it must be composed of elected representatives, though it may be hard to secure the adequate representation of governors and parents. Absent interests may compel the Head-

master to exercise a right of veto or delay. But he can say which matters *can* be thrown open for genuine decision. There will be other matters which can be usefully aired and discussed. There need be no discouragement when there is no misunderstanding as to when decisions can be made and when they cannot be made. In the smaller family school, parents and committees can be more easily represented and the council can thus include practically the whole community. However it may be, the good council arrives at understanding and decisions which can be generally accepted and which do not feel to anyone to have been arbitrarily imposed.

The way of discussion is also of utmost value for small groups of like-minded youngsters who can often decide, under wise and unobtrusive leadership, a great deal of what they are going to do and how they are going to do it. Decisions thus taken are truly their own. Wholeheartedness ensues.

* * *

ONE of the best training grounds for self-determination and group co-operation is adventure in wild country in the open air. Given just the right guidance, boys and girls of all nations respond to the appropriate social unit and to Nature. No one who has seen the effect of such experience can doubt its importance. Grade-winning can be as unprofitable a preoccupation as place winning in class. Leadership can be debased into a hierarchy of officials. Leaders may be misguided and access to good country may be difficult. The response and the benefits are still wonderful. It is a pity and a shame that only a tiny fraction of children have, as yet had any chance to respond to the spirit of Thompson Seton, Baden Powell, Ernest Westlake and other leaders who have known children's need for scouting adventure. Perhaps the three who have been mentioned were specially interested respectively in nature-communion,

¹ This article has been extracted from a very much longer document, which the N.E.F. hopes perhaps to publish in full some day. Its sub-title was: A Twenty-Minute Provocation to Discussion (with additional reflexions, examples and questions for the discussion leader). It is these latter, which are full of thoughtful and very practical examples from a wide experience in both State and experimental private schools, that have been omitted. Their absence has been marked by asterisks at which readers, whether singly or in groups, may care to pause, and fill in 'reflexions, examples and questions' of their own.—ED.

military needs and anthropology. But all three found riches in the wilderness. All three started organizations to help children to share what they had found.

* * *

INTIMACY with wild nature is one of the abiding sources of enjoyment, of hardihood and resource, of loyalty to comrades, of healthy relaxation and ultimately of art. Children adapt themselves, we are told, to any conditions, bad or good. They absorb the attitudes of adults close to them, whether these attitudes are sound or not. Very often children wring happy adventure from city gutters, bombed sites, back streets or even formal parks. The wind bloweth where it listeth and children sometimes bloom under bad conditions. But that is no reason why we should tempt Providence and neglect to provide good ones. Teachers will certainly benefit in all their work if they know how to give children the freedom of the open air and teachers will benefit also from inside experience of movements which do so.

* * *

THE key to good teaching, it has been said, is sensitiveness to the rhythm of spontaneous interest and wisely guided labour. Children readily accept discipline, rule, sustained application and control as steps towards an accepted goal. Society always exerts some pressure on children. But good teaching tends to minimize the need for this pressure. The more nearly society's requirements are seen to be generously covered when children are challenged to live a life which appeals to them, the less is pressure required. Good teaching makes this challenge, because it engages always in what the army research group calls a 'two-way process'. The child and his social environment are in constant inter-action. The child gives something to his environment and gets something from it. He alters the outside and adapts the within. Genuine two-wayness evokes interest and tends to sustain it.

* * *

THE rhythm of spontaneous interest and disciplined labour is specially manifest, though it may easily be destroyed, in all kinds of constructive and artistic work. Here the first approach may often be undeliberate and care-free. Of

her own make-up song, for instance, Susan, aged four, reported: 'I found it in my throat . . . and I've got another one.' This applied to both words and tune. They were not differentiated. They were a song. Words lend themselves also to speaking, to sharing verses, to how to make or do instructions, to stories and plays. Other materials, other kinds of expressions. Wood, bricks, stone, clay, branches, leaves, grass and sand may invite the making of special models and utilities. Puppets demand a special form of art, the puppet play. Paint, ink, pens, brushes and paper are the fascinating materials of diagrams, maps, writing and pictures. Though the uses of all these things gives the possibility of immense diversity, yet, the particular material used does, to some extent, dictate the result. This is what the teacher must not do. He may suggest and guide. Sometimes he may show HOW when the child has achieved his own idea of WHAT. But the teacher who tries to impose an artistic result will be left with a stereotyped, dead exercise. He will have prevented spontaneous interest from passing over into and informing the artistic labour.

* * *

SUGGESTIONS are often acceptable in the wide fields of art and construction. Where good teaching is at work, it becomes clear that every child is an artist and every child gains deep satisfaction and poise through artistic expression.

* * *

IN the larger school, the best encouragement for spontaneity lies, perhaps, in the club and society, the sections into which the big class can form and in the small groups of all kinds. Some children contrive to carry the right spirit through all their living without any such help, but there are many who fail to do so. If they do not allow small groups to form and function within the larger structure, mass production methods of education can hardly expect to avoid crushing individual enthusiasms. When place-winning is the first consideration with authority, unhappy results seem inevitable. For place-winning does not thrill all children and it is not enough for any of them. The casualties, however, are hardly noticed. The blind eye of authority

can be very blind. Perhaps some illness or delinquency comes to the surface and offers a clue to deep-hidden frustration and distress. But the clue is not wanted and is not followed up. It is itself hidden. Adults retain the illusion that all is well. As long as the school can hold sufficient prestige, its failure is presumed to have been of the wrong stock or of poor quality in the first place. The surge of youth flows on. No one knows what the pupils have had to suffer or what society will have to lose in the long run. The school has won its results and its rewards. Its pupils have acquired accomplishments and success, even if they have lost interest and sympathy, alike in studies and in human kind.

* * *

GOOD teaching is sensitive to the ever-deepening, ever widening interests of children. There is fascination for children in almost every branch of thought and every study of life which adults 'teach'. What a pity that this fascination should so often be covered with clouds of dull obscurity—by a mass of material which is felt by the syllabus-maker to be necessary but which seems to the child to be quite irrelevant to his immediate goal.

* * *

WHEN learning itself becomes part of worth-while living, the bitty-ness of the curriculum gives place to chosen pursuit, to scholastic enterprise and to social process. Observations in big and little schools, as well as recent army findings, suggest that we are on the brink of important discoveries about the value in all school life and learning of inter-relations in the group. Members of a group on trek, or in similar adventure, discover themselves and each other. They 'come alive'. If this aliveness can be carried by the group into acts of finding out or other kinds of systematic work, we little know the further benefits which may ensue.

Under wise guidance, children can follow their own interests, allocate the parts of their work, make their own enquiries and use their own skills. Cohesive units of work then cover, unawares, a variety of old subjects. Logical schemes of knowledge may be sacrificed. But living, relevant

knowledge is gained. And everyone knows that this kind of knowledge makes for a rapid, organic type of growth, so that even the logical scheme may be surpassed. Watchful teachers can deal with serious gaps and regular teacher seminars are vital. But living needs are fulfilled. When spontaneous interests have come into play in corporate enterprise, children accomplish more than when they are faced with a syllabus to be got through. For children need opportunities to make genuine and acceptable contributions to their natural social groups, intellectually, artistically, morally, if not also on a material plane in such work-a-day matters as fetching wood and cooking food. No doubt some learning must necessarily be solitary. But the right balance between the solitary and the social process will reveal afresh the powerful rhythm of spontaneous interests with disciplined labour. In sharing their gains, children stimulate each other. Enthusiasm spreads. Work tends to be carried out in a spirit which is essentially religious, since the children are beginning to discover meanings for life as a whole. Moreover, they are learning to appreciate each other in successive groupings. How else can they begin to love mankind ?

* * *

THE world needs its children to discover, without giving the matter much conscious thought, that it is their deep need and their increasing joy to be contributive members of world society. We want this thought in education, because it represents a law of life. The people, past and present, whom we all love and admire, are people whose motives have sprung, not only from their reverence, *not at all* from a desire to acquire virtue, but because it came, for them, to be like taking breath, to love and help their kind. There is truth and there is also a suggestion of defeat in the dictum that teaching must be entirely subservient either to 'society' or to some local authority. 'Society' is not homogeneous. Good will and understanding are unevenly spread. Those who have been born into relatively healthy culture patterns, for instance, and those who have enjoyed rich and happy relationships in childhood, are likely to be amongst the most contributive members of society. Those who

have not enjoyed such advantages can hardly be expected to have so much to give. So, while teachers must serve their local authority, their country and their time, they must choose their ultimate authorities from a society which goes beyond locality and country and beyond the present time. Teachers are the servants but they must also be the students and interpreters of their immediate pay-masters. Their visions, near or far, must be their own.

It is true that teaching cannot reach both its best quality and its widest diffusion until it is everybody's business throughout the world. Praise is due to thousands of workers amongst young people. But they need support from all who can give themselves along with their special advantages. Very often the most gifted and valiant of workers are only able to scratch the surface of ground which needs to be deeply dug. Good teaching is multiple—a social as well as an individual responsibility. People with many other functions have a part to play. It is only as they learn to co-operate that the partners may become effective and make their teaching good. In this connection it is impossible to over-emphasize the importance of parent-teacher groups. When these can be extended to include, also, the out-of-school teacher, the social worker of all kinds, they will be even more helpful than they are now.

* * *

GENUINE parent-teacher co-operation is a valuable movement, if as yet, a small one. In the world at large, moreover, there are other hopeful signs of better conditions for good teaching. In some places, suffering has brought us readiness to face deep adjustments. In the British House of Commons, the acting leader of the Conservative opposition has stated the view that the time has come for the sacrifice of some degree of national sovereignty. The possibility of sanity in economic planning for the world is more and more openly discussed. The imagination and sympathy of one part of the world are becoming less closed to the sufferings of another. Inertia and sectional interests may prevent things from happening fast enough. But there are movements in the right direction, towards adjustment, towards the creation of conditions for

adventurous, worth-while living for the world's children. Millions of people have become thoughtful. In the social spheres, also, a leaven is at work. In England, the 1944 Education Act represents some stirring in the right direction, even if some of its first effects appear to be through the looking-glass.

* * *

MUCH good teaching is needed to link up industry and youth. This paper has suggested that gainful occupation, leisure work and cultural pursuits of all kinds, need linking and re-linking with the deepest springs of action to be found in human life.

'Of course', wrote Sir Fred Clarke in *The Politics of Education* (Juta & Co, Ltd. Cape Town, 1923), 'of course it goes without saying that you cannot civilize except upon a basis of instinctive endowment.'—(p. 146). Of course, you cannot have the blood circulating without a heart beating. It is good to study the blood stream and its purification. It is good also to study the pump and its laws. The 'instinctive endowment', the central tendencies in man, begin to adopt special shapes and directions during the individual's infancy. Further shaping and directing take place as life continues and re-adjusting is possible as the individual re-acts with appropriate groups or other individuals. In any event, satisfactory living depends on felicity in linking instinctive endowment with artistic, intellectual and cultural pursuits.

Man's nature is complex and elusive. The more reason why his instinctive endowment should be understood and handled as wisely as possible. A builder is the more anxious to find firm foundations if these are far to seek. In early infancy, man's few central tendencies take on a shape which influences the whole of the individual's life. The growing infant needs to feel loving acceptance in its relations with its grown up environment. It can take plenty of checking as long as it does not feel that this checking is an attack upon its very being. It will not feel attacked so long as its assurance of general acceptance does not break down.

If this fundamental need is denied the result is likely to be some form of destructiveness or neurotic fear. There is a retreat from happy living, a substitute for it or a

defence against it. In older children, there may thus be a need for some making good, some straightening, some filling out, some 'living it all again'. The sign of the child in need is often something unlovely. Indeed, the least lovable child is often the child who needs loving most, and love can generally be given by those who can see how the unlovely aspect grew and how true loveliness lies surely beneath and beyond. For repulsiveness is as irrelevant to the essential child as tight bandages used to be to Chinese feet.

Fortunately, nature comes to the rescue when given a chance, in the healing and creative influence of an appropriate life to be lived—a life of wholeness and significance. By and large, parents and teachers will be right if they are sensitive to genuine spontaneities and their appropriate discipline or fulfilments.

For although man has no set of instincts—shows no behaviour at all comparable, for example, with Fabre's wasp¹—yet man's behaviour is instinctive. He tries still, to adjust his inmost being to his world and his world to his inmost self. Behind his few central tendencies is instinctive drive. The springs of action may be poisoned or they may remain sweet; they may be semi-stagnant or they may flow free; they may be cultured into ways of economic rivalry or into ways of contributiveness. They may be allowed to make hard work zestful or they may be so stifled that even play is dull. We are inevitably concerned with the reproduction of society through its children and we are rightly concerned to emphasize our best traditions. But we need to be concerned, also, to see that, for each generation these traditions are alive. Only thus can the world's children add what is so urgently needed to its life. To ignore the instinctive is to stultify living and lead civilization towards atrophy.

* * *

So good teaching is ever watchful for the links between instinctive drives, spontaneous interests, cultural achievements and the full flowering of social life within each country and between people of the countries of the world. Good teaching is ever on its guard against

the easy reaction which allows itself to be too much impressed with the superstructures of 'society' and 'culture', without due regard to the wholeness and integrity of children. Good teaching is alert to give the happy direction which can be accepted with a whole heart. It is good to find Sir Fred Clarke emphatically stating that '... you cannot civilize except upon the basis of instinctive endowment', for on page eight of the Preface of the same book he was able to say: 'If we want to know what is in the pit, let us wrap ourselves up in the study of instinct. If we want on the other hand, to look up and to strengthen the thread which alone checks the descent, let us learn what Civilization means and that education alone can preserve and enhance it.' In truth, we must not treat a part, however big a part, as if it were the whole. It is not education but education happily linked with instinctive drives which can preserve and enhance civilized ways of life. Nor can the linking be taken for granted. It is part of the work of good teaching to find out how it can best be done. It is indeed, a great wonder, but we must find the hand of God in our primordial past and in our adaptive present, as well as in the ten or twenty thousand years immediately behind us.

* * *

It does seem, therefore, that many of the dissatisfactions, frustrations and inanities of our time come from lack of good teaching. Such riches are within reach and yet unused. In England, children of nursery school age and infants up to the age of eight, seem to be comparatively well-loved and well-understood. All too often, our older children become stultified. They should joy in developing skills. They should open eyes of ever-increasing wonder and delight and understanding upon human kind and upon the marvels of the world.

Instead of this, many of their points of contact with creation get shut up or cut off. School is, all

too often, a place which 'gets them on' and holds them back—from life. All too often, they take to passive entertainment or anaesthetic sport. City life, well conceived, is assuredly an adult life, but there are millions of people who are not at their ease, who do not seem at home in this, or any world. No doubt there is some virtue in Greyhound Racing. But it is sad if people have hardly tasted other possibilities. Millions of people seem to have left school without discovering the joy of making things, without coming to feel at home in country places, without having entered the worlds of imagination and without realizing that the loveliest thing in life is to help others to share its riches. It is the task of good teaching, in co-operation with other healthful functions, to end this tragedy.

UNESCO is rightly concerned with METHODS of teaching. The method advocated here is that children should be offered a life to be lived—a life which is worthy of their powers and which calls forth their prowess—a life which embraces home, the classroom and the club as well as eventual rôles in adulthood, the new family and the contribution to work with people or with things or both—a life in which spontaneous interest and disciplined labour keep friendly company throughout.

The happy working out of child needs, as well as unnecessary damage to children, can be found everywhere. Sympathetic students can detect and get inside these unseen worlds. Everyone will have their own instances of help and hindrance. It is hoped that instances called to mind and described in discussion may throw light on the generalization that good teaching ensures that the child's excitement in his world is always balancing his grappling with it. UNESCO has, in effect, challenged us all to answer: 'How are the children of the world to be prepared for the responsibilities of freedom?' Under good teaching, as here conceived, children have the freedom to enjoy and work out their own interests in every kind of study and in appropriate social groups. At the same time, in the same process, children become responsible by taking appropriate degrees of responsibility. They learn to live by enjoying the richest possible life.

POUR L'ERE NOUVELLE

The next issue will contain much material from the N.E.F. European Conference held in Paris. Copies will be on sale this autumn at 1 Park Crescent, London, W.1. Price 2/6.

¹Not even McDougal claimed anything so nice and neat—though some fairly absurd statements have been put into his mouth.

Greetings to the Jamia Millia Islamia

THE NEW ERA sends greetings to the JAMIA MILLIA ISLAMIA, which is celebrating its twenty-fifth anniversary this November. Readers may remember an article by Mr. Majeeb, Professor of History and Politics at the Jamia, in our May issue, 1938, in which he described how the Jamia was founded to 'keep in view the economy, the cultural character and the social impulses of a free and independent India.'

This University is one of the most important and unique educational experiments of this century

in India, because it represents an attempt to work out a new educational ideology and technique in an atmosphere entirely free from all official and bureaucratic control. The University, which contains not only an Academy and College-classes but also school-classes, aims at harmonizing the best cultural contributions and characteristics of the Indian and the Islamic genius, and also at taking advantage of all that modern western thought has contributed to educational theory and practice. The result is that this educational enterprise has

become the spear-head of hope and progress in Indian education, and the work done by it has won the highest admiration of all eastern and western educationists who have visited it. This is due to the far-sighted vision and the personal magnetism of Dr. Zakir Hussain and the devoted work of his selfless colleagues during the past twenty-five years.

We would like to wish the Jamia, its present members and old students, a joyous celebration of their past achievements and all good fortune for the future.—ED.

Book Reviews

Child Treatment and the Therapy of Play. Lydia Jackson and Kathleen M. Todd. (Methuen. 8/6).

Some of the children who are backward or 'naughty', truants or pilferers, over-anxious or impossibly bold, are already treated at Child Guidance Clinics, but too many others suffer unnecessarily, either because of inadequate clinic provision or because their parents are still loth to seek psychological treatment of any kind. Even intelligent people (perhaps it is most often the intelligent) feel that it is a reflection on the parents if the child is a 'problem'. They forget the increasing perplexities of modern life, with its flats and lack of gardens, its motor-ridden roads, its increasing tempo, the war toll of fathers—all inhibiting factors in the modern child's development. And they forget too, that increasingly and through no fault of their own, parents have had and still have their own problems, and that these inevitably affect the child in his turn. Dr. Emanuel Miller, in his excellent introduction to *Child Treatment and the Therapy of Play*, puts this well: 'The parents eat sour grapes and the children's teeth are set on edge. Thus the generations breed the seed of ill-will and unhappiness in their children. This is the very core of the human tragi-comedy, at least on the psychological level'. The authors of the book remind us not to confuse 'this perpetuation of faulty family patterns . . . with hereditary factors—to do so accentuates the sense of fatalism and builds a barrier against acceptance of treatment and consequent freeing of the personality'.

The book is written, then, to create a wider sympathy and support for the work the clinics are trying to do, and this it should certainly achieve. The authors make it clear at the outset

that only trained personnel should attempt play therapy; nevertheless parents and teachers cannot help learning from the book while they enjoy it.

It is as well, I think, to bring to the reading of the book some previous knowledge of how children of various ages normally express themselves in play, though this is not by any means ignored by the authors. Susan Isaacs' *The Children We Teach*, for example, makes an excellent background for the understanding and enjoyment of this book on less normal forms of behaviour and play.

It is good to see the family given its proper place in a volume of this sort: again and again the authors state or imply its importance. 'Parents are well-nigh all powerful in shaping their children's acquired attitudes and their social habits, their character traits, and the formation of their sentiments, including the highly important sentiment of self-regard, which forms the true nucleus of the human personality. The teachers who receive the child at five years of age are rarely able to alter or influence to any profound degree the foundations of character laid down in the pre-school years'. And again: 'Modern psychological opinion is almost unanimous in regarding even a very imperfect family as a more suitable home for a young child than the most perfect institution'. As they emphasize, and the children's histories demonstrate, what a child wants is to belong to someone.

The families, then, and particularly the mothers, need help as much as the children, and the way in which this tricky work is sympathetically carried out by psychiatrists and more particularly by psychiatric social workers is well described. It is a side of the clinic's work about which the public knows too little, but whose importance cannot be over-estimated.

What are these clinics setting out to

do? The chapter on 'The Case for Adjustment' is one of the best, and discusses the deep-rooted prejudice against 'tampering with the mind' which manifests itself especially when the child's trouble is of a subtle nature and not obtrusively anti-social. 'The case for attempting to help children to better adjustment is, in the first instance, one of relieving unnecessary suffering by resolving or alleviating their inner conflicts, as well as by removing symptoms; and secondly, of assisting them to this greater integration, which makes it possible for them to tolerate frustration better, and thus increase their capacity for happiness and fulfilment'.

It is a constant temptation to quote these authors who say everything so well and so succinctly. Their own quotations, ranging from Dr. Johnson to D. H. Lawrence, are rare but apt, and always a pleasant surprise. Challenging statements are thrown out from time to time as refreshers. Here is one from a discussion on our failure to give men any education about children: 'this, incidentally, is in our view a big factor in neuroses in the male in our western civilization, producing as it does a sense of non-fulfilment in one of his most fundamental urges'. And here are two others: 'Children, no less than adults, have their reticencies and most of them cherish a private life which should be respected by adults. This private life includes the child's personal imagery and fantasy, often vivid and highly individual, and it is out of this rich store that he builds up his personality.' And: 'The "too good" child is often misinterpreted and over-valued, by parents and teachers alike'.

The scope of the book is self-limited, because it is not a medical text-book. It is written for all who are interested in children and their education, and

to whom the ways in which they express themselves in play are fascinating to study. There is no technical jargon: it is well and clearly written. A sense of humour, wide reading, real sympathy (with parents as with children) and delightful descriptive facility, make this too-short volume one of those we are glad to keep.

Margaret Duncan

Education: Christian or Pagan

M. V. C. Jeffreys 94 pp., 4/-
University of London Press

Growing Up in a Modern Society

Marjorie E. Reeves
126 pp., 4/6 University of London Press

These two books are the first of a new series on 'Educational Issues of To-day', edited by W. R. Niblett, which is intended to 'help readers to explore further some of the great educational issues of our time'. But the exploration is to be guided, and our guides are to be those who believe that 'Christianity has insights to offer for which there is no substitute' (Editor's note), that we must know 'a conviction of sin and the need for redemption' (Professor Jeffreys, p. 22), and the 'deep sense of impotence which is the beginning of salvation' (Marjorie Reeves, p. 85). The acceptance of such theological assumptions does not prevent these two writers from differing from each other sharply in their attitudes towards those who hold other views. For example, to Professor Jeffreys 'there are no more dangerous (and usually unconscious) enemies of Christianity than the people who talk about "the Christian ethic" and "spiritual values", but who at bottom are thinking in terms of man's upward aspiration and achievement and self-perfection' (p. 93). And 'Christian education stands no chance unless Christians refuse to compromise with secular humanism in the matter of ultimate values' (p. 9). Marjorie Reeves is much less uncompromising on the practical issue and says, 'It is the writer's belief that there is still enough common ground between Christians and others, especially so-called "humanists", for the re-creation of basic values which run right through social experience' (p. 124). It may be that the apparent difference is merely one of degree and emphasis. Certainly we cannot integrate irreconcilable things, but it would be a pity if men of goodwill who are anxious to establish the same type of social life were to refuse to act together because they cannot acknowledge precisely the same fount of inspiration. We hope that, in the long run, the aim of the series

will be to stress the common elements in the social philosophy of progressive thinkers, and not merely to emphasise theological differences of which we are already all too conscious. Whatever may be the extent of agreement or disagreement with the views expressed in these two books there can be no two opinions as to their value. There is a challenge on nearly every page, for in both books is to be found a rare combination of honesty and competence. We shall look forward to the third in the series, which is to be written by Professor Basil A. Fletcher.

Apart from a brief introduction and a concluding statement, the main argument in Professor Jeffreys' book is classified under the four chapter headings: English Educational Ideas; The Christian School; The Social Conditions of Christian Education, and The Underlying Assumptions of Christian Education. It might have been better if the last of these chapters had come first, for in it is to be found the reason for the rest. 'A view of man in terms of reason or nature, or both, is unable to give us any reason why we ought, as a matter of moral obligation, to love one another—unable, that is, to provide the doctrine of the brotherhood of man with a ground of moral necessity.' (p. 74). 'This in the Christian View, is the essence of sin—the pretension that man can achieve for himself, save himself, perfect himself, create the ideal society by means of his natural virtues and his intelligent inventions. It is the corruption of the best in man—it is man made in God's image making himself a god.' (p. 79). 'Christianity both sets the stature of man higher, and also judges him more severely, than the naturalistic and rationalistic views. Christ, not nature and intelligence, is the norm and Christianity thinks in the dimensions of salvation and damnation, not of happiness and unhappiness, or achievement and frustration, or integration and maladjustment, or any of the categories of humanistic philosophy, biology, or psychology . . . Christianity, by locating evil in man's highest self and seeing sin as the inevitable corruption of man's free spirit, makes sense of the contradiction in man and interprets the unhappiness and frustration which are a familiar human heritage, and which humanism (whether ethical or scientific) can do no more than observe with some embarrassment.' (p. 81).

It is with such assumptions in mind that Professor Jeffreys examines The Handbook of Suggestions, The White Paper of 1943, the Spens Report, and the Norwood Report and finds them unsatisfactory. 'There is here', he says, 'no recognition . . . of Christianity as God's revelation to man, nor of Christ as Saviour, nor even of any need of salvation' (p. 21), but rather a prag-

matic justification of religion in education; 'religion is proposed as a means of rehabilitating the national life, not because God claims us' (p. 20). Sir Richard Livingstone is regarded as equally unsatisfactory on this count. 'His conception of Christianity', we are told, 'appears limited to the ethical field and blurred by the classical spectacles through which it is seen . . . he shows no conception of Christianity as a revelation or as a gospel of salvation . . . It is, in short, a view of religion which is pragmatist and humanistic, conceived in terms of man's spiritual aspiration and moral progress, and with little or no discernment of the central truth of Christianity that "Christ Jesus came into the world to save sinners".' (pp. 22/3).

Professor Jeffreys does not support the maintenance of denominational schools as at present. 'On general grounds', he says, 'it seems unanswerable that the general pattern of national education in this country should be unsectarian' (p. 65). But he believes that 'the Christian school either will be an *ecclesia*, (i.e. a school provided by one of the churches) or it must seek to be itself an *ecclesia*. In either case, and especially the latter, it is important that the school community should be aware of its membership of the ideal and historical *ecclesia*—i.e. the whole Church of Christ. Only so can it be sure of passing its members on into life membership of Christ's Church.' (p. 41). Yet he recognizes and states some of the major weaknesses from which 'the Church' suffers—its lack of moral authority in the field of social relations (p. 59), its lack of unity (p. 66), its present dependence on the material support of the well-to-do classes who can largely determine its policy (p. 62), and so on. On educational policy and practice he has some pungent things to say which will appeal to those who cannot accept his main thesis in its entirety. I found this book in turn stimulating, provoking, inspiring, and irritating—but never dull.

Marjorie Reeves' book is too good to be briefly reviewed. It is full of erudition, which is common, and of wisdom which is rare; and is inspired by an unfailing charity. This is one of the most satisfying books I have read for some years. Teachers, Youth Leaders, Parents, indeed, all who are concerned with the development of human beings, will profit by reading it.

David Jordan

Introduction to Contemporary Civilization in the West. A Source book. Prepared by the Contemporary Civilization Staff of Columbia College, Columbia University. Vol. 1, 1946, N.Y.,

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The present volumes are by no means the result of idealistic planning by educationally inexperienced historians! On the contrary: they stem from a long and many-sided teaching experience, since the staff of Columbia College has been gaining experience in this way of teaching history during more than twenty-five years, although the present degree of emphasis on the reading of original source materials was first introduced, on a trial basis, in the spring of 1941. Results with the freshmen of the College were so encouraging that the Readings soon came to be regarded, by staff and students alike, as one of the most valuable features of the course. The Committee whose work this edition of the Source Book represents—*Messrs. Buckler, Paul Beik, Eugene O. Golob, K. William Kapp, and, for a shorter period, John R. Everett*—may be congratulated on their achievement, which is to be highly appreciated from an educational as well as from an historical point of view.

Of course—there can be discussion about the selection and omission of certain sources. One may wonder whether the student will gather a sufficient impression of the position and importance of the 'Encyclopedists', although the passages from *D. Holbach* are extremely well chosen. The same may be said about the earlier history of positivism—the predominant implicit metaphysical preconception of the greater part of American, English and Russian, and of much European scientific investigation and theory. But the parts quoted from *Condorcet* are again extremely well chosen. If I turn up the pages devoted to the Middle Ages, my impressions are the same: very competently chosen, very well translated, with possible difference in appreciation, but never leaving in doubt the outstanding importance of the chosen source. The introductions to the quoted sources are always very concise and instructive. So I have nothing but praise.

Coming to educational considerations I must express my strong conviction that lessons given with the help of such source-reading can have immense influence in shaping the minds of students. I am not less convinced, however, that the teacher as well as the pupil will have his work cut out to digest such a wealth of material of this intellectual quality and to guide his students in their use of it. This is already a didactical problem. Still more so is the question of how students are tested as to their productive understanding of the sources. Is this done by classroom discussion? If so, it remains of utmost practical value to know how this discussion is guided. For an all too clever historian could be an all too impatient teacher, who might dominate discussions like a little god of history who knows beforehand how everything ended. Is it done by silent reading and written papers—'tests' of a high level of intelligent understanding on the side of the pupil? In that case we should be interested to hear about the exact technique used by the teachers, whose experience is bottom and background for these books. We are confident that the authors and their collaborating colleagues have devised control-techniques of their teaching results and hope that they will publish their finding in this field, too. They might thus have a magnificent influence on the teaching of history to older pupils all over the world. It is clear already that the old-type classroom teaching in the 'hammering' style is incompatible with the careful and responsible study of sources, their interpretation and the consulting together on their historical meaning.

We look forward eagerly to further publications of this Committee.

M. J. Langeveld

Jugendbewegung. The Story of German Youth 1896-1933.

By Fritz Borinski and Werner Milch. (German Educational Reconstruction. Trade Agents: James Clarke & Co., Ltd. 2/6).

A great deal of nonsense has been written about the German Youth Movement. The present modest booklet, whose authors were both in their time members, is by far the best account I have read of its history and significance.

It was a remarkable thing, this spontaneous emergence of a great autonomous movement of youth—something quite different from the organisations for youth with which we are familiar. Originally a revolt against the stuffy bourgeois life of pre-1914 Germany, it grew into a positive and constructive influence of more than national importance. It

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was the nursery of much that was best in Weimar Germany, as the subsequent work of many of its members showed. Yet it failed to hold together; it had already declined before ever the Nazis came to power.

In reading this excellent account of its vicissitudes, I am struck by the universal validity of the lessons of its failure. It was very German, but it came to grief in the same way as do the efforts of many other idealists everywhere. The following appear to me to be its salient mistakes. These youngsters believed that the basic division of society lay between youth and elders, and that the category of youth could transcend the divisions of the surrounding adult world. Their only strategy for transforming society was the alleged 'ferment' of reformed individuals and small groups. They achieved reforms only in the trimmings of social life—costume, recreations, song, crafts, personal habits—in which the individual can at once and visibly display the idiosyncrasies of the better life. They relied on faith and emotional exaltation, and despised scientific knowledge and the sober work of the intellect. They could see in economic and political evils only the sins of adults, not the operation of bad systems. In consequence they turned away from the world of politics, where in fact the destiny of their country and the world was being shaped.

This 'fatal mixture of anarchial individualism and unpolitical "culture-idealism",' as our authors call it, foundered on the rock of hard realities. Yet there was a fine spirit in the *Jugendbewegung*, a liberal and international spirit, and a tradition for Germany's desolate youth of to-day to take up. If the lessons of its

failure are properly understood, its heritage will undoubtedly be, as this booklet claims, one of the major assets in the work of root and branch reconstruction. *Vivian Ogilvie*

Dinner at School—Essex Education Committee.

Dinner at School is an interesting and valuable pamphlet. It shows the development of the School Meals Service in Essex from March, 1939, when 3,680 children were receiving School Dinner, to March, 1945, when 41,350 dinners were served daily.

The problems of premises, equipment and staff in war time are fully dealt with here. Large Urban Central Kitchens and small Rural Kitchens are graphically described by the head teachers and the children themselves. Menus are given showing the excellent meals that are provided.

Social training is an important part of the School Meals Service. One has only to look at the photographs in the book to realize the enjoyment of the children in serving and helping to look after each other, as well as enjoying having their meals all together. One child writes, 'I apreheat the dinners very much.'

Dinner at School gives an excellent and very true picture of what the School Meals Service is striving to do for the children attending the Primary and Secondary Schools, and what it means to them in terms of health and happiness. *L. Granger*

Judgment in Suspense Gerald Bullett (Dent 8/6)

The early chapters of *Judgment in Suspense* give the impression that it is more concerned with a co-educational

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tional school than in fact it is, though some of the wisdom of the New Education is very clearly indicated, though the needs of the boy, Stuart, a vital character whom we meet all too rarely.

The school is soon left in the background, while Heywood, the Headmaster, embarks on detection and love combined. The most imaginative writing in the book gives us the too rare glimpses we have of Heywood's relationships with the children: the reader will remember with gratitude the description of the school workshop and Heywood's meeting with two of the children in Aunt Julia's house. These glimpses apart, the brother and sister relationship of Richard and Julia and their impact on Olive, the divorced wife: the adolescent idealistic attitude of Richard—in his late fifties—towards sexual love, which is a very fair reflection of that held by many of his generation—all these are alive, subtly drawn and clothed in the good writing we expect from the author.

The character of Heywood himself always holds our affection. He is sensitive and wisely understanding of the problems and needs of children. The growth of his love for Olive, young Stuart's mother, forces him into his detective career, which he cannot help feeling is a little unworthy; but his rueful rationalisations about it endear him to us still more. We would have liked to meet Stuart again and learn what he thought about the new relationships in his life, but the author decides otherwise. Perhaps the inconclusive end is as it should be; for wasn't it Henry James who said that there was no end, no conclusiveness in life?

Edgar Myers

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THE NEW ERA

IN HOME AND SCHOOL

THE ESSENTIAL NEEDS OF CHILDREN

SUSAN ISAACS *Author of 'The Nursery Years,' 'Intellectual Development in Young Children' and 'Social Development in Young Children'*

THE essential needs of children can be considered under the two headings, human relationships and activities. Under the former may be grouped: affection, security, mild control, and companionship with other children; under the latter, the natural activities of a family home, stimulating materials and their free use, contact with the outside world, and emotional and intellectual development.

Affection

Throughout early childhood the world is a *personal* world, for the child's mind. The whole structure of the young child's being is orientated to personal relationships—first of all to his mother, and later to his father and other adults as well. Everything is for him centred in persons. Neutral things and impersonal happenings come into the child's awareness only slowly and relatively late. As the work of Piaget as well as that of the psycho-analysts has shown, things happen in order 'to keep people good' or 'to punish them because they are bad'.

Feelings in the infant and young child are very intense and overwhelming, and imagination is very vivid. The child's behaviour and his picture of the external world are more determined, in the early years, by his inner world of feeling and imagination than by what is real from the adult point of view. What people do to him and around him is necessarily interpreted in terms of his own feelings. This makes the behaviour of the grown-ups not less, but *more* important. The child is even more dependent upon the goodness or badness of the adults around him than he

would be if he had an adult sense of reality. What from the adult point of view is a mild deprivation or small discomfort or punishment may be felt by the child to be overwhelmingly severe. The morality of the very small child is an intensely severe and strict one. It has often been observed in the spontaneous dramatic play of little children that the young child feels his parents to be *either* ideally good, *or* terribly severe, inflicting lethal punishments. All that happens is thus (in the child's mind) the outcome of the goodness or badness, the lovingness or cruelty, of his parents (or other grown-ups) and of his own feeling and behaviour towards them.

In the young child's mind, moreover, people are *always* either good or bad. Mere indifference on their part is felt by him to be a positive badness. If they satisfy his needs by loving and caring for him, they are felt to be 'good' parents. And not only if they tantalize or hurt him, but if they neglect him or

leave him without guidance and control, they are felt to be 'bad'. In the very young child, these patterns of 'good' and 'bad' are extreme in character. Mother is (at first) felt to be either *wholly* loving and helpful, or wholly hostile and cruel. If she is cold and neglectful, then he feels starved and helpless, and everything becomes bad to him. In other words, the world as it appears to the young child's mind is very like that of the old fairy tales. When he feels loved and satisfied, the world seems full of fairy godmothers and helpful genii, bringing good things by beneficent magic; when he feels neglected and unloved, the world seems full of witches and ogres, terrifying giants, bad fairies, who deprive and destroy by an evil magic.

What the child will become as an adult citizen is determined quite as much by his feelings and his imaginative apprehension of the people around him as it is by his being fed and medically cared for, or given good schooling in later childhood. It has been established, for example, that delinquent children at any age are still living (in their inner beliefs) in the world of giants and ogres. Their anti-social conduct is partly the result of their hidden (largely unconscious) terror of cruel tyrants and extremely severe punishments, which yet paradoxically they feel compelled to defy. Or they may be led to provoke punishment in order to exchange their awful phantasies for a less unbearable reality.

Only as his (the normal child's) sense of reality slowly develops through the early years, fostered by the real experience of affection,

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security and mild control from his parents or those who stand for parents, does his inner world of feeling come closer to the actual human world of ordinary people who are neither fairy godmothers nor evil giants; a world of social realities in which the child can take his own place.

Children become adapted to this real world, become social beings themselves, able to exercise self-control and to co-operate with others in an active and friendly but responsible way, *not* by virtue of what they are taught in words, but by living experience of people, by absorbing the pattern of behaviour shown in the actual personalities of those around them. The child cannot judge father and mother and teacher except by their behaviour and their emotional attitudes towards him. Words, verbal commandments, abstract principles, have no significance except in so far as they are embodied in the actions and the personalities of the people upon whom he is dependent. What parents and teachers are, and his real experience of them, is infinitely more important than what they profess or claim to be, or tell him he ought to be. This fact is no new discovery—'Example is better than precept' is a well-known truth. But the experience of the psychologist has confirmed and amplified this truth in a new way by his understanding of the deeper, more hidden processes in the child's mind. Put concretely, it is useless to tell the child to be kind and loving and self-controlled, considerate with others, and so on, if he does not experience these virtues in the day-to-day conduct and attitudes of the adults about him,

towards him and towards other children. If he is in fact treated coldly and distantly or harshly, starved of affection and natural human contacts, he cannot himself become a social being, trustful of other people and confident in his own ability to be decent and generous.

His first essential need is thus *affection*, the experience of loving care, either from his own actual parents or from those who take over the function of parents, whether in a foster home or an institution. The experience of love is just as necessary for the child's mental and moral growth as good food and medical care are necessary for his bodily health and development. Even his bodily health is greatly influenced (especially in infancy and early childhood) by the happiness or unhappiness which comes from experiencing love, or the lack of it.¹

Security

Another essential need of the infant and young child is *security*. He needs to feel safe in his environment, safe not only from physical dangers and discomforts, but also from shocks in his personal life, such as frequent and unexpected changes in the people upon whom he is dependent, and to whom he has become attached. He needs not only a regular routine in his daily life, a rhythm of bodily care suited to his age, but also a stable relationship with people. If his nurse is frequently changed, as may happen in an institution, (or in comfortable families which employ nursemaids), this shocks his feelings in a way which is very hard to bear, and makes it difficult for him

to build up stable attitudes of affection, of trust in others and confidence in his own feelings. Many children who have this experience tend to withdraw from affectionate relationships altogether, becoming suspicious, distrustful and aloof, since they never know what to expect. What is the good of loving if one so often loses the object of one's love and has constantly to make a fresh start? In the ordinary home this sort of thing does not often happen; but there is sometimes an insecurity arising from changeable moods in mother or father. The mother who indulges one day and scolds the next is a great trial to the child and arouses similar feelings of insecurity and uncertainty. The 'spoilt' child is an anxious child. He is 'spoilt' not by too much loving but by fickle indulgence and a mixture of uneasy and changeable feelings in his mother. A steady emotional attitude and consistent ways of teaching and training are a very necessary support to the child.

Mild Control

The great help which consistent methods of handling and training the child bring to his development links with another essential need, the need for a steady but *mild* control. This is another aspect of good parenthood. The good parent not only gives love to the child but helps him to control his aggression and his destructive impulses. The small child *is* aggressive; he is greedy to get all he wants, he is full of rivalry and jealousy towards other children and grown-ups, he gets angry and often feels great rages if he cannot get what he

¹ 'The hospitalized infant sleeps less, passes more stools, is more liable to respiratory infection, than the infant at home. Also there is a dulling of response to emotional stimuli, *e.g.* these infants do not smile in response to mother at 3 months of age. There is a lowering of resistance and delay or distortion in development.

'When a child's mother is excluded from hospital, even though there be a high level of bodily hygiene, mortality is high. When children were mothered by nurses and doctors, and parents' visits were allowed, mortality fell sharply.

'This applied also to toddlers. *E.g.* there was a hospital case in which a young child went steadily downhill until "so weak that it seemed he might stop breathing at any minute". The child then returned to the mother—rapid and complete recovery followed.'

(*Loneliness in Infancy*, Bakwin, *American Journal Diseases of Children*, 1942.)

'The book stresses the importance of mothering in the emotional life of the infant as being "as vital to the child's development as food". By expressing consistent tender, caressing love, the mother teaches the small baby to love, and this has far-reaching effects on later life, for "the capacity for mature emotional relationships in adult life is a direct outgrowth of the mothering which an infant receives". There is need to stress this phase of child care. There are advocates of institutional or group care for young children; many professional workers with children and many mothers do not appreciate the importance of the emotional attachment of mother and baby.'

(*The Rights of Infants: Early Psychological Needs and their Satisfaction*, Margaret A. Ribble. Columbia University Press, New York, 1943.)

wishes for, and even in cooler moments he may hate other children or may damage physical objects or destroy things he values. He is at the same time very frightened about these aggressive impulses. He becomes very anxious if he believes that the grown-ups cannot control him, since he feels he cannot control himself. Self-control does develop later, although even the adolescent boy or girl suffers acute anxiety about his wishes and impulses and the feeling that he cannot yet control the uprush of his instinctual life which new bodily development is now bringing. The young child feels even more the need of some controlling influence. That there should be such an influence is a familiar fact, which is in no danger of being overlooked in institutions, or in most foster-homes. We all know that it is chiefly fond mothers who are over-indulgent with their own children. What is not always realized, however, is that if the control which the child seeks, as a help in keeping himself in order and saving the persons and objects he loves from his destructive impulses, is to be really educative and help him to become an independent, self-controlled citizen, it must be a mild and loving control. Severe punishments are quite as unwise and unfruitful as indulgence and the lack of control. Mild control by a firm and just authority is always felt by the child to be a help. This educates him in self-control. Harsh punishments, rigid prohibitions of natural pleasures and healthy activities serve to increase the child's hate, aggression and anxiety, and are far more likely to turn him into a delinquent than into a useful member of society.

Moreover, control should be primarily a *positive* control (as it usually is in the hands of a skilful school teacher), relying upon the provision of positive means of activity rather than upon negative prohibitions. Not so much: 'You must *not* do that', as 'You *may* do this, and here is the means to do it.' To provide for constructive and co-operative occupations and responsibilities is the best form of control. (This point links with what we shall have to say in the next section about children's activities.)

If, then, the child's parents are so enormously important to him

and his need for affection, security, and a wise control is so great, how does this bear upon the needs of children whose parents are either dead or absent or so unsatisfactory that society decides to remove the children from their care? It means that whatever substitutes we make for the child's own home and own parents, these must, if they are going to help his development, come as near as possible to being good *parents*, and must be felt by the child to represent *good* parents. In the case of bad homes, it is not enough to take the child's own parents away and then supply simply the physical basis of life. To have no parents at all (as in a formal institution) is a positive evil and scarcely less undesirable for the child than having actively bad parents of his own. If the representatives of society decide to take the grave step of separating the child from his own parents, they must realize that this *is* a very grave step and that they then have the further responsibility of recreating a family life for the child. Otherwise they themselves become *bad* parents both in fact and in the child's mind. Again, if the child has no parents of his own and

society takes the responsibility of putting him in a home where his bodily needs are met, this still meets only one partial aspect of his needs as a human being. To shirk or evade the responsibility for satisfying his emotional and social requirements is for society's representatives to act as bad parents themselves.

Companionship with other Children

There is, however, still another essential need of the child in the world of human relationships, viz., the need for active *companionship* with other children. It is largely by means of an active sharing of work and play in a genuine social life with other children that the young child learns to overcome his distrust of himself and of others and his rivalry with them, to build up a true social feeling of comradeship, affection and group loyalty. Here again, it must be emphasized that the transformation of the child into a social being does not come about by his being talked to and preached to, but only by active *experiences* in making and doing and sharing and playing and

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working with other children in day-to-day social participation.

Natural Activities of a Family Home

Having the chance to develop bodily skills and to co-operate in play and in learning is of tremendous help not only to the child's physical health but also to his emotional life and mental balance. It gives him hope and confidence in his own future as a grown-up, and trust in the parents (or parent-substitutes) as people who will allow and encourage him to become grown-ups like themselves.

This applies not only to the development of manipulative skills in creative handwork but also to participation in the daily activities of the home, helping to keep it clean and orderly. Every young child wishes to help his mother in the work of the home, especially at the nursery ages. Later on he may rebel against too much of this, especially if it is treated as an obligation and takes the place of free, natural play out of doors; but within the limits of his ability, he does wish to share in the daily routine of the home, and to become independent in caring for himself.

Moreover, active social participation, playing with other children and talking to grown-ups, such as happens naturally in the everyday life of an ordinary family, makes a great contribution to the child's intellectual life as well. It stimulates his wish to speak and his understanding of language, and by the asking and answering of questions it stirs his interest in the multifarious activities of the real world and continually adds to his knowledge and enlarges his perceptions and understanding in a pleasurable way.¹

Stimulating Materials and free use of them

The ordinary comfortable home, moreover, provides many playthings and materials for inventive play and creative activities—not only by way of the toys, tools and stuffs specially bought for the child, but also in the ordinary objects and utensils and odds and ends of material of the day-to-day household life—such as pots and pans, pebbles, matches, dough, cotton reels, paper, rags and boxes. The very poor home has much less to offer, but may still be rich in this respect as compared with the war nursery or the regulated institution. These often provide extremely little in the way of materials for the child's imaginative use and pleasurable enjoyment. It is essential in any environment to provide for the children's manipulative and imaginative play and their creative activities, by generous material, which need never be costly, but should be suitable for each successive age.

It is of comparatively little value for young children in the earlier school years to follow a prescribed programme of formal work. The value of active methods of learning has been fully demonstrated by a number of recent experiments and investigations, such as Miss E. R. Boyce's account of her very valuable work in an Infant School in a slum district,² and Miss D. E. M. Gardner's comparison of different educational methods in Infant and Junior Schools.³ Miss Boyce's book is a clear proof of the value of those methods which make use of the children's activities; and Miss Gardner found that schools using 'activity methods' were superior to a greater or lesser degree in every significant test, with the exception of writing (at six years of age).

Contact with the Outside World

Another important aspect of the intellectual stimulus afforded by life in a family—one which the institution mostly lacks—is contact with the larger world outside the home, with opportunities for learning about the real life of adults.

In most institutions, there is little natural stimulus to active interests and questionings arising from such contact with the ordinary world. Many institution children have never seen any of the basic processes of maintaining life under ordinary conditions. They have never watched mother washing, cleaning, cooking, nor gone shopping with her, watched the bus conductor clip the tickets, admired the driver, nor gone to the pictures with father or older brother, and enjoyed all the varied and exciting life of the streets. They have no idea how an ordinary mother contrives her spending of the household money—nor learnt to manage their own pocket money. They have not had questions stirred in their minds by these interesting events and processes connected with the satisfaction of fundamental human needs, nor been stimulated to speech and to knowledge by their wish to understand these things. A colleague of mine, talking recently to an institution child, found that the child had no idea that washing ever *could* be done except in a fully equipped laundry!

Emotional and Intellectual Development

It is difficult to separate social and intellectual growth, the development (or lack of development) of character and of learning and thinking. These aspects of children's growth and of their education interact at every point. Deprivation of the chance to develop

¹ A comparison was made some years ago in Chicago by Mrs. Alschuler of two groups of young children of nursery school ages: (a) those from their own homes where the children were allowed to help their mothers up to the limit of their ability—feeding, washing and dressing themselves, dusting, sweeping, washing crockery, etc. (Positive ideal of children's goodness.) (b) Children from (own) homes where they were expected to be very obedient, very quiet and mostly passive. (Negative ideal of children's goodness.) It was found that children from the first sort of homes had fewer tantrums, were less liable to be obstinate or disobedient, or to refuse a request from their parents, and had better bodily health than those from the second type of home.

In a valuable study made some years ago by two parents of the various questions asked by their boy between 3 and 7 years of age, it was found that by far the most active questioning, the greatest number of questions which could be called 'scientific', questions as to how things were made, what they did, what they were for, how they worked, were asked in the moment-to-moment interchange of questions and answers with an interested mother and father in the two fundamental situations of ordinary life in a home: viz. (a) being bathed and cleansed, watching the water flow into and out of the bath, making a lather with the soap, and so on; (b) eating, cooking, shopping, and everything to do with food and feeding, at the meal table, and in the kitchen.

² *Play in the Infants' School*, by E. R. Boyce. Methuen, 1938. 'Contributions to Modern Education Series.'

³ *Testing Results in the Infant School*, D. E. M. Gardner. Methuen, 1942.

bodily and manipulative skill, and of the active means of learning and co-operating, handicaps alike the child's bodily health, emotional balance and the growth of intelligence.

Active methods of making and doing and learning are of great value in the child's character development. They help him to learn to control those natural impulses of greed and aggression and rage to which we have already referred, and to overcome the anxieties which these destructive impulses of his own arouse in him.

For example, in considering delinquency, it is important to realize that it is not the mere lack of private possessions (although this may itself be a serious deprivation) which causes a child to steal, but often the longing for love and lack of the means of loving and creating.

A clear example is that of a girl (an orphan) who had been an inmate of a Poor Law Home from early infancy until she was fifteen, when she became a servant maid in a comfortable household. She was an extremely inhibited and unresponsive personality. She did what she was asked to do, but showed no open sign of feeling, no wishes or ambitions. It was, how-

ever, discovered after some months that she had appropriated various family possessions—not money or clothes, but family photographs and devotional books from the library of her employer: her drawer was full of photographs of the family she lived with. Nothing could show more clearly her longing to be a member of a family and to have kind and loving parents and brothers and sisters of her own.

The young child often shows us that he not only feels anxious about being helpless and about his own greed and aggression, but also feels doubtful about his ever becoming controlled and skilful, able to do and to create in the world as he desires. He has so little hope and confidence in his own future that he sometimes feels that the only way to get the good things which the grown-ups have (not merely possessions but abilities, being able to learn and understand, to create useful things, to have children of their own) is to *steal* them. Much of the actual thieving of children is an expression of these feelings. They may steal money, food, etc., but in the child's imagination these things stand not only for things to eat and money to spend, but also for the means of being powerful in

well doing, in creating and giving. For example, one boy in the top class of an infant school was discovered to have stolen money quite often; on one occasion it was a ten shilling note from his teacher's pocket. He readily confessed that he had taken it and had given it to a poor man in the street who, he said, 'needed it more than the teacher'. This is an unusually clear instance of a fact familiar to psychologists, that the hidden motives of the child who steals may include constructive wishes as well as greed.

The child needs to feel that he belongs, that he is wanted and valued as a person, for what he is and what he can give. If he has the chance to develop manipulative and creative skills, to share in the social and practical life of his home, to be active in learning in school, he gradually becomes to believe that he can contribute to others as well as take from them, can make a real return for what has been done for him when he was weak and helpless. Only *active* learning, however, and active social participation and interchange with those who love him and give him responsibility can build up in him a confidence in his own future.

These notes were part of the evidence submitted by me to the Home Office Care of Children Committee in 1945. The rest of the evidence consisted in comments which related more specifically to children in institutions, with quotations from technical researches. The tenor of my main argument was that the essential needs of all children include the experience of family relationships, with the emotional and intellectual experiences and the practical activities which normal family life affords; and that any institutional substitute for the home must be organized to meet these needs, if it is to foster healthy development.—AUTHOR.¹

The Educational Problem in Algeria

Lisette Vincent

Head Mistress,
Bléda, Algiers

WE can none of us close our eyes to the fact that the colonial peoples are at present moved by a great thirst for spiritual liberation. They long consciously for education, for they feel that therein lies the essential tool for their total emancipation, economic and moral, intellectual and humane. We cannot hold up the forward march of humanity. Hitler tried to do so and destroyed himself in the attempt.

We teachers of the New Education Fellowship who dream of a better humanity cannot neglect these problems, nor turn a deaf ear to the voices of the newcomers to the table of knowledge. To do so would be to fail in our duty as men

and as teachers. Let certain politicians, bank directors and industrialists fear these great waves which are moving the colonial masses, in which they see a threat to their prestige and to their interests. Such considerations are no concern of ours. We must look at the problem as simply and as objectively as possible: have we the right, at our present stage of civilization, to deny access to knowledge to living creatures who are our brothers? Is it not our duty to help all men to become men in the full meaning of the term?

If they are too low upon the human ladder as yet to have any conscious wish for education, is it not our simple duty, civilized as

we have been by the long growth of culture, to try with all our might to shake them from their animal sloth and to help them rise above themselves? Can we admit that in the twentieth century some peoples should be relegated to the level of savages, and should rub shoulders daily with representatives of more enlightened races, who see in them only beasts of burden, fit only for exploitation?

We are aiming to democratize education. Have we the right to speak of democracy if this state of affairs is allowed to continue and if we, the teachers, remain indifferent to it?

Let us look at the Algerian scene and see whether the problems that

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face us as Algerian teachers are not more or less the problems of all colonial peoples.

Algeria is a French colony, with a population of more than eight million—barely a million of them being Europeans—Frenchmen, Spaniards, Italians, Maltese—and the remainder, Mussulmans. There are about 1,750,000 children between six and thirteen years of age who should be at school. How many of them are already there? About 300,000 European children and 250,000 Mussulmans. There are, therefore, 1,200,000 children who do not go to school, all of them Mussulmans, and this number grows regularly on account of the constant increase in the indigenous population. One may add that of the 7,000,000 non-Europeans, 6,500,000 are illiterate.

Do they want to remain in this state of ignorance? No! The political organizations which represent various social levels of the masses of the people of Algeria, whether they number among their members both Mussulmans and Europeans in close contact with Mussulman thought, or are nationalist organizations, whose members

are purely Mussulman, both put at the head of their aims: schools for *all* children in Algeria without distinction of race or religion, and a national campaign against illiteracy.

For these Mussulmans are athirst for knowledge. I was teacher once in a minute hamlet. There were only four village children at the school, the sixteen others coming from farms and Arab settlements in the surrounding hillsides. I had one child, amongst others, who came down each morning from his 'douar' (an Arab village whose houses are made of mud and straw, their floors of beaten earth, in which live people, goats, sheep, the donkey, the skeleton cow, the dog, the cats, the hens—one single room for all these creatures, so they keep warm when winter comes even though there is nothing to burn for heating, since the hills are covered with just enough scanty scrub to cook the meagre daily ration). This little boy came 8 kilometres on foot to school, without shoes and clad in rags, in all weathers, snow or rain or wind—and what a wind and what roads! He and his whole family lived on the produce of a parched plot of earth, for they had no money and could sell nothing. One day I was advising some of the children, those who had means enough, the Europeans, to buy a dictionary which would help us considerably in our French lessons. The next day I saw a great tall man stride in, poorly clad but of such proud bearing that one did not notice his rags, only the serenity and nobility of his lean, tanned face.

He asked me, of course in Arabic, why I hadn't told his son, as I had the other children, to buy 'a large book which would teach him a lot'. Did I think he couldn't afford it? He would sell his sheep—his one sheep—the precious wealth of the whole family, because he wanted his son to learn 'and become learned'. I felt the tears rush to my eyes and I reassured him, telling him that I was keeping another, harder book for his son, several copies of which had been sent me by the Government (I had to say that, so as not to hurt his pride); but that for the other children who weren't getting on so well, I had had to ask for easier books, which the Government had not sent me, so I'd had to tell them

to buy. He went away reassured, after telling me again what store he set by the education of his son. I could tell scores of similar stories. I could describe how the children wait outside the school door by 7 a.m., how they munch their barley bread at the mid-day break and then rush back to school until nightfall, when they set out for home after a twelve-hour day. They are astonished that there can be such a thing as half-days or holidays, because for them school is the ideal place, a corner of heaven on earth.

I could spend a long time in describing what a marvellous field for the New Education lies in these young heads. They are virgin soil, these children of primitive races, who have kept all their freshness, their imagination, their sense of wonder before the scenes of everyday life. I can testify that the methods of the New Education will give a hundredfold return *when they are really applied* on behalf of these children.

Furthermore, Arabs have a strong feeling for collective living, above all in the countryside, where whole tribes live in primitive communities. A large proportion of the land, livestock and implements are held in common. It is therefore very easy to set up school co-operative societies and to make the children feel that the school itself is a community. They take their responsibilities very seriously, and sense the need to put their best into work done for the general good. They have no inhibitions, those pent-up feelings which we meet so often among children from a bourgeois environment in which the family has an immense influence on the character-formation of the child. I shall be speaking of the Mussulman family further on, but I should like to say at once that it is very far from being an obstacle to the introduction of the New Education at school. Arabs have so much confidence in the teacher, above all if they feel that he is a hard worker and loves their children.

The problem of Algerian education can therefore be summed up thus: only a small minority of Arabs are in school, whereas *all* the children of this race should receive the education for which they long and which a civilized colonizing nation should assure to them. We

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need 25,000 schools if we are to cater for the needs of all the children. We cannot achieve this aim in a year. But we who are teachers and Algerians of old stock—my forbears came to Algeria at the time of its conquest in 1840—we who flatter ourselves that we understand this question, claim that, if we set about it with enthusiasm, the problem can be solved in outline within ten years, although details will remain to be filled in later. But this can only be done if we rely upon the population of Algeria, if we can enthuse them and carry them with us in an immense crusade against ignorance. The labour is too vast to be achieved by any ministry or any official authority, even if such had vast funds at its disposal, which, alas, will not be so for many years.

Among the Arabs there is one very ancient custom which could be of great service to our cause; this is the practice of *touïza*. In the primitive communities which I have mentioned, they are wont to build all that they need in common, a drinking trough, a stable, a mosque, a well, a road. One man gives the stones, another the sand, a third the timber. If a widow is destitute her garden is cultivated for her, or her crop harvested. We are convinced that we should not appeal to such a people in vain. Schools would be set up everywhere, rather improvised perhaps, but what does that matter in these hard days? In certain places school could be held in a tent, for many of these tribes know no other form of habitation. And if the day should ever come when we have no further need of barracks, how many thousands of school children we could lodge in good buildings!

Another problem that is sometimes said to be insoluble—for the road bristles with difficulties if one has no strong wish to set out upon it—is the question of teachers. 25,000 schools in ten years means 2,500 teachers yearly, whereas the six training colleges have a yearly output of only 250 teachers, men and women, only enough to replace those retiring from the present service. Here, too, we urge that we must appeal to the whole population. Above all, we must enthuse the youth so that they will wish to throw themselves into this magnificent work. We must recruit them for this war to the death

against ignorance, making of them lay-missionaries, eager for sacrifice. All who have themselves had some education, for example, those who have been at school until 14 or 15, should do a six-months' course, during which stress will be laid on *teaching techniques* and at which they will do school practice under careful supervision. Correspondence courses, study weeks, holiday courses will enable them in a space of three years to pass the same examinations as are now done in training colleges.

But in order to carry out this plan of educational reform, an atmosphere of enthusiasm must be created. The administrators and head teachers must themselves be full of fervour for their civilizing mission. They must be animated by a humane ideal; they will find in the workers' organizations all the support they need.

There is a still further difficulty. The Arabs want keenly that their children should study their own language. This language reflects a civilization that was once full of glory; a civilization that the colonizing nation should bring to light again, for the enrichment of the whole of humanity.

This is a very legitimate wish, and so we Algerian teachers are asking that the mother-tongue should be taught at school, just as we are asking for a single school for all Europeans and Mussulmans. We feel that Arabic, which is the language of the majority, should be studied by all the children of whatever race. The main obstacle to the fusion of the various ethnic elements in Algeria is the fact that the European minority, who form the administrative framework of the country, do not know the language of those whom they are governing, and whom they ought to be bringing gradually to their own level of civilization.

Perhaps, later on, when we are dealing with a literate population, we shall need to reconsider the language question. But for the moment, at least, we should concentrate upon learning Arabic at school, whilst general subjects can still be taught in French. The difficulty of finding teachers who are capable of teaching general subjects in Arabic is a fundamental reason for attempting only the proposed solution at the moment.

I now wish to touch upon one

aspect of the problem which I, personally, find one of the most interesting—that of co-operation between school and home. In Algeria there are up-country teachers and the urban teachers. The latter have in their classes children, European and Mussulman, whose parents are workmen or traders who have adopted roughly the European rhythm of life. Immense though their task is, it is not of them that I wish to speak.

On a map of Algeria you will see, between Algiers and Constantine, a whole district called Kabylie. Imagine villages perched upon mountain peaks, with houses composed of unmortared stone, so that from a distance they are indistinguishable from the rocks themselves. Precipitous valleys separate one village from another. Sometimes after a heavy fall of snow they remain for weeks on end cut off from the rest of the world, along with their teacher, for there is only one teacher in each village. In this region almost all the children are in school.

Let us follow the young teacher as he takes up his post. He hires a car up to a certain point; there he hires a mule, for there is no carriage road which can take him to his eyrie. Three or four hours by mule, sometimes, seven or eight, until here he is, the only European living in a Kabylie village. Usually he sets out with his wife, for it is a double post. During weeks, or even months, he and she will have no other contact with civilized life. They will eat the vegetables from their own garden; they will eat their own bread. If only his own children do not fall ill! For doctors are rare in these regions, and will not come to this mountain village.

But he and his wife are the centre of the village. Very soon countless appeals will be made to them. These peasants are unskilled. They do not know even the most elementary principles of carpentry, smithy-work or building. They live as their ancestors lived, without regard for progress or for the perfecting of any technique. They have no idea of rational plant cultivation or of cattle-raising. Their medicine consists of a few recipes based upon herbs. If one does not get over an illness, it means that one's time is up. Mektoub! It was written.

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of European civilization plunged into the very midst of a backward population. How much they can do for them! Unfortunately, I have not myself had this experience. A woman is not sent alone to these posts, and my husband was not a teacher. But I have stayed several times, and in very different places, with colleagues who were living this life; I have seen them at work and have envied and admired them. The wife is midwife and district nurse. She goes into the homes and gives advice on child care, teaches them to sew and knit, and tries to give back a little dignity to these women, who are still the slaves of their husbands and have no idea that life can be otherwise. She also teaches them to read and write.

The husband is the village doctor, vet, engineer, agriculturalist, public letter-writer, legislator, the defender of the oppressed, and often the money-lender. When he takes part in the meetings of the village notables in the square, he gives his advice in French, but he has always an interpreter for those who never went to school and who know nothing of our language.

One of my friends, who was an expert in the New Education, hung up in the square the wall-newspaper of his school; the children related the chief happenings in school life, showed and commented on the letters exchanged with other schools, for example, in France; these things provided many subjects of conversation between the fathers and the teacher in these weekly assemblies.

The school is closely linked with all the preoccupations of the villagers. Here the Decroly formula is indeed practised: 'by living, for living'. The school garden is a demonstration plot for the village; the children go to the help of the peasants when needed; the teacher knows all there is to know about the life of each one of his pupils. And what gratitude he meets with from these wild and primitive people. They have a true veneration for the teacher who appears to them the real ambassador of French civilization. Two of my friends who left such a job ten years ago still keep up a regular correspondence with their old pupils and their parents. These latter can never do enough to prove their

affection, for they are an incredibly generous people, and their sense of hospitality goes beyond all bounds.

Here, indeed, the teacher feels himself to be useful, and his life is magnified and enriched thereby to the highest degree. Life for him has meaning and is worth the living. That is why we are convinced that if we were to explain to the young people the magnificent rôle they would inherit, three-quarters of them would rejoice to go to work under these conditions and we should have a mass uprising of New Educationists, burning to carry out so wonderful a mission. I know teachers who went to such a village as a first post, and who have remained there throughout their whole careers. They had created so much that they could not make up their minds to turn their backs on this work, and they still felt themselves to be too much needed.

These are the horizons offered by work in colonial countries. Do they not provide one more reason for bending our minds to these educational questions?

As for me, I have always worked in accessible villages. I've never

been able to play this basic *rôle*, but all the same I have always been very proud of my relationships with the Mussulman families. I have set up parents' committees and have got the fathers to come to meetings and play an active part in the life of the school. They have dug me gardens, they have built me small annexes and knocked together furniture for me. I have never needed to ask them for anything, for they themselves have put their heads together to discover what they could do to show their devotion to the school. No one who has not met with it can imagine how sustaining is this confidence, this affection from the family.

You never hear a taunt, such as 'I give you my son or my daughter and you do what you want with him; you are like the Lord Almighty.' But it is very important never to swerve from absolute justice. Arabs, perhaps because for so many decades they have been the victims of injustice, are extremely sensitive and quick to take offence. One's psychological sense must always be on the stretch with them, and one must take care not to infringe their dignity, never to give them a feeling that they have been wronged. Otherwise, they withdraw themselves and you can never get them back.

This means that the teacher must keep a constant watch upon himself, but I think that this is a good thing. To be in contact with people who are all of a piece, who have a rigid code of friendship and of honour, who will devote themselves to the uttermost, going without food themselves in order to feed you—the European gains enormously from this. He gains in serenity and in the acquirement of a personal philosophy; for these Arabs of the countryside—those from the towns are often too Europeanized—are born philosophers and sages, who never give things or events more importance than they merit.

The women, as Rudyard Kipling would say, are a different story. I will not attempt here to trace out the psychology of the Arab woman, enthralling though this theme may be; I will only touch upon that side of it which concerns us as teachers.

They live immured in houses, from which they go out very rarely and always accompanied and veiled.

Apart from their husbands, they see no men in their homes, except perhaps a father or brother. They live also very much on the fringe of life and of the school. There is no question of getting them to come to a parents' meeting.

And yet it is essential to establish a link between them and school, if only in the interest of the children. Actually, the young child is entirely in the hands of the women, for a Mussulman's families are all grouped in one household and the children live intensively in this cloistered atmosphere, apart from all contacts with men, submitted to all the mothers' prejudices, and to many practices which are more or less tainted with sorcery; and this enclosed *milieu* makes an enormous mark upon the child. The complexity of the problem can be imagined; so too can the need to examine it, and to seek for solutions in common with the mothers—for there certainly is a solution.

I have gone into these Arab households, preceded by the affection that the children show me. Once the ground for my coming has been prepared by them, I

always seek a reason to go and see their mothers. And with what affectionate sympathy I have always been met. We used to chatter—I know some words of Arabic—but one sees here the absolute necessity for teachers to know Arabic well, and such a knowledge is not as yet unfortunately compulsory. Few of the women can talk French, and that very brokenly, but they and I understood each other all the same.

It would take too long to tell all that I brought away from these households, which knew no rules of hygiene or of child care, which knew no 'domestic science' and nothing about mending or knitting. I used to take with me a friend who was an expert either in child-care or in dressmaking. We used to hold little demonstrations for the women. Sometimes fifty of them would be there, for news of our coming was soon passed on from one to the other. We used to hold *fêtes*, the women dancing their eastern dances, one friend playing a mandolin and me singing a few songs; then we would drink tea

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together. On moonless nights, in an inner courtyard, with a dazzling white wall as screen, we used to have little cinema shows. If only we'd had a real series of educational films, films which were within the grasp of these women, for they have an immense love of pictures and of anything that moves.

What vast fields of work open up before us, on whatever side we look ; and what a longing always to work better, since any seed sown brings in such a harvest.

Our task is a magnificent one in these colonial countries, provided that we understand our *rôle* and can manage to dispossess ourselves of 'the old Adam' with his prejudices of race and cast.

We are accustomed to say that a teacher's work is a work of faith. This is the more confirmed in these regions. Faith in the child, faith in all that he can become, faith in the influence of the school, faith in our mission, without any inner wish to convert them to any religion, or to attain any personal satisfaction for our pride or our ambition.

Is it not time that together, we teachers who have been formed through the efforts of past generations, should take these newcomers to the feast of knowledge by the hand and should seat them in the places of honour ?

Is it not time for us to set to work with young and ardent hearts—with hearts as young and ardent as are those of our small pupils.

CHILD GUIDANCE

A PSYCHO-ANALYTIC APPROACH

I. The First Hundred Cases

Lydia Jacobs and Daphne Phelps

Psychiatric Social Workers,
West Sussex Child Guidance Service

READERS of the July issue of *The New Era* will remember Dr. Friedlander's article which described the steps leading to the setting up of the West Sussex Child Guidance Service, and gave a picture of the organization based on three clinics at Chichester, Horsham and Worthing. The present article is intended to amplify this account. Although statistics of the first hundred cases will be used by way of illustration, the article is not intended to be an exhaustive analysis. The aim is rather an attempt to answer those two often repeated questions: 'What kind of cases are seen by your Child Guidance Service?' and 'What happens to the children once they reach the Clinics?'

We do not know whether, owing

to the special organization of the West Sussex service, our first hundred cases differ in some respects from those of other newly established clinics, since similar statistics for other clinics are not available. The following statistics are based on our first hundred fully investigated cases in the three clinics: 33 from Chichester, 33 from Horsham, and 34 from Worthing.

Children Referred

1. Sex : Boys, 66 ; Girls, 34.

The proportion of boys to girls is probably similar to that in most other clinics. This does not necessarily suggest that more boys are disturbed than girls. The incidence of neurosis in adults, which is higher in women than in men, makes this seem improbable. Boys' diffi-

culties are often of the aggressive anti-social type which cause much disturbance and are therefore more easily observed by parents and teachers. Girls usually create less social disturbance. There are, of course, aggressive and destructive girls, but many manifest their difficulties by less obvious symptoms such as undue shyness or failure to mix. These, though serious, are not always recognized as symptoms by the lay people who are mainly responsible for referring cases.

Our statistics support this point. Of the 52 cases referred for disorders of behaviour and character, only 5 were of the timid and inhibited group ; of the remaining 47 with aggressive symptoms, the girls formed only a third.

2. Reasons for Referral

	Boys	Girls	Total
(a) Disorders of bodily functions with psychological basis, <i>e.g.</i> eating disturbances, bed wetting, speech disorders	8	3	11
(b) Symptoms of fear and anxiety	5	2	7
(c) Disorders of behaviour and character :			
(i) Aggressive and anti-social behaviour	31	16	47
(ii) Timid and inhibited behaviour	0	5	5
(d) Persistence of habits, <i>e.g.</i> thumb sucking and masturbation	4	1	5
(e) School difficulties, <i>e.g.</i> backwardness, special disabilities	16	7	23
(f) Organic disturbances	1	1	2

3. Age Groups

0-5	6-11	12-16	17 and over
10	52	37	1

The 6-11 is the largest group, exceeding even the notoriously troublesome adolescents. It is now accepted as a truism that mental and emotional difficulties have their roots in early childhood and that the first seven years of life are of fundamental importance in personality formation. It is also well known that the sooner treatment can be given after the appearance of symptoms of maladjustment, the greater the chance of success and the greater the saving of therapeutic time and effort. It is therefore satisfactory to find that 62 per cent. of our cases were referred before the age of 11, and 10 per cent. of all cases before the age of 6—that is, at an age when timely advice may well prevent difficulties from developing into serious maladjustment. We believe that this percentage of the under-fives is rather high and is the result of planned propaganda.¹ The tendency to refer very young children is growing, and it is likely that our second hundred cases will show a marked increase in this age group.

4. Social Status of Parents

Professional	10
Skilled and Clerical . .	42
Unskilled	45
Institutional Children .	3
(background unknown)..	

As explained in the July article, the clinics are open free of charge to all West Sussex children under the age of 21, regardless of class, income, or type of school attended. In one respect, the rather high percentage among professional classes is gratifying, because it indicates that snobbery does not prevent people from using the service.

5. Geographical Distribution of Cases

Urban	Rural
74	26

A problem which all country services have to face is that of distance between home and clinic. We are often asked how we hope to achieve the co-operation of families living in rural districts with infrequent transport services. Most of the 26 rural cases have attended the Horsham clinic, where some propaganda has been done in the villages. The Worthing cases,

on the other hand, all come from urban districts. No attempt has yet been made to encourage referrals from villages in that area because the clinic is not yet open, and cases have still to be seen at either Chichester or Horsham. The fact that so many are willing to travel 20-25 miles from Worthing for regular treatment suggests that where the need for treatment is urgent, and where children are older, distance does not deter them. The County Council assists by paying fares where need can be proved ; but there is no doubt that many mothers of under-fives living some distance away have found it impossible to attend regularly.

It is encouraging that two villages have already invited members of the staff to hold discussion groups for mothers on child development, with the aim of bringing the service to the village.

6. Sources of Referral

Schools	54
Courts and Probation Officers. .	13
Private Doctors	6
Speech Therapists	3
Police	1
Residential Hostels and Schools .	5
Friends and Relations	8
Maternity and Child Welfare Clinics	5
Other Hospitals	5

This table shows that already the Clinics are drawing on a variety of sources for cases. This is partly due to lectures, but partly also

because access to the clinics has been made as easy as possible. Anyone can come for advice without having to submit to preliminary formalities such as referral forms and so forth. If the case then requires further investigation the health authorities are notified and arrangements made for the necessary medical examination. This seems to encourage those parents to come to the clinic to learn about the work who might otherwise be put off if they had first to deal with a series of officials.

7. Range of Intelligence

Below 70	14
70-90	28
90-110	35
110-130	12
130 plus	10

The large number with Intelligence Quotients ranging between 70 and 90 is to be expected in an area where there are no special schools, and where war-time difficulties have prevented the organization of classes for dull and backward children. Once these services are developed, however, this figure will probably decline and the clinic will be able to devote its time to more suitable cases.

Methods of Dealing with Cases

Cases fall into two main groups : (1) those who attend for diagnosis only, and (2) those for whom treatment is recommended.

1. *Diagnostic Cases* These formed about a quarter of the first hundred, and can be sub-divided into the following five categories :

(a) Thirty cases for whom treatment was not recommended because of their low intelligence ; 14 of these were certifiable defectives within the meaning of the Mental Deficiency Acts ; 16 were dull children with I.Q.'s between 70-90. It is important that these children should be carefully tested and information about their difficulties passed on to the appropriate authorities. The clinical worker can also explain to the parents the reasons for the child's backwardness. Only too often neuroses and anti-social symptoms are directly caused in a dull child by pressure on the part of the parents who do not realize the child's limitations. They can be helped to modify their ambitions for him and told how to protect him from too much competition with normal children. It

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¹ Jacobs : 'Educational Work with Mothers of Under-Fives'. *New Era*, this issue.

is not simply a question of telling the parents the diagnosis, but also of explaining the implications, which requires infinite patience and skill on the part of the worker. Many parents, for instance, feel that they are to blame for the child's condition, and can be greatly helped if encouraged to express their fears and anxieties.

(b) The next largest group were the 13 Court cases, referred by magistrates or probation officers requiring an explanation of behaviour which appeared to them irrational. (For instance, the boy of 11, from a comfortable home, who ran into a house and stole a wrist watch, which he almost immediately deposited in some nearby bushes.) They also ask advice on the best method of dealing with the child—whether he is likely to respond to a period of probation at home, whether he needs treatment, or whether psychological considerations make a change of environment essential. So far we have done little or no propaganda in the Courts, because very often there are no facilities for carrying out the necessary measures. For example, a child may need a special type of residential treatment but there is little accommodation of this kind available at present. Children referred to us by the Courts are often those for whom most forms of treatment have already been tried without success.

(c) The group in which the trouble is primarily organic—for instance, the epileptics. These three cases were referred to other hospitals for the necessary physical treatment and supervision. In such cases the mother can be advised on the problems of handling her child; and this is particularly valuable as there is no time for such explanation in the crowded out-patient department of a hospital.

(d) Three cases which required only a diagnostic interview, because they were not disturbed children. Such children are brought to the clinic by parents who have mistaken the inevitable difficult phases in development for serious symptoms. Clinical workers can resolve their anxieties by explaining and reassuring them about their own ability to deal with their children. That they know they can come back to the clinic again if need be is, in itself, often enough to reduce anxiety and relax tension.

(e) Five cases for which treatment was recommended, but parents or child, or both, refused to co-operate. In some of these the symptoms were on the whole felt to be an advantage to parent or child; for example, the case of the mother who enjoyed the absolute dependence of her six-year-old son, or that of a potentially anti-social boy who felt no conflict within himself. While the clinical workers usually regard refusal to attend as a mark of failure, it has sometimes been found that the parent was justified in not wishing to come; very occasionally it happens that the situation at home improves itself unexpectedly possibly as a result of contact with the clinic.

2. Cases for Treatment

(a) Thirteen children attended for treatment without their parents

Treatment is given by all members of the clinic staff, under the supervision of the psychiatrists. Children come for treatment once or twice a week for one hour, over a period varying from about 6 months to 2 years.

People often ask: 'What is the Treatment?' 'How do you do it?' It is not possible in this article to explain fully the theory of child therapy, but the following is a brief outline: Therapy with children has as its object first to understand the problem in terms of its unconscious meaning, and second to increase the child's awareness of his unconscious conflicts. The technique varies according to the age of the child. In the case of younger children play is part of the technique; older children usually talk.

The majority of the 13 children who come by themselves are over 10. They show a disturbance in their emotional development which prevents them from using their capacities, or reaching the level of development expected of their age. For instance, a girl of 13, of high intelligence, attending a secondary school, was referred for playing truant and being unable to use her outstanding abilities.¹ The parents of these children are usually interviewed on the first visit; afterwards, as a rule, they come only if further information is needed. In the case of older children the problem is within the child himself rather than one of conflict between the child and the environment (his

parents), as is the case with the under-fives.

(b) Children who attend for treatment with their parents

Twenty-four parents and children attend the clinic together, the parent usually being the mother. These children need treatment for the same reasons as those in group (a). The majority of them fall into the 6-11 age group. As is to be expected at this age, the child is still to a large extent dependent on the parental environment. His difficulties can seldom be eased by an alteration in the mother's attitude alone, as in the case of some under-fives; nor can they be dealt with by therapy of the child alone, as with adolescents, because the conflict is still partially between the child and his environment. If it seems that the mother herself is preventing the child's development, even when therapy is likely to be successful, she is asked to come to the clinic. One mother, for instance was constantly afraid her child would injure herself, and would not let her out of her sight or allow her to play with other children. Obviously in such a case it was useless to treat the child without also trying to change the mother's attitude. Parents may also need help in understanding the nature of therapy if they are to be able to tolerate difficult phases in the child's reaction to the treatment. It very often happens that children get worse before they get better. Some parents naturally assume from this that the treatment is useless and decide to allow no more. One boy of eight, referred for lack of confidence and babyish behaviour, became cheeky and liable to tempers in the course of his treatment. It was necessary to explain to his mother that this was only a perhaps misguided attempt to show independence.

Parents and children in this group attend once a week for one hour, over a period of 6 months or longer.

(c) Parents attending alone

Seven parents attend the clinic without the child. These, usually mothers, are for the most part having difficulty with under-fives.¹ The number has increased in the Horsham clinic as a result of the work in the Health Centre, which is not included in these statistics.

¹ B. Shorting. *New Era*, this issue.

¹ See article by L. Jacobs.

In the cases of older children, parents may come alone because they themselves, not the child, need help. They are usually disturbed people. Under these circumstances, work with parents is regarded as prophylactic and as indirect treatment of the child.

In this account of the treatment undertaken in a Child Guidance Clinic, we do not wish to give an impression of rigidity. Our aim is to give each child and parent the treatment that they need. The above are generalizations in so far as there are cases of under-fives where the child is having therapy. There are also adolescent children whose parents attend the clinic.

(d) *Remedial Teaching*

Two children attended for remedial teaching.²

(e) *Environmental Changes*

(i) *Modification of existing environment*—this was done in 21 cases. Teachers, wardens, matrons of hostels and others were given suggestions and advice, for example,

² G. Rawlings: 'Remedial Teaching'. *New Era*, this issue.

on a change of form or school, or new methods of handling a particular child. In three cases of material hardship, practical help was offered through existing social agencies; for example, an over-worked mother, in addition to being helped with suggestions about the child's difficulties, was given her first holiday for seven years; in another case toys were provided for a small girl of 5, whose poverty-stricken home could offer no normal outlet for her energy.

(ii) *Removal from home*—this was recommended for 17 children. Such a course is advised only when there is no reasonable hope of adjustment being achieved in the home. This may be because the child is not wanted, or because the home is breaking up, or because the parent is unwilling to co-operate. Moreover, there are some children, particularly of the anti-social type, who require skilled handling. They need the care and guidance of fully trained people in a selected environment, over a period of three years or more in some cases. The difficulty of this kind of treatment is that there is a tremendous shortage of

suitable foster homes and hostels. So far, only 7 out of our 17 cases have been sent to suitable homes, although the recommendations were made months ago; and nearly all the seven have had to be admitted to Approved Schools, which may or may not be suitable for their particular difficulties.

There is an urgent need for hostels of this type; also for observation centres where children can be placed temporarily for diagnostic purposes. These could also be used for children where the situation at home is so acute that parents and child have to be separated for a short time.

In our opinion, foster home placement, if undertaken by skilled workers, is more valuable than institutional treatment for the majority of cases. Only one such recommendation has been made in our series of a hundred cases, because of the present impossibility of finding suitable homes. It appears that the only remedy in this area would be a carefully worked out scheme, which would interest people in the problem from a scientific point of view.

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2. Educational Work with Mothers of Under-Fives

Lydia Jacobs

Psychiatric Social Worker,
West Sussex Child Guidance Service

MOTHERS seeking advice in a Child Guidance Clinic sometimes remark: 'I think it must be something to do with me', or 'Do you think it is my fault?' or 'I wish I understood why he behaves like this.' One such mother added: 'I think it is the parents more than the children who need help.' Experience has shown that it is correct to say that in most cases of children under five who are brought to Child Guidance Clinics, the parents rather than the children need help.¹ The object of this article is to describe the work of the Psychiatric Social Worker (who will be referred to as the P.S.W. throughout) in the education of mothers of young children.

The P.S.W. of the Horsham Child Guidance Clinic comes into contact with mothers of young children in two ways. Mothers are referred direct to the Clinic, usually by health visitors or other social agencies. The number of under-fives referred depends very much upon the educational work which has been done in the community. It requires knowledge to understand why such early problems as a feeding difficulty in a child of 18 months are worthy of serious consideration. People are inclined to say: 'He'll grow out of it—it's only a phase.' Most small children do pass from one phase of development to another without professional help, but a great deal depends on the manner in which these phases are handled.

The P.S.W. also meets mothers of young children at the Maternity and Child Welfare Clinic, where she spends an afternoon each week. As mentioned in Dr. Friedlander's article, the workers in this scheme were particularly interested in developing work with mothers of under-fives, and have considered this as one of the most important functions of the scheme. It was felt to be important that the demand for such work should come from the community.

During the course of a discussion group held between the P.S.W. and other social workers, including the health visitors, the function of

the clinic in relation to the education of mothers was being discussed. A member of the group mentioned that mothers bring their children to the Maternity and Child Welfare Clinic for advice about their physical development. She believed that mothers also need education and advice about the emotional development of their children. The group pointed out that emotional disturbances, as well as physical ones, may be seen in their earliest stages at the Maternity and Child Welfare Clinic, so that this seemed the appropriate place in which to deal with them.

The P.S.W. started work in the Maternity and Child Welfare Clinic the following week. Mothers are referred to her if they appear to be worried about their child's development, or where the development of the child himself seems unsatisfactory. (Similar work is being done by the Holborn Metropolitan Borough Council where a Child Guidance Clinic has been established in the Maternity and Child Welfare Centre.)

The following notes are based on cases seen both in the Child Guidance Clinic and in the Maternity and Child Welfare Clinic. The children referred to are not attending the Child Guidance Clinic.

It is necessary to mention here two theoretical factors which weigh in the assessment of whether or not a particular case can profit by educational methods. First, that where a small child presents a problem to his mother either in behaviour (tempers, screaming, etc.) or in habits (feeding, wetting, etc.), one can usually assume that the conflict is still between the child's desires and the demands of the mother; that it will alter if the environment can be changed. The most important aspect of the young child's environment is his mother or mother substitute, so one can conclude that if the mother's attitude can be altered the child's own behaviour will improve. On occasion it is important for the P.S.W. to have interviews with the father also. Where the child's problem appears to be independent of his environment or within himself, educational work with the

mother is unlikely to be successful and the child himself must be treated at the clinic. Second, there are some mothers who are themselves disturbed and are unable to respond to an educational approach to their child's problem. These have to be treated by different methods and often over a very long period.² The mothers in the following cases are relatively stable people and the problems of their children represent common difficulties in the course of development rather than serious conflicts.

Some Examples of Educational Work with Mothers

1. *Feeding Difficulties*

Peter aged one year nine months. An active, podgy little boy with fair hair. His mother was desperate because he had refused to eat for the past two months. He messed his food about, threw it on the floor, held it in his mouth, and would not allow his mother to feed him; when she persisted he would vomit. It was evident that meal-times had become a battle ground for both mother and child. From the age of a year until two months ago Peter had been an excellent eater; the feeding difficulty had followed a scene between mother and child over some milk that he had spilt. The mother had been feeling harrassed and when Peter purposely spilt milk all over himself she 'went for him'. He screamed and kicked and afterwards used mealtimes as an occasion to vent his hostility.

In other ways Peter was developing co-operatively. He was responding to his habit-training and was, in fact, very upset when he was wet or dirty; he also worried when his hands got sticky.

Peter's mother was an attractive, lively young woman who, on her own admission, dealt with difficulties in an impulsive way. Her struggle with Peter worried her intensely, particularly since she felt that she was to blame and did not know what to do about it.

Judith aged one year four months. Judy's mother described herself as

¹ *Parent Guidance*, Rubens & Thomas. Paper in publication.

² See *Interviews with Parents in a Child Guidance Clinic*, Hunnybun and Jacobs; Association of Psychiatric Social Workers, Monograph No. 1.

'the worrying sort'. A friend had told her she would be better off if there were no doctors or clinics, since her anxiety compelled her to seek advice constantly and then to wonder if she was doing her best for her child. Judy 'just went off her food' about four months ago. She pushed her food to the side of her plate and looked disgusted by it, sometimes exclaiming that it was 'dirty'. Her mother was also waging a battle with her over habit training. She still wet herself and soiled during the day, always drawing her mother's attention to it by smacking herself and saying 'naughty'.

Lack of understanding of the underlying conflicts and any mother's anxiety lest her child should lose weight, naturally cause her to try to force the child to eat, with the result that a passing difficulty of development becomes fixated. This may interfere with the mother-child relationship and ultimately with the child's character development.

Early feeding disturbances are very common and can often be associated with the training to cleanliness. Most mothers can remember a brief period round about the age of one year when their children became less interested in their food. This dislike of food often amounts to no more than a disgust of messy things, and mothers comment that 'he likes everything dry'. It is important to remember that the child of one to two years has a particular interest in 'dirt', mainly in relation to the effort he is making to control his bladder and bowels. Mothers usually approach habit training with a good deal of apprehension since they realize that the attitude of the child to his faeces is very different from that of the adult. The child is not disgusted and most mothers would agree that, if left to his own devices, the child would play with them with a good deal of pleasure. Nevertheless a remarkable change takes place after a few months. The child takes over the mother's attitude to 'dirt' and very often an attitude of disgust will extend not only to bodily products but to anything else which resembles them. Peter and Judy both cried if their hands got sticky. Another girl of two with feeding difficulties refused to play with sand on the beach for two days because it was 'dirty'.

The strong feeling which lay behind the pride and pleasure in faeces has been transformed into a feeling of disgust. It may be evident from this that the harsher the mother's demands on the child at this period, the more severe will be the child's conflict. The outcome may be over-cleanliness with an inhibition of normal activities, or it may show itself in a breakdown in habit training at a later stage. In either case one would expect a more or less severe disturbance of the child's personality.

Refusal to eat at this stage has to be treated from the very start, therefore, not as naughtiness, but as an expression of conflict. In the case of Judy, she was clearly as disgusted by her food as by her inability to be clean. Peter also regarded his food as something 'dirty', and in addition he very clearly used the situation to arouse his mother's anxiety and to maintain a certain kind of relationship with her.

Dealing with Early Feeding Disturbances

It may be too hastily assumed from this that it is enough to explain the possible cause of the disturbance to the mother and that she will then be able to handle it. Knowledge does help mothers to overcome difficulties with their children, but there are other factors which are an essential part of educational work of this kind. One might have felt inclined to explain Judy's conflict to her mother and to tell her to stop worrying; one might have told Peter's mother to stop forcing him to eat and to avoid a battle. Judy's mother had, in fact, been told many times before that she worried too much; Peter's mother felt angry with him and considered that he deserved punishment. Before an intellectual explanation could help either of these mothers, it was necessary for them to feel less worried and less angry.

One must therefore first establish a relationship in which the mother can feel confidence in the person to whom she has come for advice. This can usually be achieved if the mother is given the opportunity to express her worries and her feelings freely, so that she leaves the first interview feeling that her problem has been fully understood. It may often happen that in talking

about her problem the mother begins to see it from a new angle. The first idea of altering her methods should come from the mother herself; Peter's mother, who had a sense of humour, began to laugh at the battles she was having with Peter and started to consider means of avoiding them. Judy's mother was interested because the P.S.W. enquired into the details of Judy's habit training and began to wonder whether she was expecting too much of Judy. She consequently relaxed her demands on Judy's habit training with the result that the feeding difficulty improved for a period. Peter's mother decided definitely to try to avoid the scenes; the P.S.W. warned her that Peter, left to his own devices, might play with his food and eat even less than before for a time. With this in mind it was easier for her to tolerate a very difficult period and later be able to agree that 'it worked'. Judy's mother found it very difficult to alter her methods in spite of her realization of the need to do so, and needed constant reassurance and encouragement over a period of months.

2. Other Problems of Under-Fives

Mothers often ask for help on account of their children's general behaviour, which they usually describe as 'naughtiness'. They begin to worry when they find that their methods fail and the 'naughty' behaviour continues. Typical problems are aggressive and destructive behaviour. Other mothers come for an explanation of their children's fears, *e.g.* screaming when left alone in the dark or at loud noises.

The overt behaviour which appears to some mothers as naughtiness has to be considered as a manifestation of the child's particular conflict. It is not the purpose of this article to give a theoretical account of child development, but it is necessary to refer to the outstanding problem for both mother and child during the first few years, *i.e.* that of the modification of the instincts. Those who have observed small children, will agree that strong feelings are one of their main characteristics. Small children feel intensely and express their feelings quite freely if they are unchecked. Mothers constantly refer to this when they say of their two-year-old, 'You'd be surprised what a will of

his own he has', or 'He just insists on his own way.' Small children's feelings strike one as so strong because they have behind them the force of instincts. Some of these instincts are anti-social, as for instance the pleasure in dirt and destruction. The mother's task is that of modifying these instinctive urges during the process of maturation. Many mothers realize the value of the energy that is bound up with instinctive drives, and while they prohibit play with dirty things, they encourage play with sand and water. Similarly, while they prevent aggressive attacks on the baby, they allow the child a hammer toy.

It is, however, important to remember that the original activity (play with real dirt and attacks on the baby) gave much more satisfaction than the substitutes offered. The child will, in fact, only give up the original activity for one reason: that of gaining the mother's love and admiration. The main conflict of the small child therefore centres around the wish to get satisfaction from the expression of his instinctive urges on the one hand, and his wish to gain his mother's love and admiration on the other. As is well known, children continually fail to control their instinctive urges. The extent to which they feel anxiety will depend largely on the mother's attitude, and in particular on the demand she makes.

Examples

One mother, Mrs. A., was very disturbed because Christopher, aged two and a half, took every opportunity of attacking his brother James, aged six months. He was also very cruel to animals. Mrs. A. was an intelligent person and an excellent mother. She described how she had done her utmost to avoid a jealousy situation. In every way she had shown a great deal of insight in her handling of Christopher. She could not understand why she had apparently failed in this.

In the course of eight interviews with Mrs. A. it was possible to give her knowledge which enabled her to understand Christopher's conflict and help him to resolve it satisfactorily. In the first interview she was relieved to hear that his difficulty was very common, even when everything had been done to avoid it. She was interested in a

discussion of the conflict between his urge to hurt and his wish to please, and she observed that Christopher always cried after his aggressive attacks and seemed unhappy; sometimes he actually asked to be smacked himself. In order to reduce his anxiety she managed, instead of being angry, to tell him that many small boys feel cross with their babies sometimes, with the result that Christopher was able later to talk about his feelings instead of acting them out each time he felt angry. He could do this because of his mother's change in attitude; before, he had always talked about James in terms of endearment because this was expected of him by his mother. It has already been said that it is not enough merely to impart knowledge to mothers. This was so in the case of Mrs. A.; she had considerable difficulty in accepting Christopher's aggression and it was necessary to discuss with her the reason for this. In doing so it appeared that Mrs. A. was an only child; she was overtly a particularly gentle person herself, with a very unaggressive personality. She had always done her best to avoid a jealousy situation at home, but at the same time she failed to realize that, by leaving the two children alone together for long periods, she was giving James a chance to interfere constantly with Christopher and Christopher frequent opportunities for attacking James. It took her some time to

face the situation and consider confining James to a play-pen where he would interfere less with Christopher's activities.

Another case was that of Charles, aged two, who was frightened at night by the idea of a lady without arms and legs. His mother wanted to know what attitude she should adopt. Following theoretical discussions, some of which occurred among a group of mothers, Mrs. R. decided to try to find out more about his fear, and over a period of time Charles was able to tell her that the lady represented his Mummy who was cross and who was going to bite him. Later he told her how he was the aggressor in a fantasy in which, among other things, he was going to bite her. It was only possible for Charles to express his hostility to his mother after she had changed her approach and been able to show him that she understood and tolerated his aggressive feelings. Fears of this kind are very common, but often take a less specific form, for instance, in fears of the dark. They arise as a result of the same conflict; the child feels his aggressive thoughts to be bad, to be displeasing to his mother and to invite punishment from her. He attributes equally aggressive motives to the adults in his environment and therefore becomes frightened. The conflict is often intensified at night when children masturbate and when separation from the mother perhaps arouses angry thoughts. Fears of bogey men and ghosts, of darkness itself, spring from the child's fear of punishment for forbidden thoughts and desires—punishment which is visualised in a very drastic form, often in that of bodily injury. Charles' fear of being bitten is typical; it became less intense as soon as his mother was able to help him to express his underlying aggression towards her.

These four cases illustrate the difficulties encountered by mothers and children in their joint effort to modify instinctive urges. Judy and Peter had feeding difficulties associated with their struggles to give up their pleasure in dirt: Christopher was unable to control his aggression towards James and was becoming unhappy; Charles' conflict between his aggression and his love for his mother expressed itself in a fear of retaliation. These are all common manifestations of

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conflicts at this age. In the interviews with each of the mothers the same problem arose: how to achieve the necessary modification of instincts without intensifying the child's conflict. In order to achieve simplicity, this problem has been discussed with reference mainly to the aggressive instincts. With each of the mothers, other aspects of instinct modification were also discussed, as, for instance, Christopher's attitude to his father who was soon to be demobbed; Charles was beginning to show sexual curiosity and it was important for Mrs. R. to understand the significance of this.

Readers familiar with Child Guidance will know that educational

work with mothers of under-fives has little in common with the methods used in a Child Guidance Clinic. The main difference arises because in a Child Guidance Clinic the child himself is seen for observation or treatment, and the mother bringing an older child to the clinic is usually, by virtue of her own difficulties, unable to profit from knowledge given to her in the manner described above. Those who have experienced both types of work would probably agree that educational work of this kind is in many ways more satisfactory. Results are often obtained in the course of perhaps twelve interviews with the mother, because the young child responds so actively to his mother's

handling. One often wonders whether some of the problems seen in a Child Guidance Clinic could not have been avoided by skilled help at an earlier stage. With this in mind we should consider the possibilities of educational work in the ante-natal clinic.

Another method of approach is through educational groups for mothers who are interested to know more about child development. Some group work has been started in the Horsham clinic, not to save time, but to assess its value as a method compared with that of individual interviews. Experience of these groups is as yet too limited for it to be possible to comment on their results.

3. Remedial Teaching

Grace Rawlings

THE term 'remedial teaching' is not, as might be supposed, used to cover all special teaching techniques designed to remedy backwardness in school subjects. It indicates rather the methods employed for improving the attainments of children in whose case some special difficulty in learning is the cause, or the result, of emotional maladjustment. Such a definition of remedial teaching may seem limited or obscure; it may not even be held generally by educationists; the fact is that little has been written on the topic from the point of view of the practising, as distinct from the research, psychologist, and it would, therefore, be well to leave any attempt to form a clearer concept and to consider, instead, the nature of the problems that can or cannot be treated by these methods.

All Child Guidance clinics have a number of cases referred in which the major problem is stated as backwardness at school. Among the first 100 cases examined in West Sussex, the number was 23 (see article 1, page 7). In addition, many children referred for other problems are reported by their teachers as backward, and there are yet other cases of children whose attainments are said to fall within average limits but who reveal, on examination, some patchiness in their achievements or some discrepancy between their performance and their ability. In passing, it may be noted that statistics from

Child Guidance reports give no reliable indication of the incidence of these problems, since clinics deal only with cases referred to them and do not independently survey the child population in the area.

Children with Low Intelligence

Typical of cases referred for backwardness and lack of progress is *George*, who was referred to the clinic when nearly eight years old because he could not learn. He had attended school regularly but had always been inattentive and rather babyish. The Infants' Teacher had found him a 'good-natured animal', but latterly he had been becoming rough and destructive, until his behaviour and inability to work on his own were a disturbance to the whole class.

George was the elder of two boys, whose father was a farm labourer and mother a competent but not very intelligent housewife. She was concerned that George's teachers found him difficult and could not understand it. He was no trouble at home, quite obedient, a bit rough with his younger brother but not spiteful. When his backwardness in reading was mentioned, the mother said that the father was no scholar and she herself had been late in learning to read and spell.

Tests showed this boy to be more than two years subnormal in intelligence; therefore it was not surprising that at the age of eight his attainments in reading were nil.

Psychologist, West Sussex Child Guidance Service

All the time he was being taught the preparatory work and the early stages of reading, he was mentally so immature that he could not comprehend the material; it was meaningless to him and he failed to follow the processes necessary to learning. Consequently, this child found other outlets for his energies, playing with his neighbour in class, attending to the contents of his pockets or otherwise avoiding the incomprehensible school work.

It is not at all surprising that this child seemed quite normal at home. Life there was uncomplicated; he had plenty of opportunity of playing out of doors and the family feeling was affectionate and not too demanding.

How can the clinic staff help in this rather one-sided kind of problem? It is now generally understood that in Child Guidance, whatever the difficulty, a certain line of investigation is followed up to the point at which a decision can be reached as to the help or advice to be given in any particular case.

In this boy's case, data from reports received, the history of his development and the test results of intelligence and attainments gave a clear picture. Here was a child, well grown, healthy and vigorous, of low mentality and emotionally immature. He rejoiced in physical activity and was unaware of his own strength and clumsiness. He enjoyed playing with younger children, barged about and knocked them over unintentionally and paid

little heed to his books or his teachers. Would remedial teaching, in the sense of individual coaching, achieve a useful purpose in such a case? Probably not. The need here is for some long term special educational placement. At present the boy is unadjusted to school life and the soil is prepared for the growth of one of those school-made cases of maladjustment, with which teachers everywhere are familiar; but serious trouble does not yet exist and can be avoided. The preventive and remedial work that the clinic can do is to talk the case over with the teacher, to explain what will help this boy's normal development and discuss how the necessary plans for this may be achieved. What is demanded of the teacher is tolerance of his clumsiness, his exuberance and his short-lived attention to book work, understanding of his limitations, willingness and ingenuity in finding outlets for his surplus energy, the ability to take an interest in his achievements and progress, and wisdom in timing correctly any additional demands. All this will assist him in gaining some measure of self-control, which in turn will enable him to direct his energies to the best advantage.

It is not within the scope of this article to discuss the administrative and teaching problems that are raised by some clinic recommendations. However, most clinic psychologists have taught in schools in preparation for this work of helping and advising about these problems and they are not unaware of the difficulties and obstacles which often stand in the way of carrying out the desirable programmes.

Among teachers who have worked in close association with Child Guidance clinics, the belief is often held that children whose intelligence is subnormal are seldom taken on for treatment at the clinic. There is foundation for this belief and especially where remedial teaching is concerned, since the child whose native ability is poor frequently needs less, rather than more, teaching and regular, steady help rather than one weekly visit to a clinic. However, the decision is usually made in accordance with the needs of each individual case, and not as a result of applying rigidly any particular principle. This will be seen from the following example:

Margaret, at the age of nine, was attending a well-known girls' day school and failing very badly. She could not read or spell, and was very backward in arithmetic. Margaret's mother was a widow, and her aunt, a teacher, lived at home. Every day Margaret had a little extra lesson, carefully planned to dovetail with school work, and given with great patience and care by the aunt. Still Margaret did not learn; her concentration deteriorated and she showed an occasional inclination to revolt. At the clinic, this little girl was found to have an I.Q. of 76, but she had been brought up as the only child in a cultured home and her social maturity was so far developed as to mask her deficiencies from untrained observers. The full meaning of inferior intelligence was difficult for the mother and aunt to grasp and, while they were learning to modify their expectations and demands and to understand the child's behaviour, Margaret was learning, by means of remedial teaching at the clinic, to be self-reliant about her lessons.

The stress under which this child had been living and trying to learn was great enough to have robbed her of most of her self-confidence, and it was interesting, though pathetic, to see how undecided and jittery she would become when asked even to play simple word and picture matching games. It was vital to her future progress that she should feel less tension about success and failure. The best way of easing things up was thought to be through remedial teaching. During eight weeks, this child was seen twice weekly for a 'reading lesson', at which an attempt was made to change her attitude to the subject from one in which she feared to react normally lest she incur criticism, her mother's disappointment or some other unpleasant emotional experience, to one in which she could respond freely and learn through her own efforts.

There had been nothing faulty in the methods her teachers had employed, and her reading books had been carefully chosen to suit her reading age; the difficulty lay in the unpleasant emotional associations and feelings of inadequacy that the child experienced and which had been increased by the amount of help she had been given. It will be assumed that the tech-

nique employed in such a case was a passive one. No set programme was followed but the child, alone with the psychologist, worked through easy word matching, word and picture matching, sentence completion, word grouping and similar activities familiar to any teacher. She was given encouragement but little help. She had to do the work in a benevolent, approving atmosphere. She was guided carefully to avoid failure in the early stages, but later on to perceive errors and correct them for herself. After sixteen interviews, the case was closed. By this time, Margaret's problem was understood at home and at school; both parent and teachers were capable of adjusting their demands, and the child herself had learned the pleasures of independent achievement and was well on the way to feeling differently about correction. She had not 'caught up' in her work, but she was a slow-learning child, and the clinic's contribution to the solution of her difficulties was not to teach her but to enable her to learn.

Children with Specific Disabilities

Besides children with low intelligence, there are others whose difficulty in school work is due mainly to intellectual disabilities rather than to emotional causes. Children who are seriously handicapped by deficiencies in sight or hearing are seldom referred to Child Guidance clinics, but in many of our cases we find minor sensory disabilities as contributory causes to the problems of backwardness. Whether cases of this kind are taken on for remedial teaching or not, a very thorough diagnosis is first made of the condition, and also an assessment of the child's attempts to cope with his difficulty. In some cases it is found that the backwardness is not severe, or it is considered that the degree that exists is irremediable; in others, a direct approach (in the sense of explaining the mechanism involved to the teacher, and to the child too if he is old enough and sufficiently stable) will often result in considerable improvement.

These measures are, of course, remedial, but other cases, of which the following is an example, require more active treatment on the part of the clinic psychologist:

David was ten years old when he

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first attended the clinic. He was referred by the Head Master because he was backward though not stupid, slack though he came from a good home. He was careless, untidy and idle, came late to school, did not respond to praise or punishment and was rather solitary.

The Head Master's remarks about the home were based on his interviews with the father, a professional man who was genuinely concerned about the failure of his eldest son and who was willing to co-operate with school or clinic if any improvement in David's progress might result. Closer investigation showed this father to be deeply disappointed in the boy and willing to do things on his behalf mainly from a sense of duty. Any warmth of feeling had been transferred to the second son, whose tastes and abilities corresponded very closely with the father's ideal. The mother could offer very little compensation; she was a quiet, colourless woman, who had four sons and no domestic help. She was tired and preoccupied with the needs of the baby and felt unable to cope with the roughness and messiness of her eldest boy. Here was a situation likely enough to cause some disturbance in the boy's development, but in addition it was discovered that he had a specific disability. He had had a very severe right internal squint, corrected by operation, but there was practically no vision in that eye. Without going into the possible psychological reactions to this disability, we can tell that in a right-handed child, as this boy was, crossed laterality had been created, so that in spite of vision in his left eye being normal, he would tend to become confused, for example, about the sequence of letters in a word and his eye movements in reading would be clumsy and slow.

Remedial teaching was commenced, and at the same time the psychiatric social worker visited the home at intervals. The specific difficulty was approached directly and the boy given aids to keeping his place and following while reading. Since he was intelligent (I.Q. 122) a simple explanation of this particular cause of his difficulty in learning to spell was given, and he was shown how to learn by hearing and movement as well as by sight. These methods brought their own

reward, and the feeling of being understood enhanced the effect. At school and at home, the atmosphere became more hopeful, and in the first term and a half of remedial teaching two years' progress in reading and spelling was achieved, as well as a vastly improved social reaction. But as the work became more complicated, progress was naturally slower and some discouragement was the result. A stage was reached where, although the improvement was not lost, remedial teaching alone could not make much more contribution to smoothing the difficulties away.

Cases of this kind are a puzzle, for it is often impossible to tell why their reaction to the specific disability should be so gross, when other children, similarly handicapped, manage to compensate and avoid failure. Remedial teaching may be partially successful, as in the case quoted above, but results often fall short of the desired end, no doubt partly because insufficient attention is given to the child's emotional reaction to his difficulty or other disturbances.

There is a variety of cases belonging to this group (specific disabilities), for example, children suffering from congenital auditory imperception, who are usually referred for backwardness associated with speech defects. Even minor cases are not really suitable for remedial teaching, as they require constant specialist tuition, but it is not easy to obtain the correct placement for these children and, if the best advice is to be given to the class teacher in an ordinary school by the clinic psychologist, the latter will need to have several interviews with the child to explore fully his limitations and reactions. In young children, the differential diagnosis between these conditions and serious general subnormality is not easy, but when it has been made, it is for a specialist teacher, and not a psychologist, to carry out the teaching programme.

Children who are Emotionally Disturbed

The following is an illustration of the kind of case that is very puzzling in school:

Richard, at the age of fourteen, was behaving in a very unsatisfactory way in a B form in a Grammar School. He had won a scholarship and had done well for

the first few terms, but had then begun to slacken off; he became unsatisfactory in many ways, played truant and shunned the companionship of his class mates. When he reached the age of fourteen, the question of his leaving school was considered, as he did not really merit the grant. However, the boy was referred instead to the Child Guidance clinic, since he wished to remain at school and he was found to have ample ability (with an I.Q. of 140+) to do the work. This boy had little help from home, which was poor and could not provide much background, and the circumstances were such that nothing could be done to help smooth out some of the emotional misunderstandings. At school, much time and trouble had been taken with *Richard*, but the staff had become disheartened. The clinic's first plan was to visit the school and try to give a clearer picture of the boy's difficulties and his abilities, but not to attempt treatment of any kind, as the family lived in a remote rural area and weekly attendance of the mother at the clinic was virtually impossible. However, the boy came to the clinic alone, without appointments, presumably because he felt his problems were in some measure understood. He was therefore invited to attend weekly.

The interesting thing about this case is that the boy felt immediately that coming to the clinic was worth while. It is very doubtful if he knew what he came for and yet the psychologist was, in a sense, guided by the boy in what she offered. He sedulously avoided coaching, and discussed his personal problems only on a very superficial level, but the whole situation of having an adult ready to help him and be interested so much increased his positive self-feeling that the effect was soon noticed in his improved appearance, greater willingness to associate with his school fellows and, by the end of a term, an improved report in a higher form.

It should be added that in the middle of the second term, the boy also ceased to attend of his own accord. No teaching had been undertaken, yet improvement in school work had been achieved.

A more usual case is that of *Joan*, aged eight, who was of average

intelligence but backward and quarrelsome at school. One of the causes of her spiteful behaviour was thought to be her backwardness, which prevented her from playing a normal part in class and from competing with children of her age. If it were possible to obtain individual coaching for such a child it might be done outside the clinic, as careful diagnosis revealed no specific causes for her backwardness, but since it was necessary for her to work alone in order to build up her confidence and enable her to attend and learn on her own responsibility, she was taken on for remedial teaching. In such a case, methods are linked with those used in school, and careful watch is kept for particular errors and difficulties that the child tends to repeat. Practice methods are used for increasing speed, self-corrective methods for increasing self-reliance, and the purpose of the whole is to improve the facility of the learning process, which will then be able to function normally in the child's life and will cease to be a focus of irritation.

It will be understood that the

methods used and the manner of their use is in no way specialized in a case of this kind. Incidentally, the effect of individual help and encouragement is therapeutic, but the real value to the child lies in her improved skills.

Backwardness among children of superior intelligence is by no means rare, but there may be no specific causes, no ill-health or disabilities, no frequent change of schools and the explanation is then to be found in neurotic disturbance. Brief descriptions of such cases can seldom give a clear picture. More detailed examples of neurotic disturbance causing backwardness are given in the paper that follows, by Dr. B. J. Shorting. Other conflicts than those described may also result in school failure.

In clinic treatment, remedial teaching alone may occasionally be successful in alleviating a problem and bringing about a cure. Much more frequently, however, its efficacy depends upon the way it fits in with other forms of treatment. On the one hand, the dovetailing of

psychiatric treatment and remedial teaching can be very important, and on the other hand, the link between remedial teaching at the clinic and the child's work and relationship with his teacher in school can be vital. It is only through close co-operation, after careful consideration of a child's individual needs, that the optimal results may be achieved.

The foregoing illustrations may have served to show the part that remedial teaching plays in the alleviation of children's psychological problems. They will also have shown what a small direct contribution it makes (if the term is used in the sense here implied) to the whole problem of school backwardness. It is our belief, however, that these methods of careful diagnosis, the adaptation both of teaching methods and of their presentation to the child's individual needs and an understanding, uncritical attitude, will gradually permeate all teaching, and do much to prevent problems of backwardness and other difficulties to which they give rise, or at least to diminish their severity.

4. Some Aspects of Intellectual Inhibition in Girls

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IT is obvious to the trained, and very often to the untrained, observer of children that there are some little girls who show by their behaviour that they would like to be boys. Some behave in a way which has given them the name of tomboys; others openly profess a wish to be a boy, while others again may have an exaggerated dislike for boys, complaining that they are rough and dirty, thus hiding their own underlying feelings of envy.

It can, therefore, be seen that there are some little girls who show quite clearly their masculine wishes. Through psychoanalytical investigation it has been found that every girl at a certain phase in her development has a very strong desire to be a boy and that this wish, and how it is dealt with, plays a very important rôle in her later emotional and intellectual development.

The little girl, at a very early age, makes observations on the difference between the sex organs, and has to realize that all children are not made alike. Because the boy

has more than she has got she takes this as a reflection on herself, and feels it to be a grave disadvantage. She is filled with feelings of envy towards the more fortunate boy, and at the same time these feelings are complicated, and made more acute, by the idea that her own defect has occurred as a punishment which she may feel is either deserved or unjust. The realization of the difference between the sexes is, therefore, accompanied by feelings of inferiority and by the idea that she has been punished.

This is a conflict which occurs normally in girls, which is at its height between the third and fifth year and is reawakened at pre-puberty. Normally the girl, after a shorter or longer struggle, accepts her femininity and is usually able, according to her abilities, to sublimate her masculine wishes in one way or another, as, for instance, in intellectual achievements, or in a special proficiency in one or other sport or other activity. It is interesting to note that certain intellectual activities are generally

considered to be more masculine than feminine, as, for instance, mathematics and geography.

This paper attempts to illustrate the way in which this conflict may disturb the intellectual activities of girls and lead to difficulties in their education.

Sally was referred to the Clinic at the age of 12 years 9 months at the request of the Head Mistress of the Girls' Secondary School which she had attended since she was 10 years old. The school complained of her difficult behaviour and had considered excluding her as she was such a disturbing influence in the class. She was inattentive and was uninterested in any subject except art, at which she showed some promise. In all other subjects she was below average. She was in her second year in the same form and was in the lowest division. She was constantly in trouble, not only on account of her poor school work, but also because of her troublesome behaviour; this usually took the form of playing

the fool, and of aggressive practical jokes towards the staff. The school complained that she was destructive towards school property and that she seemed to have no sense of responsibility, either about the school materials she wasted or about her own clothes. In addition, they had observed that she seemed unhappy, rarely smiled, and that she had difficulty in keeping her friends for long.

When Sally was examined at the Clinic it was found that she was of very superior intelligence. On testing she had an I.Q. of 133. She gave as an explanation of her difficulties at school that she was unable to concentrate on her work. She was by no means indifferent, as had been suspected at school, but on the contrary worried excessively about her work. She spent hours over her homework, in which her parents tried to help her, and which she painstakingly wrote out roughly first as she was afraid she might make mistakes. She felt she was stupid and that she was no good at anything she undertook, and she had difficulty in completing any task, because her own criticisms of the inferiority of what she had produced made her give up. She was worried about constantly being in trouble at school, and was afraid of being expelled and sent away to boarding school. She did not understand the reason for all this and felt that the staff were unfair and that she was victimized.

For the purposes of this paper, only those neurotic difficulties which affect the educational achievements of the girl are being discussed. Difficulties within the home and in the family relationships will, therefore, only be mentioned in so far as they throw light on the etiology of the disturbance in its relationship to failure at school. A description of Sally's home life is, therefore, not included at this point, and other features of her disturbance, not directly affecting her school work, are omitted.

It became clear during the first few interviews that Sally was preoccupied with conflicts over sex, particularly over the difference between the sexes, and her own very strong wish to be a boy. Of this she was not fully conscious. Her ambition was to be a pirate and she had a fantasy which preoccupied her conscious thoughts to a considerable extent which gave vent

to this idea. She described the dress she would wear and the weapons she would have slung round her body, sabres, cutlasses and pistols, and she would have a long pigtail hanging down her back. Her drawings were particularly interesting. Whenever she tried to draw a girl, without her fully realizing it the drawing would become that of a boy, and she continually had to struggle against her unconscious wish to portray a boy. She showed this in many ways; the skirts looked like trousers or shorts and she would comment in a puzzled way that 'it doesn't look like a skirt' or 'the coat looks like a man's coat.' She would give the girls numerous accessories which symbolically represent a male organ. On one occasion when she tried to draw the doctor she said: 'It's not like you, it's like a boy.' She then turned it into a drawing of a girl which represented herself, in shorts, and with very hairy arms and legs and large ears (physical characteristics which she herself has and over which she is very sensitive). This girl she called Henrietta. On another occasion when she was drawing herself she remarked: 'It looks just like a boy except for the face', and she had to add many accessories, such as bows, a scarf with a pompom tassel, and a kite, to make up for what she felt lacking. Her dissatisfaction with her own body, and her wish to change her sex showed itself in many other ways and under many other disguises, and also her feeling that she herself was responsible in some way for the lack of the object that she so much desired.

It is a widespread idea that intellectual achievements are a masculine attribute. For Sally this was corroborated by the fact that her father had had a university education and was reputed to have been very clever at school. Her younger brother, who had no difficulties at school, she felt to be vastly superior to herself; she even felt that he could do the things girls are supposed to be good at, for example sewing, better than herself.

She therefore felt herself to be at a hopeless disadvantage at learning, and her lack of success at school in itself increased her feelings of inferiority. These general difficulties over her school work were complicated by more specific diffi-

culties in certain school subjects which aroused her conflicts over sex. She found English 'uninteresting' because the books they read were 'all about love'—the forbidden topic about which she could not allow herself to think. Scripture, the subject for which she had the greatest aversion, was later found to be an equally disturbing subject because of the sexual content which aroused her anxiety. She had particular difficulties with mathematics (at which her father coached her), this being a subject which is generally considered a masculine achievement. In geography she was inhibited by her inability to remember the maps. This difficulty is frequent in children who have conflicts over sexual differences, as the outline of the countries is unconsciously correlated with the outline of the human body and, therefore, there is a conflict over recognizing and reproducing the shape as a map. All these subjects increased Sally's unconscious conflicts, arousing anxiety which she dealt with by developing an inhibition which prevented her from learning.

These feelings of jealousy and envy towards boys are present in all girls at some stage in their development, but are normally dealt with in a way which does not interfere with the activities of the girl or impede her in the intellectual sphere; instead, intellectual activities become a sublimation of the unconscious wishes to be a boy, and satisfaction is achieved in this indirect way. With Sally the conflict was very much exaggerated by the birth of a younger brother when she was 5 years old, who was openly preferred by her mother. She was very resentful of the extra attentions and petting he received, felt that she was left out in the cold, and that boys have every advantage possible: 'Boys have everything they want, they always get their own way, . . . You never hear of parents wanting a girl.' This trauma was accentuated by difficulties which had occurred in her earlier years in her relationship with her mother. Her mother was an unhappy and dissatisfied woman who had strict ideas about the upbringing of children and who, in her anxiety not to spoil Sally, had avoided picking her up and showing her affection. She disapproved strongly of a maid who was in the

house at that time who was very fond of Sally, and who developed a close relationship with her, and probably spoilt her. Rivalry over the child developed between the mother and the maid, to which the mother reacted by getting rid of the maid. She relented for a short time and had her back, but the same situation arose, and finally, when Sally was 4, this relationship was completely broken off, the mother preventing the absent maid from sending presents and letters to Sally. This situation in which Sally's demands for affection from her mother were constantly being frustrated, and in which her substitute relationship with the maid was broken up by her mother, must have led to difficulties in her early emotional development. This made the birth of a preferred brother in the following year a far greater trauma than it would have been if a satisfactory mother-child relationship had been established in the previous years.

In this case it has been shown how the school difficulties have arisen out of the inhibition of a wish, the wish to be a boy, and Sally's attitude at school developed as a defence against these unconscious conflicts. This type of difficult behaviour in school may give teachers the idea that the child does not want to learn and in addition her real abilities will probably remain unrecognized. However, as a neurotic conflict lies at the basis of such a disturbance, alterations in the school environment will lead to little, if any, improvement and the only way of effecting a change will be by psychological treatment.

In girls in whom there is a discrepancy between their intellectual abilities and actual performance this unconscious conflict is frequently found as a basis. The following case is one in which the same underlying disturbance is present, but which has been dealt with by the child in a different way, thus presenting an entirely different picture :

Jennifer was referred to the Clinic for playing truant from school. She was 12 years and 3 months at the time and was a delicate looking child of slender build. She was attending a secondary school to which she had won a scholarship at the age of 10. Before this she had been at an elementary school, where she had

been regarded as highly intelligent and had been given a considerable amount of responsibility. She won her scholarship at an early age, thus provoking jealousy from the other girls, and when she went to her new school found that her position had changed very greatly. She was now faced with much stronger competition and, instead of being regarded as an outstanding pupil, she was now not noticed very much by the staff and, in addition, had difficulties in making friends with the other girls as she was much the youngest in a form where the girls already knew each other. She had always been very ambitious to get good marks, and in her new school she began to worry about her home work. Her difficulties increased when she was criticized by one of the teachers over mathematics and told that she ought to do better. She became very worried, was over-conscientious about her calculations and spent a lot of time trying to get them right. Her fear of criticism for having done her homework incorrectly then led her either to give it in to the wrong teacher or to withhold it altogether. She failed in her mathematics examination and was constantly getting into trouble for not producing her homework. Shortly before she was referred to the Clinic she began to play truant, wandering about aimlessly during the day and returning home in the evening as if she had been to school.

When examined at the Clinic Jennifer was found to have an I.Q. of 158. She was, therefore, of highly superior intelligence. Although recognized as intelligent in the secondary school, the degree of her intellectual superiority had not been appreciated, as during the time she had been there she was unable to use her intelligence to the full or to do the work to the best of her ability.

Jennifer's wish to be a boy was conscious to her, but she was, of course, unaware of the connection between this and her difficulties at school. She had wished to be a boy for many years and particularly liked climbing trees and other boyish pursuits. She liked to show off how strong she was, how well she could lift heavy burdens, and what well developed muscles she had. She felt that girls were no good and could not do anything : 'They can't go birds-nesting or play

football . . . they're soft. When they are grown up they can't be politicians or poets or do big things'. She therefore had no interest in her future as she felt that because she was a girl she was unable to do any of the things she would like to do. Her only ambition for the future was to be a farmer and to carry heavy weights. In this connection it is interesting to note that her father is a gardener, and her elder brother of 20 is planning to take up farming after leaving the Army.

Jennifer's relationship to this older brother was one of great admiration and great jealousy. She could not bear to be criticized by him, nor by any one else, and at the same time she herself criticized ruthlessly all the women around her, her teachers and her girl friends. She was very critical of herself, set herself extremely high standards and, when she was unable to achieve these successes, became depressed and anxious. As long as she could maintain her position of superiority to the other girls she felt satisfied, but when she was unable to keep this position she could not tolerate the anxiety produced, began to show symptoms, and her capacity to work became impaired.

In reviewing the history of this child's disturbance it becomes clear that she was able to start a successful sublimation of her wish to be a boy through her intellectual achievements in her first school. The underlying conflict was, however, brought to the fore in pre-puberty at which time she had to face disappointment at her new school, where she was not noticed and where her work was adversely criticized. She then tried to sublimate through learning the violin (her father plays other musical instruments). At this she was successful but not particularly talented. She passed numerous examinations and considered taking it up as a career. Finally this interest came into conflict with her school, as the staff complained she spent too much time on it to the detriment of her school work. This sublimation was, therefore, less open to her, and finally the situation became so fraught with anxiety for her that she could no longer tolerate going to school and had to play truant.

In this child, in contrast to the first, the feeling of unhappiness on

account of her femininity was not repressed. She wept bitterly whenever her wish to be a boy was mentioned and felt that the superiority of men was obvious to everyone. For this reason she could only envisage a future in which she played a masculine rôle—as a farmer. She could not sublimate her desire to be a boy into intellectual activities, and her school work aroused conflicts such that the slightest failure or criticism aggravated her feelings of inferiority. She was, therefore, unable to have any ambitions for the future in which she could use her greatly superior intellectual capacities. It can, therefore, be appreciated how important it is for a child such as this to have treatment which will enable her to accept her own femininity and thus help her, not only to overcome her feelings of depression and inferiority, but also enable her to use her intellectual capacities to the full in her future career.

Mary: A similar disturbance was present in Mary, a girl of 15, but in this case the school difficulties were only one feature of a more widespread neurotic disturbance. The fear of going to school which led Jennifer to play truant, had progressed in Mary's case into a fully developed phobia which prevented her from going to school. Certain aspects were very similar to Jennifer's history. Mary, an intelligent girl with an I.Q. of 137, also got on very well at her elementary school. She was top of her form, popular, and, as she described it, 'all the children looked up to me', and 'I seemed cleverer then.' In her secondary school she had never been so happy or done so well, and she felt the other girls were much cleverer. She criticized herself because she felt she couldn't do anything perfectly and was 'no better than the other girls at anything.' Her ambitions for herself were reinforced by her father's great ambitions for her. He had been clever at school himself and, in addition, had had a medal for 10 years' regular attendance. If she was not top of the form he showed his disappointment in her very clearly. Her younger brother also was doing well at school and was near the top of his form. Her symptoms came to a climax after moving to a new secondary school, where she developed acute anxiety

attacks in school prayers and was unable to go to certain lessons of particular significance to her, in which she suffered from frequency of micturition. She then began to stay away from school altogether, complaining of minor ailments, or just feeling unable to make herself go.

The lesson which caused her greatest distress was one in which her form was divided into two, and in which she and only two other girls from her form were in an upper division, competing with girls from a higher form. She was unable to tolerate her feelings of envy towards these girls who seemed so much cleverer than she, and whom she described as being good at everything, games as well as work. Finally she asked to be moved down into the lower division saying that she would 'rather be top of the lower division than bottom of the upper.' This was arranged, because at that time Mary was unable to go to school on the day on which she had that lesson, and it was considered important to relieve her anxiety sufficiently for her to be able to attend school regularly. She was, therefore, moved down temporarily in spite of the fact that intellectually she was well able to cope with the work of the upper division. Her difficulties with this particular lesson were accentuated by an unconscious association that it had for her with a boy whom she very much admired, thus increasing her anxiety.

Mary's ambitions for her future could all be seen to be derived from her masculine wishes. When younger she used to want to be a footballer. Now her ambitions could be seen to be based on her identification with either her father or the boy in whom she was interested. She wanted to take up the subjects which one or other of them liked, one of these being politics. In discussion with her, it was clear that her interest in this was entirely emotional and not based on reality, and the views she expressed were solely those she had acquired from her father.

Mary's parents had been deeply disappointed that she was not a boy and it is probable that she became aware of this disappointment. When, at the age of three, a younger brother was born she reacted very violently. She cried: 'Take him away', refused to eat or

speak for two days, and became very naughty in her behaviour. Not only was there a rival for her parents' affection, but this rival was a boy who, she felt, was physically superior to herself and likely to be preferred by her mother. The frequent reminder that she lacked something which the boy had, aroused not only unpleasant feelings of envy, but also fantasies of how and why she had lost this important part of her body. It is during the years from 3 to 5 that little girls are normally preoccupied with these ideas, so that a brother born during this period is likely to accentuate the conflict. If dealt with wisely by the mother these feelings of envy may lead to no further difficulties, but in Mary's case, for a variety of reasons, this was not so, and she still showed through her behaviour and symptom-formation her unconscious hostility and envy towards men. Her relationship with her brother was one in which she was constantly having to criticize and show her superiority, while at the same time she was unduly anxious over him when absent. Her attitude to her father was one of exaggerated admiration in which she accepted, without criticism, all the views he expressed. During the course of treatment this attitude was quickly revealed to be a cloak for feelings of considerable aggression towards him, and she became able to criticize his views and, in consequence, to modify her own which had previously been very rigid and were supported by excessive emotional feeling behind them.

Jean: The following case must be described very briefly. It shows an entirely opposite picture, but here again the underlying conflict is the same. Instead of having excessive ambition, this child was brought to the Clinic because of lack of ambition or of the wish to learn anything. This had been present since the age of 4 years, and the girl when brought to the Clinic was 9. Jean, with an I.Q. of 133, was reported to be lazy and inattentive at school. She said she didn't care and that she didn't like either the teachers or the lessons. She was backward at her school work and disobedient towards those in authority. She was always discontented, very possessive, and constantly thought that she lacked things that other people had. She

was determined to be considered a tomboy and had to pretend to be very tough, but as she was no good at games or boyish things she was not very successful. At the same time she constantly had to boast about her bad behaviour and to show off her stupidity.

This child was afraid to compete because of her excessive underlying ambition based on her wish to be a boy and her inability to admit to disappointment. She had developed a defense of not caring and of blaming others, and she constantly had to exhibit her defect by boasting about her own stupidity and by over-estimating the performances of others, particularly of her younger sister who, as it happened, was not as intelligent as Jean.

These four cases have been described in an attempt to show how a specific underlying emotional conflict may affect the girl's ability to learn at school. In all four girls

described, the conflict has been one arising from the wish to be a boy and the inability to accept her own femininity. The way in which these unconscious conflicts manifest themselves, and the type of difficulty produced, varies in each individual child owing to constitutional and environmental factors, and also to the way in which the specific conflict is intermingled with other conflicts, such as the relationship to the parents. In most girls the conflict is resolved in a way which does not interfere with their intellectual development, but in the children described in this article the intellectual field has been the one in which the conflict has most clearly made itself manifest. All four were children of outstanding intellectual capacity who were unable to use their innate intelligence to the full. It is, therefore, important that the emotional difficulties should be recognized at an

early age in order that, through treatment, these children should be able to put their energy at the disposal of their intellectual abilities instead of using it in an effort to deal with their unconscious conflicts. They will then be able to gain satisfaction through the success which they can undoubtedly achieve, and at the same time will be happier and less frustrated individuals.

There are, of course, many disturbances in school work which may be dependent on environmental factors and which can, therefore, be alleviated by changes made in the school, and by the help which the teacher can give to the individual child. The teachers were of course not able to do anything about the actual disturbance in the children described here, but their recognition of the disturbance, and their co-operation in the treatment, was essential for a satisfactory result.

Madame Carlquist's Team of Swedish Girl Gymnasts

As an introduction to the visit to the British Isles of Mme Carlquist and her team to demonstrate her new adaptation of the Ling System of Gymnastics, a short film-show of her work was arranged by the Ling Physical Education Association on Friday, 4th October.

Mme Carlquist was trained at the Central Gymnastic Institute in Stockholm and came under the influence of Elin Falk and her theories of relaxation, particularly with reference to children's gymnastics. She developed these ideas in a method based on the principles of the Ling Gymnastic System, but governed by three main principles:

1. Only the necessary amount of strength, and no more, should be used to make a movement.
2. The movement should 'flow through the whole body like a wave'.
3. There should be a constant rhythmical flow from relaxation to exertion and back to relaxation.

Mme Carlquist started this work among the girls of an elementary school in the Sophia district of Stockholm and has continued to teach them in the evenings after the end of their school-days. The girls in the film and in the visiting team were from this group. She also has classes in factories, warehouses and in clubs for housewives, and has recently been granted permission to introduce the system among prisoners in the State prison outside Stockholm. The social effect on the workers and prisoners of these ten-minute classes has been very

marked, for they return to their work with a feeling of renewed vitality and joy in movement which makes the short break a period of real rest and relaxation for them.

The principles of her system were admirably and clearly shown both in the film and in the first of the Demonstrations, at the Scala Theatre, London, on Monday, 14th October. It is unfortunate that the further demonstrations, in Birmingham, Glasgow and Leeds, will already have taken place when this issue of *The New Era* appears, for we would like to urge all who are concerned with the physical welfare, both of children and adults, to see them.

Particularly noticeable was the use of the whole body for each movement and the exceptional degree of balance and control achieved, especially in the apparatus work. It would have been interesting, however, to see some of the more elementary movements used to obtain the necessary control of each separate part of the body before complete co-ordination of movement is realized.

It was interesting to learn that Swedish gymnasts, particularly those dealing with girls and women, are now concentrating a great deal on the correct use of the feet, believing that foot weakness is responsible for much poor posture. Madame Carlquist evidently attaches great importance to this. It was a pleasure to see how the girls used every part of their feet in their movements, and their graceful skipping was an outstanding part of their demonstration. Incidentally, all the work is done barefoot. Much

of it is done out-of-doors, and the setting of the whole film was the shores of a lake in the beautiful mountain country of Sweden.

The happiness and exhilaration of the girls on each occasion was so obvious that at least one member of the audience came out of the theatre imbued with some of their feeling of well-being and vitality. The work is indeed a very far cry from the old-style school gymnastics and represents a true vision of what could and should be the physical standards of the future.

Florence Peett

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How to judge a schoolbook

No. 4 ILLUSTRATIONS

(The fourth of a series of articles. Other topics discussed are : Appeal to the child, Type arrangement, Method, Grading, Tests and Exercises, A preparation for life)

‘If his Aesop has pictures in it, it will entertain him much the better.’ (Locke in Some Thoughts concerning Education, 1693.)

Illustrations in schoolbooks have two main functions : to ‘entertain’ the pupil and to interpret the text. In judging their value both aspects should be considered. Thinking first about the entertainment side of schoolbook illustration, one might ask, ‘Is this a *good* picture ?’ ‘Does it increase enjoyment of the reading matter ?’ ‘Does it give pleasure for its own sake ?’ Coming to the interpretative function, the point at issue is : ‘Does this picture enhance the value of the text as an instrument for learning ?’ Often, of course, the two functions overlap—and so much the better when they do. No badly executed illustration should be allowed within the covers of a schoolbook, however valuable its interpretative function. Your own taste must be your guide in judging the aesthetic value of illustrations ; your knowledge of teaching techniques in assessing their interpretative value.

AIDS TO LEARNING

From the recognition of sentences through pictures, in the first stage of learning to read, to the intricacies of map study at the top of the school, illustrations play a vital part in most school courses. Their importance is more and more clearly recognized. Material for backward children, developed, for example, in the *Direct English* or *Active Readers* series, relies extensively on pictures and diagrams. Language courses, such as the Saxelby *French* books, are built round pictures which anticipate and interpret the text ; picture vocabularies provide useful and amusing methods of learning (and remembering) new words. The Archer-Thomas *Geography* series uses photographs, drawings and maps as important links in the course, children being encouraged to make their own discoveries from an illustration. History places special reliance on pictures, which, properly selected, provide documentary evidence of the way people lived in other

centuries. In considering the schoolbook illustration as an aid to learning, make sure that it springs naturally from and is an integral part of the material ; a picture slipped in as an afterthought, to brighten up a page, cannot do its work as well as one chosen, perhaps from many hundreds, to illuminate a special phase of the subject under discussion.

PLEASURE FROM PICTURES

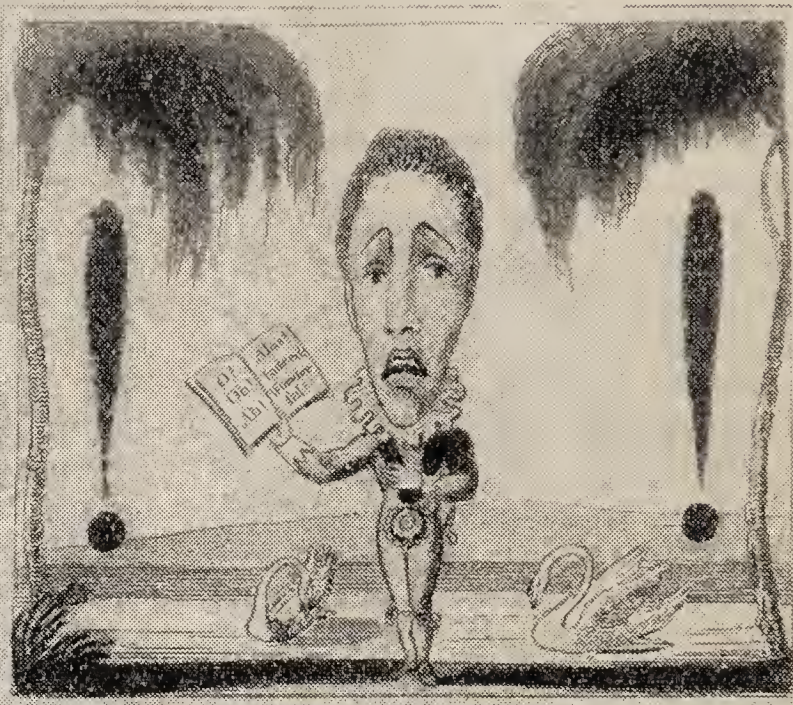
The value of the functional aspect of schoolbook illustration should not be allowed to mask a child’s need to enjoy pictures for their own sake. Sketches that bring a nursery tale to vivid life, a woodcut design that catches the spirit of a poem, an animal drawing sparkling with life and fun, these may open doors through which children will perhaps pass to a permanent pleasure and interest in artistic things. You have an unrivalled opportunity to develop your pupils’ tastes. See that they are given books with honest,

well-made pictures, the colour, where it is introduced, used economically and effectively. It is dangerous to generalise about the aesthetics of book illustration, but perhaps as good a guide as most—at any rate in schoolbooks—is simplicity. To draw simply, an artist must get down to essentials. In the last resort you will rely on your own taste to guide you, and, following it honestly, you will be conscious of doing all you can to give your pupils the best in schoolbook illustration.

A REPRINT TO READ

Some years ago, the late R. D. Morss, of Ginn and Company, Ltd., wrote an article for *The Monotype Recorder* called ‘The Neglected Schoolbook’. A small number of copies are still available, without charge, to teachers. Write to

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THE EXCLAMATION POINT !
or Note of Admiration.

This Youth, so struck with admiration,
Is of a wondering generation,
With face so long, and thin and pale,
He cries, ‘Oh! what a wonderful tale!’
While you count four, he stops, and then,
Admiring! he goes on again.

*An early example of teaching by pictures
from a schoolbook of 1824*

From the Diary of a Palestinian Social-Worker

David Reifen

THE lad, K. M., has been under my care for over four years. At the age of fourteen he was brought to me after he had stolen a bicycle. This offence brought him under Probation for two years, and he was sent to me for suitable placement.

His parents came from Persia to Palestine about 18 years ago. The father is by now about 45, the mother about 40 years of age. They have seven children, four boys and three girls, of whom K. is the second. There is a difference of three years between him and his elder brother.

The father is small, thin, and of mean appearance. He suffers from asthma and feels very sorry for himself because of his ailments, and projects this feeling on to all members of the family. He forces his wishes upon them and nobody dares to contradict him. He has made his wife, who is tall and good-looking, the main supporter of the family. He has sent his children out to earn very young. He himself has been working only casually, sometimes as a shoe-polisher, and now and again as a street-seller and carrier. But a couple of years ago he stopped working entirely. During most hours of the day he sits before his hut, playing various oriental games with some of his friends.

In the meantime, his wife is busy at the market trying to sell her goods, always anxious to get rid of them quickly because her thoughts are always wandering home to the small children who are playing about without care. Although she knows well how to stand up for herself with the rest of the world, she tends to yield to her husband and do what he asks. She has tried successfully to foster in her children an attitude of respect towards their father, which enables her to keep the house quiet and run it comparatively smoothly.

Only the eldest son finished a primary school education. The whole family looks upon him with much pride. He is now working in a lawyer's office, and therefore his opinion is decisive on any issue! None of the other children have finished school, and some of them

have not been to school at all. As there is no compulsory education, the parents send them to work and to hawk as soon as they know how to write and add a little.

The boy K. was sent to an orthodox school. At about the age of 10 he became aware of the difference between the orthodox school—at which the main subjects taught had a religious background—and the ordinary elementary school—at which, besides religious subjects, general subjects are taught. He begged his father to transfer him to a 'real' school, as he called it. He thought his elder brother's success was due to the fact that he had had a proper primary education. His jealousy made him eager to be like his brother, to be 'important' like him. Besides this, he really wanted to learn. But his father constantly refused. And K. has found his way out of this dilemma by truanting. His parents didn't know anything about this. Punctual as usual, he left the house every morning and returned at the usual hour. He strolled through streets and markets, made friends with other boys, and started to like their companionship and their way of life. These boys were the nightmare of many stall-owners. They used to steal for sport and amusement, and later from habit. Like most of his new friends, K. got into this habit unconsciously, without bad intentions.

It was only at the end of three months that his father was informed about K's school absence. Since K. refused to go back to school under any circumstances, the father took this chance to rid his mind of the whole school business. K. had in any case already reached the age of 13—to get him to work and to support the family just suited the father's book.

K. accepted with pleasure the job his father had found for him with a barber. This was a new field for him. In the first few months of his work everything went smoothly. Moreover, relations at home improved considerably. He brought money home, and subsequently became more equal in status to his elder brother. The family circle started talking of him and his

brother almost in one breath. He liked this idea and became interested in his job, and quickly forgot his friends from the street. At the barber's he had close contact with elegant and 'posh' people, listened to their conversation and tried to imitate their behaviour. Through his contact with them, he had a glimpse of the 'great world' and he grew in importance in his own eyes.

After he had been at work for six months, his father suddenly learned that K. got quite large amounts in tips, which he was using for his own affairs. The father demanded the greater part of the tips. K. protested strongly, and maintained that he was giving up all of his salary, but his protests were in vain. His father came almost every evening to his working place and emptied his purse. No interference from the mother could stop the father from doing so. K. had no other choice than to surrender.

By this time K. was almost fourteen. He could hardly suppress his anger about his father. His brother, too, had again come into the limelight. He had been allowed to use his pocket money for his own purposes. He went to an evening school, bought fine clothes and other things which K. was forbidden to do. Jealousy and envy kept K's mind more and more occupied. The result was again a state of restlessness and unhappiness. His interest and fun in the work diminished noticeably.

At this stage he sometimes stayed away for several hours from his job. Inevitably he renewed his comradeship with his friends from the street. They kept together in all their adventures, and developed somehow into a kind of gang. One of their hobbies was games of chance, the money having been stolen somewhere or earned by casual work as a carrier, errand boy or street-seller. K. was still at work, but got more reluctant to work for his boss and for his father. Not long after this he started to steal money at his job, and also brushes and other things, which were sold by the head of the gang, the money being divided

between the two. K. was caught red-handed while stealing and discharged from work. Then he was caught stealing a bicycle. He pretended he had meant to ride a little for fun, and then to bring it back. The Probation Officer did not know him yet, and he was fortunate to get two years Probation. This last act turned all his relatives against him. Up till then no member of the family had had anything to do with the police. It was a disgrace for all and he was despised by all.

Such was his condition when he came for the first time to see me. He answered at first very reluctantly, and was unable to concentrate. He next began to pour out a flood of hatred and contempt of his brother and father, and of those people who were likely to help him, using very strong expressions which evidently relieved his feelings. Then he suddenly stopped, because he realized that here was somebody who listened to him without challenging him. He was not used to that; this irritated him, he did not know how to continue, jumped up from his chair and walked out. Before going he promised to come back some other time.

A few days later, K. came back to my office with the same attitude of impudence and arrogance. This time I checked his stupid attitude from the beginning. I explained that he was behaving in this way because he identified me with some members of his family, and that as long as he did this there was little chance of our getting on well. K. was surprised, calmed down and was ready to listen. During our talk many particulars about his life and his status in the family came into the open. He seemed rather depressed and saw no way out. He showed clear signs of weariness of his plight. He didn't feel particularly pleased with his 'career', nor with his friends either. He was too intelligent not to realize that he could do better under different conditions. His story and his willingness to change gave reason to believe that he could be helped. It was clear from the outset that much would depend on his father and elder brother.

We both decided that I should visit his parents at their home. As I had expected, the beds were unmade, the smaller children went about half-naked and unwashed.

The father was, as usual, playing games with his friends. The mother was busy in doing nothing. The father flatly refused to discuss his son K. The mother, knowing that the father was listening outside, spoke with great lamentation about K. She took this chance to complain about everything and everybody, crying hysterically. It was quite obvious after this visit that no help could be expected from that side. On the contrary, the parents would presumably hinder any suggestions which did not provide money for them.

K. and I proceeded to discuss the possibility of entering a job. At that time it was not easy to find a suitable job for him, and the problem of his quarrelsome home remained. To put him at a job would not solve his problem. Another unsuccessful attempt might even make the situation worse, and bring him closer to his friends on the streets. I suggested, therefore, that he should go to a seasonal training camp in a village. There he would be together with many other lads of his age, under the supervision of experienced instructors and teachers. The main point in the suggestion was to free him from the yoke of his family and release him from their bad influence on him.

K. said frankly that he couldn't imagine living in a village, far from his friends and cinema. He was afraid of everything new and didn't think he could live away from home. At last, reluctantly and irresolutely, he agreed to go to a village not far from town. Every fortnight he would be able to visit his parents and friends. At this training camp about thirty lads were busy in orchards picking fruit. He did not know any of them and they knew nothing about him. Only the instructor of the group had met him once before at my office. His parents agreed to this arrangement. They hoped to get some money from his work there, and, besides, they were fed up with him.

After two weeks I visited him for the first time. The instructor told me about many difficulties. K. did not get on well with his comrades. He was quarrelsome and arrogant. His sense of inferiority made him feel insulted and injured without any reason. He behaved a-socially and compensated in a

form that brought the group up against him. Above all, he tried many times to loaf when others worked. It was difficult to keep him to house rules. He was always trying to evade his obligations. The only positive thing which came out was his alertness and keenness during discussions and while learning. K. told me that he was prepared to go back to town. He admitted, however, that he found this way of life rather interesting. But it turned out that the group was working on a co-operative system, *e.g.* general income, general expenses—the rest of the earning being divided. Under these circumstances, he did not feel obliged to work. He did not trust the instructor and thought he was lining his own pockets. He also told me that he was not interested in the aims of the group and would therefore prefer to leave. He agreed not to come back to town until I had found a suitable job for him. He dreaded to think that the troubles at home would start all over again.

A few months later the seasonal work finished and the group arranged to go for one year to a permanent agricultural training at a Communal Settlement. To all our surprise, K. asked for permission to join them. He made no secret of his reasons for wanting to do so. He had decided to return to town only if a job was waiting for him, and also he was curious to know what life in a Communal Settlement was like, after he had heard so much of it. Although the group realized that he might be a burden, might even compromise them, they decided to give him a chance. They had got to know him and would like to take care of him. They guessed his unhappy plight and difficult home conditions.

For three months he remained at the Communal Settlement. And then, without saying anything, he left and went back to his parents. The daily work, the regularity and discipline were too heavy a burden for him. His conception of life was so different that he had tried in vain to get acclimatized. Moreover, he had got into trouble again with his fellows by trying to evade his obligations at work and by often making himself sick. He realized that this was not fair, and that he must leave. Subsequently, he

N.E.F.

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reached a point where he was fed up with everybody.

His parents had wanted him to return long before, because he had sent no money into the home. They hoped that from now on he would behave better. They were really glad to see him back, and after a few days again put him to work with the barber. They arranged that his brother would keep an eye on him and his needs.

Whilst K. was at the training camp, and afterwards at the Settlement, he did not steal, although he had had plenty of opportunities of doing so. Moreover, his nervousness and aggressiveness had decreased and his inner life was more balanced. One could infer that this was due to the change of environment. Although there were sometimes differences of opinion and disagreement with his friends, they somehow respected him. Disagreement was not followed by rejection from their midst. This was perhaps why he did not think of acts of revenge by stealing. This fact suggests that the way chosen for his placement was the right one.

During the next few months I saw K. only occasionally. He was keeping well. He progressed at work and at home, and was well looked after. He got the same attention as his brother had always had. He even maintained good relations with his father, who was gentler with him and easier to get on with. Although unconsciously he knew that this new attitude was mainly due to the amount of money he brought home, he wished to believe that it was himself they were concerned with.

Then the barber had to close his shop and K. was for a time un-

employed. The attitude of his parents changed slowly but steadily. This new deprivation of love and attention hurt him very much. He dreamt of his friends at the Communal Settlement. The few months of life with them came to appear as having been without difficulties or troubles. He suggested that he might be allowed to visit his friends there over the week-end. This turned out to be a turning point for him. He could easily see how they had developed in every sense during these months. He felt sorry that he had left them and knew that it would be quite impossible to join them again. On the other hand, the genuine friendly reception he received from them cheered him up.

All our next talks were concentrated on the subject of his return to agricultural life. Now he told me many things about his past life, often of minor importance, but showing how much he was re-living it all over again. He kept on saying that there was no reason why he should not reach the same standard as many of his friends. He recalled his activities while with the group. His ambition was stimulated and gave him no rest.

I was not in favour of his return to the group. It seemed to me clear that a removal from home was necessary and would this time probably be more promising, but I doubted the wisdom of a placement in a Communal Settlement. Actually he was longing for family life in a small circle, in which the head of the family could take the place of his own father. If he could get the necessary attention and love in such a family, this would compensate him and perhaps satisfy

his ambition. His inner conflict was based on the lack of a good father and envy of his elder brother.

It happened that I was able to find a sensible farmer with understanding for these problems. K. agreed to go there with much enthusiasm. His position at home had deteriorated and he was sometimes on the verge of despair. He went away without the consent of his parents, who didn't see any reason for his placement out of town.

K. was satisfied with the placement. He was approached in the right way. Although it was sometimes difficult for him and he tried to evade the work, the farmer was indulgent but firm with him. An advantage was that he worked together with the farmer's son, who was of his own age. The farmer treated them in the same way; they did the same work, and had the same rights and duties. This equality influenced him very much. Another factor was his friendship with some boys of the village. They were interested that a boy from the town should have come to their village to get acquainted with agricultural work.

After half a year—in the meantime I had visited him several times—the farmer wrote about K's progress. He had got used to the work and especially enjoyed working with the animals. The farmer decided to give K. pocket money which pleased him very much.

He had been with this farmer now for two years. At the end of the first he was promoted from an apprentice to a paid worker. His visits home cannot do him harm any more. He is certain about the way of life which he has chosen.

Handicrafts¹

SOME years ago, in one of the parishes of Vaestergoetland, there was a very nice little elementary school teacher. She was both a clever teacher and good at keeping order, and the children liked her. The parents were also very satisfied with her. When she had been teaching for a few years the school committee suggested that she should take a course at Nääs slöjd seminary, so that henceforth she could teach the children

to work not only with their heads but also with their hands. No one can imagine how scared she became when she received this suggestion. She knew in advance how ill at ease she would feel among so many admirable people.

On the other hand she did not want to say no to the school committee, so she sent in her application. She was accepted and on a lovely June evening, the day before the summer courses were to start, she set off for Nääs.

At Nääs there was life and movement, all the students arriving

Selma Lagerlöf

from different directions, and being shown their quarters in villas and cottages belonging to the large estate. All of them felt just a little lost in the unfamiliar environment, but the little teacher was thinking that no one was behaving awkwardly except herself. She had to eat supper with seventy strangers. On one side of her sat a little man with a yellowish skin who was said to come from Japan, and on the other a teacher from Jockmock. And there had been talk and liveliness around those long tables from the very beginning. Everyone

¹ Extracts translated from Selma Lagerlöf's famous book *Nils Holgerssons Wonderful Journey over Sweden*, first published in 1906. Selma Lagerlöf was a school teacher for 10 years.

was talking and making acquaintances. She was the only one who did not dare to say anything.

The next morning work began. Here, as in an ordinary school, the day began with assembly, prayer and song, then the director had spoken a little about craft work and given a few short instructions, and so, without her quite knowing how it happened, she found herself in front of a bench with a piece of wood in one hand and a knife in the other, and an old craft teacher was trying to show her how she should cut a peg.

She had never tried to do such work before. She did not know how to handle it, and confused as she was, she just could not follow. When the teacher left her she put down the knife and the wood and just stood there staring about her.

All round the room were work benches and in front of them all she saw people courageously setting to work. She just stood and thought how everyone must notice how stupidly she was behaving and this made her so unhappy that she felt paralysed.

Then there was breakfast, and afterwards new work. The Director gave a lecture, that was followed by gymnastics, then craft work was resumed. In the afternoon more crafts, singing and games out-of-doors. The little teacher followed the others all day. It seemed to her that she moved in a fog. This went on for a couple of days till suddenly in the evening it seemed to grow light around her.

When they had eaten supper an older teacher, who had been at Nääs several times before, was telling a couple of newcomers how the craft seminary came to be established. As she happened to be sitting quite close, she could not help listening to him.

He told that Nääs was a very old place and that it had not been anything but a fine, large estate until the old gentleman who now owned it had come there. He was rich and the first years after he had settled there he had devoted himself to beautifying the mansion and the park and improving the dwellings of the workers on the estate.

Then his wife had died and, as he had no children, he felt lonely in his large mansion. He persuaded a young nephew, of whom he was

very fond, to come and live with him at Nääs.

At first it was intended that the young man should help with the management of the estate, so when he had gone round the cottages and seen how the farm labourers lived, he had come to think strange thoughts. He had noticed that in most cases neither the men nor the children, and often enough even the women, did not spend the long winter evenings doing handicrafts. Formerly folk had been busy with their hands, weaving and making their clothes and household goods, but now these could be bought in the shops so they had stopped doing this kind of work. And it seemed to the young man that in the cottages where such work had ceased, cosiness and well-being had gone also.

Now and then he found a home where father was doing carpentry and mother weaving and it was easy to see that these folk were not only better off, but also more happy than the others.

He had talked it over with his uncle and the old man had understood that it would make for greater happiness if people could devote themselves to handicrafts in their leisure hours. But in order to do this, surely it was necessary that they should learn to use their hands from childhood. So they both thought they could not help things forward in a better way than by establishing a craft school for children. They wanted to teach them to make simple things of wood because it seemed to them that this kind of work lay nearest to hand for all. They felt sure that those who had once accustomed their hands to use a knife well would later more easily learn to use a hammer or other tools skilfully. But he who had not used his hands when young would never realise that in them he possessed tools that were better than all others.

So they had begun to teach children handicrafts at Nääs, and they soon found that this was so practical and good for the youngsters that they wished that all children in Sweden could have such teaching.

But how could such a thing be possible? There were hundreds of thousands of children growing up in Sweden. Then the young man made a fresh suggestion. What if, instead of instructing the children,

they should organize a craft seminary for their teachers? If teachers, men and women, from all over the country came to Nääs¹ and learned handicrafts, and if they then taught all the children they had in their schools! In this way perhaps all children in Sweden could have their hands educated as well as their minds.

As soon as this idea gripped them they could not let it pass, but sought to put it into effect.

They helped each other. The old gentleman built craft shops, assembly rooms, a gymnasium, and saw to it that all who came should be fed and housed. The young one became director of the seminary. He arranged the courses, watched over the work and gave lectures. Even more than this, he lived among the students, he found out how things were with them one and all, and became their great and devoted friend.

And what a number of students there were right from the very beginning! Four craft courses were held each year, and there were always more applicants than could be accepted. Soon the school became known abroad also, and teachers from all countries of the world came to Nääs to learn how hands should be educated. There was not any place in Sweden so well known abroad as Nääs, and no Swede had so many friends all over the world as the director of Nääs craft seminary.

The teacher sat and listened, and the more she heard the more it seemed to become light around her. She had not known why the craft school was at Nääs, she had not known that it had been created by two men who wished to serve their people, she had not understood that they did this without reward, offering all they had to help their fellows to be happier. When she realized the great good-will and human kindness that lay behind all this, she was so deeply moved that she was ready to weep.

The next day she took hold of the work with new spirit. She forgot to think about herself and only thought of the craft work and the great goal to be reached through this means. After this she got on very well, for she was good at doing things when she did not mistrust herself.

¹ These courses were first held in 1878.

Book Reviews

The New School Tie. G. C. T. Giles. (Pilot Press, 5/-).

Much of what this book has to say is expressed in the picture on its dust cover, where a solemn over-dressed Public School boy, complete with top-hat, light waistcoat and flower in buttonhole, leans regally on his sceptre-like walking stick and grasps as orb the knobby top of some granite-like street excrescence (a boundary mark?). His aplomb is unaffected by the slightly derisive stare of an attractive young plebeian of about his own age, who watches him with good-humoured tolerance and complete lack of envy. A still younger son of the people gazes somewhat painedly into the middle distance—where, perhaps, the result of his junior county scholarship test may be expected soon to materialize?

The new school tie is negatively apparent as an open-necked shirt, worn with or without pullover but with shorts and plimsolls. In fact the author, himself an old Etonian, says 'I take off my hat and my tie to the elementary school.'

This almost entirely admirable book by an ex-President of the N.U.T. expresses the educational aspirations of most of the teaching profession for many years past; and also indicates clearly the extent to which the 1944 Act can give body and form to such ideals.

The heart of the book is probably its chapter on Manpower, Materials and Money. 'The bulwarks of a city are its men' is the text of this chapter, which, however, diverges—quite rightly—from the strictly educational theme to discuss ways and means in regard to the total national income and expenditure, of which 4 per cent., or £320,000,000, is adumbrated as a reasonable slice for education.

When we read in the same chapter that the cost hitherto per secondary pupil has been more than twice as much as that per elementary scholar, and that the Act only *by implication* promises a levelling-up, it is obvious that the wheel of progress still awaits the most vigorous propulsion from someone's shoulder. Whose?

'Wanted, one hundred thousand teachers' is the heading of a chapter in which the author argues lucidly that there is justification neither for a pessimistic outlook nor for complacency. The Act, he says, offers to the British people at the same time a great opportunity and a tremendous task. But is it the function of legislation to make such an offer? Would not a more modest but immediately mandatory Act have been better? Is the Statute Book to become fuller and fuller of idealistic blueprints

which may remain as mere records of the nation's successive bouts of wishful thinking? If so, the world prestige of British law will decline rapidly.

Parents who are at fault in not causing their children to attend school regularly might conceive a more wholesome respect for a law which impartially prosecuted both them and any Local Authority which failed to fulfil commitments laid upon it by an Act of Parliament. The weakest and worst type of Act is perhaps one whose operation has to be deferred or suspended, in whole or in part, for any reason whatsoever. Is it not the better (and British) way to confirm achievement by legislation—for the Act to follow the fact?

Mr. Giles's book is a mine of information and a handbook to the 1944 Act on which he makes a running commentary that, for its exposure of relevant facts, could hardly be improved.

He refrains from any attempt to touch on values that are intangible. According to their own outlook, therefore, his readers may ascribe this omission to the 'good form' of the old Etonian, the dialectical materialism of the Communist, the democratic discipline of the N.U.T.—or maybe to sheer commonsense. Nevertheless, something has escaped the author; and it is something that English education cannot afford to lose. It is something inherent in the rightly condemned Dual System, in the small Scottish school and its dominie (with or without his log), in a parent's natural desire to know and choose his son's school; in the wish of the country mother to have her infant child in a school near home; in the teacher's anxiety to serve in a particular school and not to 'float'; in the determination of sundry Governors to govern, and even in the obstinate urge of some citizens to have their children educated privately or in private schools. It is, in fact, the spirit that caused the *Mayflower* to set sail, that filled the founder of the Franciscans and that (we think) animated the pioneers of the New Education Fellowship. 'The wind bloweth where it listeth . . .' and not all the Development Plans, County Colleges, statistical approaches or dialectics in the world will breathe the breath of life into a Teaching Profession, a Local Authority or an Education Act unless that spirit is present.

Meanwhile—since it is the brooding spirit that eventually quickens and moves—every thoughtful parent, teacher and councillor should own and read this most informative book.

C. S. Green

Grierson on Documentary
Ed. Forsyth Hardy (Collins Clear Type Press 16/-)

This book makes invigorating reading. It is a selection from John Grierson's occasional writings between the years 1930 and 1945, made by the film critic, Forsyth Hardy. The essays are grouped in roughly chronological order: there are shrewd and lively film criticisms and surveys of the cinema, Grierson's exposition of the documentary idea, and some account of his practical achievement; and war-time passages on its function in democracy. Inseparable from these considerations is his concept of the New Education. It constitutes a challenge to all who are concerned with education and at the same time it is a welcome reassurance of powerful allies in the field, and an expression of faith in the reality of educational progress. Mr. Grierson is inclined to think that progress is rather in spite of the schools than inside them, but perhaps when he returns to Britain he will find that educationists here have something of that 'uplifting sense of public purpose in private effort' that is documentary's strength.

The editor's introductory account of Grierson's work gives the book a unity that might otherwise be lacking: it is the record of a pioneer in a special field of education, whose theories have been hammered out in practice, and the essays are all the more vigorous for their direct reference to the job in hand. Many men contributed to the development of documentary, but John Grierson takes his place here as 'the main driving force and inspiration of the movement'.

After three years' sociological research in the United States studying the press, the cinema, and other influences on public opinion, he came back to England 'brimming with ideas' for the use of the cinema as an instrument for public persuasion. The Empire Marketing Board gave him his first opportunities, and the Film Unit which he established under its auspices as a training ground in the new technique of documentary, which he defines as 'the creative treatment of actuality', survived and flourished when the E.M.B. was dissolved.

The G.P.O. was his next commissioner, and by 1937 the documentary movement had expanded so rapidly in the hands of directors who had worked under his leadership that he resigned his Government work to set up an advisory Film Centre. Here he co-ordinated the activities of the movement, and acted as G.O.C. in

the 'battle for authenticity' which he waged to secure expression of the truth about Britain's daily life and struggles. A Dominions commission took him to Canada, Australia and New Zealand, and in 1939 he was appointed head of the National Film Board of Canada. There he was able to develop the use of the film as a national educative instrument, inside and outside the cinemas, to create active and informed social consciousness.

Now, with a new organization, The World To-day, Inc., which is to produce 40 films a year on world affairs for world-wide distribution, he is making an unique contribution to international understanding. Here, perhaps, at last, is the best international language, that will give expression to men's common needs, struggles and aspirations.

John Grierson came to the cinema as a propagandist and teacher, first and last. But the earlier essays show the artist in him kindling to the aesthetic possibilities of the medium, and though his later view of art is severely functional—the by-product of a job well done—he knew that the persuasive power of the film came from its appeal to the imagination and emotions—it had the power of poetry and drama as well as visual interest. The success of his work in his chosen medium demonstrates two of the fundamental principles of education: that intellectual and emotional apprehension must go hand in hand—truth must be 'carried alive into the heart by passion'—and that a man can truly know for himself only what is presented, as Grierson says, 'in living terms of his actual and local understanding'.

He himself had found no passion in reading Plato and Shakespeare with tired men after their working day, and he repudiates the idea of a liberal education in the humanities as hopelessly inappropriate to the present. 'Education is on the wrong lines', he states, 'if it tries to produce the all-knowing and rational John Citizen of the old-time liberal dream', pronouncing rational judgments on everything in debating groups, and remaining blind to the dynamic changes in society. The revolution in technology has bound us together in vast communities; and knowledge is now too tremendous for any man to encompass intellectually, and social life such a criss-cross of inter-relationships that men or communities can no longer be self-sufficient. So Grierson sees the task of education to-day to be the creation not of widely cultured individuals, but of specialists who must needs rely on other specialists and who will understand this technological civilization, and, above all, will accept the social discipline and responsibility that democracy entails.

It is on this last point that he makes his chief criticism of the present—dare we yet say the recent?—system in Britain. Factual knowledge and practical skills are efficiently transmitted in our schools and colleges, he admits, but in the creation of conscious, active citizens we have failed, and have left it to the Press, advertisers, and Hollywood to determine the sentiments, attitudes, and patterns of behaviour of the majority of our people.

He contrasts the hesitation of democracy in guiding public opinion with the strident efficiency of the totalitarian systems of education and propaganda. Documentary is his answer. Its function, under John Grierson, is social education: to reveal and interpret our complex, changing world; to help each individual to a sense of his own place and purpose in it; and, above all, by the power of its dramatic method, to make him feel a member of a great fraternity, and ultimately to awaken his heart and will to the service of the whole human family.

Grierson's writing is often provocative—we may not, for instance, share his concept of 'the good life'—but his conviction is tonic. And it may well be that in this 'bright-eyed' young art, or synthesis of the arts and sciences, in which the poetry, music, and drama of ordinary life are captured and released by technical processes for sociological ends, the spirit of the age will find its most widely compelling expression.

J. M. Stephens

Social Concepts and the Child Mind. *Harry Ordan, New York. (King's Crown Press, \$1.75).*

This is an account of an experimental enquiry into the nature of the social concepts formed by children as a result of their environmental experience. 'It would be foolish to expect that an individual living in a backward, under-privileged, bigoted, rural community would acquire his ideas in the same manner as an individual in a progressive, middle-class, urban environment.' The report does not deal, however, with such extreme differences of environment but compares the children attending schools in two districts of Brooklyn, New York. The differences between the two groups were those associated with lower I.Q., greater educational retardation, and a higher rate of juvenile delinquency.

The experimental procedure was based on the principle that the child shows comprehension of social relationships when he is able

- (1) to identify meaning of terms frequently employed in discussion of present-day problems;

- (2) to particularize by selecting concepts related to a particular area from a mixed group of concepts;

- (3) to discriminate social problem concepts by matching related concepts in a given social problem situation.

The material was selected from daily newspapers and arranged in test form to throw light on the range and fullness of the concepts of children of Elementary and Junior High School (American) level. Measurements of intelligence by group tests were also taken.

The report contains tables and graphs showing the increase in test score which the extended experience of the older children produces; it gives a representative bibliography; and some of the findings of other investigators in related fields of inquiry are usefully summarized.

No clear-cut conclusion could be drawn from data in which there was much overlap from grade to grade and from subject to subject (crime, economics, government, health, etc.). The author thinks that the process of recognition is two-dimensional—intellectual and attitudinal, that is, the child's comprehension is both a function of his intelligence and of the nature of the interest he has in his environment. No one will want to challenge such a conclusion, though he may wonder why an experimental investigation was necessary to establish it. Perhaps the value of the inquiry would have been more apparent to the reader if the report had been presented in a more straightforward way. The general approach and the technique of investigation are sound enough, but the 'write-up' could have been very much simplified. The main criticism the reviewer would offer is that although the selected children differed in average I.Q. and degree of retardation, etc.—though with much overlap—the general social environment of two districts of Brooklyn, as interpreted through familiarity with newspaper material, could hardly be expected to differ very much. One might as well compare the social concepts of children in the Kings Cross area of London with those of the Victoria or Waterloo districts.

F. M. Earle

Psychology of Women : Vol. I Girlhood. *Helene Deutsch, M.D. (Research Books Ltd., 312 pp., 21/-).*

'Adjustment to reality is the main purpose of education.' Dr. Deutsch's book, *Girlhood*, discusses how girls adjust themselves through 'their normal psychic life . . . and their normal conflicts'; in so doing, it presents educationists with an infinite variety of valuable material. This

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piece of research was needed, and the author's theories should be followed up and tested with the seriousness that her work deserves.

She is covering much new ground as well as old. She bases her conclusions on long experience as a well-known psycho-analyst, and she has access to many records and case histories other than her own. She has studied the literature, fiction and psychology of many countries, in the pursuit of clues to the 'mystery' or 'riddle' that is woman. But she does not sufficiently relate her findings to what is now a large and important body of knowledge, and there is too little reference to the work of other scholars. She does give us a lengthy bibliography, but we should like to know, if only from footnotes, how much scientific backing she has for her statements, and where she differs from her colleagues and predecessors.

In this first volume, Dr. Deutsch traces the psychological development of women from the period just before puberty into adolescence. She devotes a chapter each to such diverse factors as 'environment' and 'menstruation'; but a large part of the book discusses the way in which various arrangements of such factors produce different types of women. This is fascinating but facile. Over-simplification is always a temptation, and in the realm of science it is dangerous. The innumerable possible combinations of innate and environmental factors cannot be expected to synthesize themselves into half a dozen types, unless indeed these are so loosely defined as to be useless. Dr. Deutsch would be the first to admit this. But the impression is unfortunately conveyed that every woman can be fitted into one of these few pigeonholes: so long as one remembers that this is not so, one can legitimately profit by and enjoy the descriptions.

It is sometimes a little difficult here and in other parts of the book to discover exactly what type of woman or period of development Dr. Deutsch is discussing. When she relates the conditions influencing development to their results, she leaps from motherhood to puberty, from adolescence to childhood and back again, so that we do not always quite know where we are. On the whole, this makes more interesting reading than the strictly chronological method which, as the author explains in the preface, was impossible here; but it certainly demands mental agility.

The first three chapters, describing pre-puberty, puberty and adolescence, should be of real value to parents and teachers of young girls. One is a little dubious when one reads in the preface, 'after all, the ultimate goal of all research is not objectivity, but truth'; but in these chapters particularly Dr.

Deutsch's largely subjective and intuitive approach has its value. She is able to enliven and clarify the old, old story of the situation, which is recreated again and again as every woman develops. This was well worth doing, because adults who understand these three-cornered relationships can help to steer the growing girl through their complexities. For example, in childhood, the little girl turns from absorption in mother to interest in father, wavers between the two for a while and ultimately turns, though not exclusively, towards father. In the prepuberty period, she and a friend perhaps share an idealistic passion for an older woman. During puberty she may be attracted to her friend's much loved brother, or her older sister's husband. Ideally these situations, which we all recognize, should resolve themselves gradually without too much trauma: where the inevitable break with one or other of her love-objects is abrupt and shocking to the immature personality, then neurosis may follow, or the normal homosexual and bisexual stages of development may not resolve in favour of satisfactory heterosexuality.

Another important and provocative chapter is the last, where the author 'discusses the psycho-analytic conception of feminine psychology in the light of social conditions.' Here she mentions the countries 'where female industrial labour has been ruthlessly and aggressively exploited. The materialist doctrine holds the economic system responsible for this exploitation of woman and completely neglects her own not always conscious disposition passively to accept this system. . . . Our next task is to organize social equality in such a way that the biologic and psychologic differences between the sexes are taken into account.' And in the same chapter she discusses women in wartime and their reactions to fear and danger and to the demands of the state. This is important in its bearing on the topical problems of unhappy war marriages, illegitimacy and the numbers of young women who have grown up orientated towards war.

In her discussion in another chapter of the important part that envy of the male plays in the psychology of the female, Dr. Deutsch states how and why she differs from Freud, Abrahams and others. The generally accepted theory is that to compensate for her inferiority, woman may assume a masculine or intellectual rôle herself, or become vindictive towards men, overtly or otherwise, for possessing what she has not. Dr. Deutsch, however, believes 'that woman's masculine wishes, and her difficulty in mastering them, results from influences in which penis envy does play a part but does not constitute a

primary cause.' Her thesis, as worked out in this chapter, has value in its own right, and will have therapeutic value as well, but the importance of Freud's original concept, from which Dr. Deutsch's theory sprang, remains unchanged.

She makes another interesting point elsewhere: 'Our personal impression, for which we naturally do not claim any general validity, is that women whose literary achievements are brilliant as long as they confine themselves to a field in which they can make use of their psychologic gifts, often prove inadequate, when for political or other reasons they switch to intellectual fields in which the objective approach is paramount. When their literary talent draws from the horn of plenty of feminine intuition, their achievement is worth while.' Here Dr. Deutsch indirectly explains and justifies her own approach to the monumental task she has undertaken. We shall look for her next volume in the same series—*Motherhood*—with deep interest.

Margaret Duncan

Gallery Books No. 11. Peter Paul Rubens 'The Château de Stein' Introduction by Neil Maclaren (Lund Humphries 4/6)

Gallery Books No. 12 Vermeer 'The Lady at the Virginals' Introduction by Benidict Nicholson (Lund Humphries 4/6)

Ariel Books Constantin Guys Introduction by Clifford Hall (Faber and Faber 5/-)

An excellent introduction to the work of a master is to analyse one of his representative works, taking it in its historical context as well as in its relation to the artist's life. This Neil Maclaren and Benidict Nicholson do very well for Rubens and Vermeer respectively. One's interest is aroused by details of their life and times. Neither writer, however, deals at all with the purely plastic qualities of the pictures—the only qualities in fact which make them great and place them apart from many other works which are as full of anecdotal and historical interest. This is a pity, for from an educational point of view one flicker of interest in purely plastic values is worth any amount of earnest research into life. The reproductions are mostly very inadequate, except for details from Rubens which give an excellent idea of his facture. Vermeer's 'handwriting' is quite lost, and those plates showing the whole of the Rubens landscape give nothing but dead black shadows, whereas in actual fact Rubens' shadows are always alive with detail. The plates are printed on that oleaginous 'Art' paper so dear to the English publisher and printer

CHILD GUIDANCE

Dr. Kate Friedlander's article in the July-August issue of *The New Era*, together with the four Child Guidance articles in this issue, will be re-published in pamphlet form, with a summing up by Dr. Friedlander, during November, price 1/6.

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and so expensive to the public. It is high time, seeing how great is the demand for good reproduction of paintings and drawings, that some printer in England tackled the problem earnestly, and solved it as well as the Germans did once, and as the French do now. Never has there been such a lively interest in the arts and seldom has there been the material to satisfy this interest.

This use of art paper seems particularly absurd in the little Ariel book on Constantin Guys. Now Guys worked exclusively in water-colour upon roughish papers, and a great deal of his quality is lost when his work is reproduced on a highly glazed surface. However, to have made Guys available to the public in a cheap edition is praiseworthy, for Guys is one of the superb examples of condensation carried to its extreme limits. With a few strokes of his pen and the minimum of washes, he conveys marvellously what to us must seem the most overdressed, over-fed and stuffy epoch in history—witness the last plate in the book, 'Deux Dames aux Mauchions'. Elsewhere, with the same rigid economy of means, he can express cold, bleakness and despair as well as in Balaklava—and yet he is never caricatural, like Daumier.

Hugh Francis

Discussion Method. Background Handbook No. 1. (Bureau of Current Affairs. 1/-).

There is to-day, perhaps, a tendency to withdraw from the community, a reaction against the compulsory gregariousness of the Forces and the workshops; on the other hand there is an inclination to hurl oneself into the midst of crowds and derive pleasure and relaxation by swaying in the waves of organized leisure. Other forms of recreation (the cinema, variety show, etc.) are passive, apart from the efforts of securing transport and queueing for a ticket.

The contrast between the very real exigencies of everyday life and many people's somewhat detached activities of recreation points to the desirability of any medium which may reduce the

gap. Discussion is a means of co-operation, ideally suited to bring nearer to the average citizen the complexities of administration and to the administrator the views and needs of the public. It provokes active participation and links what is needed with what is pleasureable.

A.B.C.A., which provided for a similar function in the army during the war, is now at the service of the population as a whole, with all its field experience at our disposal. One of the many tasks of the Bureau of Current Affairs is to publish a series of background handbooks 'dealing with subjects of continuing interest to discussion groups'. The first of these booklets has just been published, and its composite authors are to be congratulated on providing at so small a cost an outline of methods of prevention and cure for the ills by which discussion groups may be afflicted.

From the introduction by Mr. E. A. Williams, who stresses that 'discussion is a group activity which can be developed in many more ways than one', to the appendix, which quotes devices for getting a discussion started, the booklet is packed with useful information, setting forth what has proved valuable after extensive testing.

I like the attitude of the authors towards the relationship between the group and its leader, their emphasis on the active and equal participation of each group member, and the conception of interest, personal level of experience and choice of subjects as an organic whole. An exhaustive list of subjects is provided and the reader is taken by specimen examples through the 'building' of a discussion. There are instances of tactful intervention, and the seven questions which each discussion member should ask himself at the end of a session are such as should be raised after any sort of meeting to gauge its success.

After having absorbed this wealth of practical hints one feels impatient to come to grips with a discussion group, and it is encouraging to read that B.C.A. is providing week-end courses for this purpose.

The drawings lack the charm of a Langdon or Fougasse, but cannot damp the enthusiasm and enjoyment derived from the text. It is to be hoped that the booklet will find its way not only into clubs and places of learning but also into offices and workshops, encouraging the thirst for knowledge and curbing the influence of uninformed opinion.

E. Halberstadt

Poetry for You. C. Day Lewis. (Blackwell's. 2/-).

A School Edition of this much-discussed and important little book has now appeared, price 2/-.

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THE NEW ERA

IN HOME AND SCHOOL

THE SCHOOL ON THE MARCH

M. STAMBAK

CERTAIN facts must be stressed at the outset of this article. Before the war Yugoslavia was preponderantly (80 per cent.) a rural community. Almost 50 per cent. of its people were illiterate. It could boast only one university to five million inhabitants—three universities in all, one of which had only two faculties. There were regions in which the death rate was excessive because there was only one doctor and no nursing or ancillary service. There were villages of 5,000 inhabitants with no school and no teacher, and where, when students came in vacation time to struggle against illiteracy, the police used to say: 'Here come the Communists.' If we had had as many schools as we had police stations, every village would have had a school and teachers might have been as numerous as policemen. If we had had communal schools and secondary schools, the English officer who used to talk of Shakespeare to the Partisans in the undergrowth would have met with a more learned response. As it was, he should have remembered that he was speaking to people who, the day before, had been unable to read.

Let us skip the universities, secondary schools and similar institutions in the old Yugoslavia, because to reach them we should have had to take the train, and it must be admitted that these, though spacious, were not fast! Our monarchical democracy did not like the smell of an educated populace, so an illiterate people had to keep its cultural values in its head—its fine heroic poems and songs, its fantastic legends about nature and heroes, its famous melodies inspired by nature, its proverbs full of penetration and

wisdom. The people carried all that in their memories and handed it on from generation to generation. The people who created that noble figure Hassanaginica (made known to Goethe by Abbé Fortis and later to Walter Scott) has at last achieved, twenty centuries after the birth of Christ, a school in every village. The educational policy of the new Yugoslavia was already beginning to be practised in territories surrounded by the enemy, during the Partisan's campaigns. Here are some sketchy examples of how it was done.

A region had just been liberated. The Germans and their collaborators had made a practice of burning the finest buildings, and on the burnt-out schools you could see, chalked up in German, 'We are fighting for civilization.' This was not cynicism; it was their normal fighting technique. The Partisans and local inhabitants together decided where to set up the school. It was easy enough in summer,

when anywhere out-of-doors would do, but much harder in winter for building was impossible, and anything that gave shelter had to serve as a school. The peasants made a blackboard and the Partisan teacher drew and wrote upon the walls. Evening courses were arranged and attended by children, adults and the very old. As there were neither books nor paper, the teachers relied on the excellent memories of their pupils. The children remembered best.

Courses for illiterate Partisans were held on the march. Since the Partisans were mostly peasants, such courses were indispensable. After the rifle, the pencil was the favourite weapon—few soldiers but carried one. A love of reading had become so catching that Partisans who could read developed a teacher's patience towards those who shamefacedly did not know their letters. There was a general competition to be the first to learn to read. The editors of brigade or company news-sheets began to find their tasks made easier by letters that began, 'Comrades, I have just learnt to read and write and have decided to describe such-and-such an event for our journal.' The editor's message that combatants should send in reports to their brigade news-sheets had been well received.

When a brigade remained in one place for a couple of days, the Partisans responsible for the wall-newspaper sought for helpers. Brigades, battalions and companies had their own papers and did their best to make them informative. Some had learnt to draw as well as to write, and both wall-newspapers and news-sheets had their illustrators, landscape painters and

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cartoonists. After a battle, small arms were cleaned and then pencils were sharpened, or books were read in groups, for books were rare and the number of readers grew from day to day. We wrote on anything, even tree-trunks.

The new educational policy was already being put into practice. Every liberated village had its school. Teachers were recruited from among secondary school pupils, students, and trained teachers from amongst the Partisans who carried, along with their rifles, a sackful of reading books. Teacher training courses were started, whence new and uncertificated teachers set out for the villages. Later on, secondary schools were opened. Partisan teachers set to work at once. In places where there had never been a school, tables, atlases, paper, books and ink were procured, and the pupils and the very walls heard for the first time teachers who spoke to them of grammar, physics, chemistry, geography, history, etc.

Even university professors joined the Partisans. People's universities were set up in places where in 1941 there had never even been a primary school. Needless to say, these people's universities quickened the growth of theatre and opera.

Child Casualties in Yugoslavia

M. Matic

YUGOSLAVIA was one of the countries to suffer most during the recent war. The devastation of whole regions and 1,700,000 dead out of a population of 15 millions are witness to her sufferings. Our sacrifice in human material can perhaps best be seen in the large number of children who are casualties of the war. We have 600,000 orphans, some of whom have lost both parents, and 900,000 children who have suffered either from malnutrition or from a lack of education—this is the toll of war.

Most of these child-sufferers come from the regions that were worst exposed to fighting, massacres, devastation or extermination, that is to say, from Lika, Bosnia, Herzegovina, Montenegro and that part of Slovenia which lies nearest to Germany. From this last the Germans transported the whole population either to Croatia and

Everything was in flux and with each new offensive and each new district liberated, new educational problems arose. In each newly-liberated village one house would be inscribed 'Cultural Centre'. Here peasants would be sitting listening to the radio; the table would be covered with papers printed by the Partisan press. On holiday evenings the peasants organized recitations, readings, songs and dances, at the end of which somebody was sure to get up and say, 'Well, comrades, it might have been better, but we haven't known how to read very long.'

The peasant librarians kept a close watch on their treasures. When a village had to be evacuated, books and papers were hidden underground. And in snow-storms and rain the Partisan protected his book and paper as his most precious possessions. 'The Partisans bring Culture' was their motto. For the first time the villagers were able to see plays and films and to listen to lectures and concerts. The revolution has meant learning to read, freeing the alphabet from its mysteriousness, bringing the fruit of man's intelligence and feeling to places where the ignorant policeman and the local profiteer used to be considered as the high lights of learning.

Serbia or to do forced labour in Poland and Germany. Those who were deported could take with them only a bundle of their possessions; all else was confiscated. The children who were sent abroad with their parents travelled and lived under unspeakably unhygienic conditions and, for one or more years, had no schooling at all.

These terrible sufferings united the peoples of the rest of Yugoslavia against the occupying power and enabled them to achieve a united front which embraced all the peoples without distinction of nationality, religion, political opinion, or class, and which assured them of victory on several fronts.

Measures taken by the Liberating Army and Public Services on behalf of the Children

As soon as any territory was liberated the armies and the people's

With its slogan 'Learning and Culture for All', the plan of action of the Partisans has become the educational programme of Yugoslavia. Each village has its school, each little town its secondary school. This revolution on the educational front is demanding great sacrifices and unceasing work.

An interesting study could be made of the contemporary literary and artistic scene in Yugoslavia. Artists held their reunions whilst still under arms, discussing the renaissance of art. In the mountain fastnesses they debated the principles of aesthetics and the creation of a popular art which refused to address itself to a small *élite*. Immediately after the liberation, exhibitions of Partisan painting were arranged and editions of Partisan writing were brought out. The artistic and aesthetic fruits of the struggle surprised those citizens who, as the result of enemy propaganda, had imagined that the Partisans did nothing but fight, cross impenetrable tracts of the country, and live like squirrels in the trees. These citizens looked at this work and felt its worth. The rest of us paid silent homage to those artists whose work is now captivating the public, but who themselves have not come back.

committees undertook one of their most important tasks, the protection of children. The People's Army showed great affection for the children and the children themselves were very much attached to the soldiers. The partisans took great pains to gather up the children who were homeless and to set up hostels for them. In places where such hostels did not yet exist the children had their meals with the soldiers until such time as the Anti-Fascist Women's Front could organize homes for them. As far as possible children were sent into the safer and better organized parts of the country.

While the war was still going on primary and secondary schools, boarding schools and technical colleges were set up. The first task was to give the children things to do and plan, and since almost all the schools had been either demol-



An out-door class for adults who cannot read.

ished or used as makeshift garrisons, schools were opened in private buildings, cafés and so on. Because of the lack of staff the children were grouped without regard to their age or to their scholastic achievements; the main idea was to give them occupation and a chance to profit by the best teaching that could be provided for them, even if only for a small part of the day. Children who showed themselves to be particularly gifted or advanced for their age were allowed to move up through several classes in the course of a year.

Teachers were demobilized so that they could give their whole time to the education of children and young people. In all, during these hard years of struggle our children's capabilities and intelligence have developed more rapidly than in normal times. The children took a large share in organizing the schools and hostels, making themselves responsible for the discipline and cleanliness of the buildings, all of which made the organization of school services much more possible. Thanks to various youth organiza-

tions, the children were in contact with the youth of other parts of the country; and thus the young people, including the orphans and other victims of the war, contributed very considerably to the renaissance of the country.

After the War

The Government of Yugoslavia was faced with a great problem immediately after the liberation: how best to care for all the homeless children and ensure to them their education and upbringing. As soon as hostilities came to an end many requisitioned buildings were put at the service of these children—hotels, castles and private houses, and we can now claim that there is not a single child who has not found shelter either in a hostel or in a private family.

The People's Federal Republican Government of Yugoslavia allocated to the hostels for the children of our war dead and for those who have suffered under the Fascist terror, a credit of 158,751,167 dinars for 1945; this figure has been increased ten-fold for 1946. Thus Govern-

ment aid is considerably in excess of 1,000,000,000 dinars. In addition to this financial provision, the hostels also receive allocations of food, clothing and shoes. Those orphans who continue to live with relatives who in their turn have been impoverished by the war, receive a regular monthly allowance. Thus in 1945 the Yugoslav Government contributed in all a sum of 2,100,000,000 dinars for the relief of children. The families which receive the biggest allowances are those which have lost their wage-earner or are especially large. These families also receive help in kind from the Red Cross and other organizations.

In 1945 and 1946, 1,245 establishments have been set up for homeless children. If this figure is compared with the provision made by the old Yugoslavia for the care of destitute children, one can realize how great is this new Government's concern for the care of its young citizens, which is considered as one of its most important problems.

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teachers' and workers' Unions, and, above all, the Anti-Fascist Women's Front with its two million membership, which has taken under its protection our child victims of the war. In every village and town, in every area of our cities, this great organization has taken steps to safeguard childhood. The women have bent their energies to the maintenance of the hostels, their cleanliness and provisioning, and there is a great rivalry amongst their members to contribute the most and best. The women bring into these hostels a family atmosphere; they arrange that each child shall spend some time, at least once a week, in a family home so that those who have lost their own families may nevertheless enjoy the family spirit. Our women have devoted themselves to this work with great love and with great self-sacrifice and they have achieved more than could have been imagined.

The People's Youth Movement is also concerned with these children. The young people are in regular contact with the hostels in their own locality. The youth organiza-

tions take a hand in the discipline, teaching, character-training, games and expeditions of the hostel children. Some of the young people give private lessons to small groups of children and they also help the teachers in class. The People's Youth Movement, which has about two million members, has understood the importance of this problem since it first arose.

The workers' unions also take their share of responsibility. They have furnished much material help and, through their contacts with the teachers' unions, they exert considerable influence on education.

Our 1,700,000 war dead has very much diminished the number of our teachers. Where there were not enough trained teachers to meet the children's needs, special training courses of three to six months were set up. The education of war orphans is at the moment largely in the hands of either fully-trained teachers from the training colleges or students who have finished their secondary school courses and have done a special course in pedagogy and psychology.

The Doings of My Class

Cecile Violoni

IT was with some emotion that I took up again my work as teacher in a secondary school in Zagreb, after four years, during which I had been obliged, like every patriot, to exchange the peaceful tasks of the teacher for those of the combatant. During this time I had experienced the dangers of underground activity, the horrors of the concentration camp, and towards the end—following an exchange of prisoners between the occupying forces and the army of national liberation—the thrill of victory in the struggle for freedom. After all this, I was eager to see how the new state of affairs would be reflected in the schools. My school, the IXth secondary school of Zagreb, comprises twenty-seven classes with about 1,200 pupils, almost all day-scholars. Mine is the fifth class. (In our school the classes run from I to VIII, not counting the four years of primary education). At the moment we are in process of creating one-type school, suppressing the old distinction between the classical gymnasia and the modern schools, and making a school life

of ten years, including primary education, which will permit of more advanced specialization after matriculation.

The First Contact with the Pupils

I knew that the days in which the teacher was looked upon as a purveyor of dull notes, to be deceived by all possible means, were past and over. I entered my class-room full of confidence both in my pupils and myself. Contact was quickly established, but from the first I realized that I could not get to know them well enough in school. I decided to visit their parents during the Christmas holidays. I found time to visit them all, to talk with the parents in the presence of their children and to find out about their conditions of life. The parents were surprised and delighted—the more so since many of them were workmen. One of them said to me: 'You can see that the times are new. I've had other children at school, but never before has a teacher paid me a visit. True, I live some distance away, and it's good of you to have

Secondary Schools for Children made backward through the War

Secondary schools have been established in every village for the children who have missed schooling during the war. Some of these children are war orphans. The best teachers have been allocated to these schools. Special forms of teaching have been thought out, which will enable backward children to catch up with their studies. These schools are, of course provisional, because as soon as the pupils have caught up there will no longer be any need to simplify the ordinary secondary school curriculum.

Our children and our youth will have contributed much to the solution of this whole problem. It is only thanks to the well co-ordinated efforts of the Government, our unions, our parents and our youth itself that we have been able to solve so thorny a problem as the proper care of our child victims of the war. In our country, where its peoples are playing their full part in reconstruction, we can say that our children have found both homes and teachers and a solid basis for their well-being.

Woman Teacher in the IX Secondary School of Zagreb

come. And since you've come to see me, I'll come and visit you at school.' After the home visit a closer bond was established. Mutual confidence and sure support on the part of the parents gave me a feeling of security. But the real support came from the pupils themselves.

The school year started two months late, and to get through the syllabus we had to appeal to the goodwill of the pupils. I had written out a plan of work for each month of the term, and I presented it to my pupils who discussed it in class meetings before accepting it.

The Use of Class Meetings

Class meetings are a new feature in our school life and date from the struggle for liberation. They express the new spirit of youth towards society and especially towards work. Having learnt to bear responsibility in the struggle for national freedom, the young carry over the same spirit into their studies. It is the youth organization which is the main spring and which gives impetus to the school

work. The young people who have taken part in the struggle for freedom have a changed attitude towards society and also towards learning. They feel themselves to be the bearers of the new truth. They form the framework of the youth organization and they instil their spirit of abnegation into the others. It is under the vigilant eye of the organization that the young people learn the feel of responsibility.

Class meetings take place once a week. All the pupils attend—both those inside and outside the youth organization—for no distinction exists in school save that between the industrious and the idle. The class teacher is present, and other members of the staff and sometimes the head master. The pupils decide which members of the staff to invite. Also, pupils representing other classes have the right to attend and to speak. The meeting is called and presided over by the class secretariat, formed from the best pupils of the class; and all the secretariats together form the core of the school youth organization. The order of the day generally comprises the following questions—instruction, discipline, cultural work such as oral and mural news, lectures, literary and musical circles, choirs, etc.

At such a meeting then I rose to my feet. I pointed out the extent and importance of the work to be got through, and our delay in starting. Should the curriculum be curtailed, or fulfilled *in toto* by a little extra effort? The discussion opened. One pupil, grave and eager, compared our situation with that of the country as a whole. 'Everyone', he said, 'is making superhuman efforts to get the damaged homes in order before the winter. In the same way we too could work at a quicker pace to make up for lost time.' Another spoke of the importance of learning and general science, and emphasized the words of Marshal Tito that youth's chief task is to learn.

It was interesting to watch how seriously the pupils took in what was said, and exchanged ideas quietly before saying what they thought. At the end the secretary put the question, 'Well, comrades, is it decided that we tackle the whole programme?' 'Of course', 'Agreed', 'Put it down', resounded through the hall, and pride and joy shone on every face. They are

all proud, for by this exploit they will equal young Ivan who, though only 15, was decorated in the liberation for war services and thereby won the right to vote.

The next week they discussed the lessons. Someone said, 'Mladen is lazy, he hasn't been working.' Another tried to justify him, 'The questions were too difficult.' But he himself said he was reading some books which he had now finished, so he would catch up with the class. Others complained of the difficulty of their maths. As there were some good mathematicians in the class we proposed making three sets. Usually a good pupil works twice a week with five or six less gifted ones. The teachers also help these groups. They are not allowed to give individual private coaching because this would be unfair to the children who could not afford such help. They have the right to give fee-paying classes, for example in foreign languages, but the chief thing is to give them salaries commensurate with the importance of their vocation. With us teaching is no longer the profession only of penniless idealists. It is already equal to the other so-called liberal professions of doctors, lawyers and engineers. The Teachers' Union provides for that.

Sometimes at class meetings I have heard the teacher criticized. The pupils spoke with some embarrassment, but they did speak. They felt that everything was not going aright and that something

needed changing. They decided to call the teacher to the next meeting and present him with their objections. And yet the authority of the teacher was in no way impaired, since the pupils do not think of the teacher as of someone who has finished his studies and must for ever teach the same material in the same way; they think of him also as in process of development. They are conscious of his love towards the school and the young, and they feel themselves to be a factor influencing his personal development. The idea of a constant evolution through mutual relationships has so penetrated their minds that all false distinctions have become null and void. This permits a close partnership between teachers and taught, with a consequent appreciable improvement in the quality of the instruction.

Discipline through Self-Discipline

The problem of discipline involves many things—attention, the suppression of whispering, of copying, of preparation in class for the next lesson, and of all distractions which turn the pupils' attention away from their work. I knew it was not enough to make my lessons lively and interesting; they must also be a major interest for the pupils themselves. I felt that already the new spirit of camaraderie, inspired by the new social set-up, was drawing teachers and pupils together. In the old type of school where the above faults are rampant, the teachers had to have recourse to a system of repression in which the pupils became ever more deceitful and the teacher ever more of a policeman. Other teachers, younger and imbued with new ideas, had only a limited success because they were viewed with pettifogging disfavour by their colleagues, the old stagers, and on the other hand, despite the sympathy of the pupils, their methods could not have the necessary fervour to be fully efficacious when the social set-up was against them.

For one must remember that a class is never an isolated unit, that the spirit which reigns in the classroom depends ultimately on the spirit of the whole out-of-school environment, and that it is the position of the young in society which determines their attitude towards learning. It is obvious that this youth organization imbues

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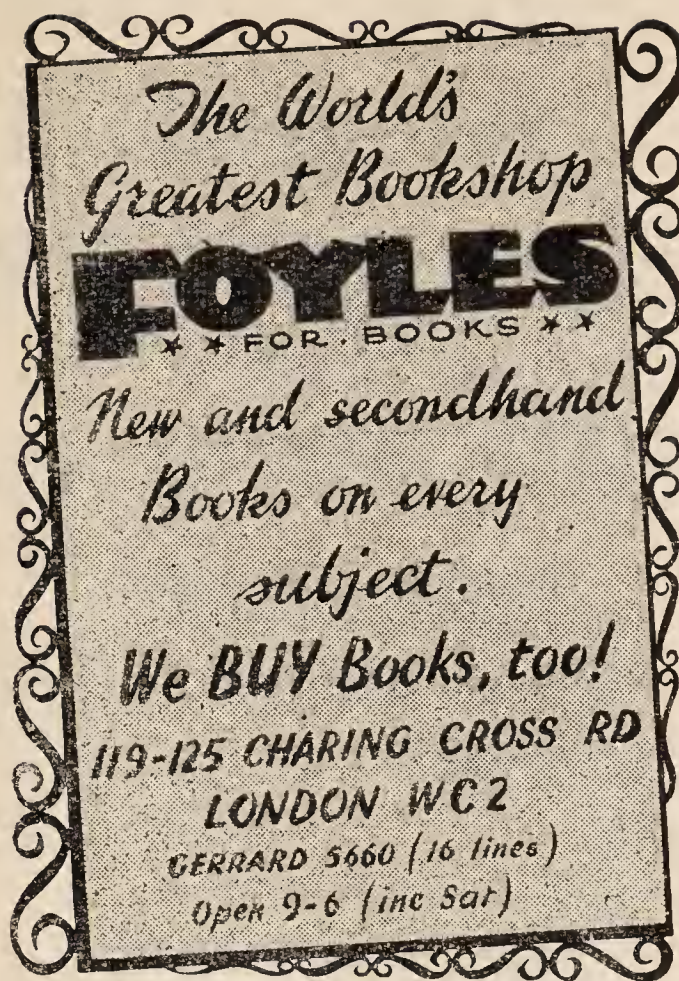
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young people with a spirit of devotion, responsibility and self-criticism which it would be impossible for us to inculcate even by the most ingenious methods because these qualities must proceed from an individual independence plus a social dependence. The pupil should feel himself to some extent independent towards the teacher and responsible towards his fellow-pupils. It is the youth organization which, together with the teachers, assures a just harmony between teachers and taught.

I was agreeably surprised when I saw on the order paper of the class meeting the question of discipline. There was much discussion about conduct. They approached the question of whispering. One boy said it would be an unfriendly gesture not to whisper a word to a comrade in distress. Sitting in the back row, I listened to their opinions, sound and foolish. In the end they grasped the essentials of the question. One of them said: 'Who are we cheating? The teacher? No, we are cheating ourselves. If I get a decent mark the matter is thought to be over, but what use is that if at some future time we have to put theory into practice? We shall fail. It's worse than that. It's a sin not only against the teacher and ourselves; it's a sin against our whole society, our people who expect from us—the younger and well-taught generation—a more devoted service. Our country needs specialists of all sorts. Shall we become specialists if we don't work? Shall we grow up into true men if we try to get through our school-days by cheating?'

Silence—everyone is thinking it over. The words spoken are grave and serious, and yet 'it is rather nice to be able to answer the teacher without doing one's homework properly'. 'You are right, comrade. I think we must agree not to whisper the answers any more but to rely upon our own knowledge.' The proposition was accepted. The next lesson-time there was complete silence at first. Later a little whispering broke out again, but after another class meeting in which the names of the whisperers and those whispered-to were publicly censured, the trouble disappeared. All other questions of discipline were treated in the same kind of way, and punishments no longer needed to be imposed by the teacher.



The Wall-Newspaper

One day the wall-newspaper appeared on the class-room wall, inscribed 'No. 1, edited by Class V'. It was very well put together—some articles signed and others anonymous, some drawings, a caricature. One could see that the pupils were following the course of world events and were especially interested in the fate of the Guilian Marsh and Trieste, as if its fate were their own. They were aware of important events in the country as also, of course, in their own school and class. There was one interesting heading entitled, 'Do you know?' It is a column of criticism in which any pupil may find himself, his faults and failings, and, indeed, it serves as a kind of first warning. Often the pupils can be seen gathered round the wall-newspaper and criticizing the editors for having forgotten to put something in. But there is the paper and anyone can insert his opinion in the next issue. The paper is judged at the class meeting, and if the editing is not approved by the majority, fresh editors are chosen.

Sometimes another class is criticized in the wall-newspaper, or even a teacher. My pupils give me the articles intended for the journal so that I may edit them from the point of view of style and proffer a few suggestions as to choice of theme. The wall-newspaper serves to publish the first

efforts, literary, critical or otherwise, of the pupils, who find in its readers their first public and their first critics. They get practice, too, at taking part in the bigger wall-newspapers of their organization or street. In our part of the world these journals are street ornaments. There is rivalry between the classes as to who can produce the best cover and contents.

Oral News

This takes place once a month, and gives expression to our literary and choral activities. The programme is decided at the class meeting. My class did the thing very thoroughly, inviting the other classes, the teachers, the director, and their parents, and cleaning out and decorating the class-room for the occasion. On the walls were tastefully inscribed the golden words of Tito and Lenin: 'Youth's first task is to learn.' 'A grain of science pierces further than a grain of steel.' 'Let us follow the example of our heroes. Let us become heroes of science.' On the blackboard was written the welcome and the programme. Soon the class-room began to fill up with pupils, parents, and teachers, all talking together in a very friendly and informal manner. The programme, which was awaited with impatience by both performers and teachers, was partly serious and partly amusing. The class president opened with a few sincere and simple words about the pupils' wish to work hard and to help in their country's reconstruction. In the serious part of the programme there was a report on the treaty of friendship between Yugoslavia, Poland and Czechoslovakia. The boy who was giving the report dwelt on the importance of these treaties for the maintenance of peace in Europe, and he got a great reception from the audience. The face of the history teacher shone with pride and pleasure, and actor and audience quickly made friendly and sympathetic contact. The next item concerned the work of the great Russian biologist, Mitchourin, which aroused great public interest, especially amongst those of the parents who were farmers or gardeners. While he was reading his report the pupil cast frequent glances at his biology teacher, who from the depths of his armchair nodded his head in approval as if he had been Mitchourin himself.

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In the second part of the programme the pupils recited the poems of our partisan poets, ending up with a song from the choir and the dancing of a traditional round dance. Then came the applause and congratulations, teachers congratulating the parents on the good conduct of their children, and the parents answering 'But you teach our children so well', and the children standing between their parents and their teachers, bursting with pride and joy.

The news day programme is often enacted at the local factory, or in the open air during joint excursions of young workers and school children.

At the end of the school year there is a more formal assembly during which prizes are given to the best pupils. To qualify for this it is not enough only to do good work in school; the boy must also take an active part in the youth organization, which is part of the National Front, help the weaker pupils with their lessons, and generally behave well and co-operatively with his school mates.

Here comes young Boris, holding his book in his hand. The dedication reads 'For excellent work and

conduct and good membership of the youth organization during the school year 1945-6'. The book, 'Iline: The Creation of a New World', passes from hand to hand amongst his friends who turn over the pages with the greatest interest, as books are still pretty rare and expensive here. 'When we cleaned the school, I washed the windows', he said, 'and at the same time I taught another boy how to do a certain kind of sum. He got it in the exam. and knew it well, and I was just as pleased as if I had got the good mark myself.'

Another boy, Milan, a pupil of Class I, has a beautiful volume bound in green, 'The Tales of Shakespeare'. He lives in the suburbs and has to walk 1½ hours to school each day because his father is too poor to pay the bus fares, and he has not been late once, summer or winter. 'I haven't got all the books because they are too dear. But I get through all the work. My friends lend me the books and the teachers give me special explanations, so that I do as well as the others', says young Milan, his black eyes shining with lively intelligence.

Contact with the Parents

After the Oral News there was a parents' reunion. This usually takes place once a month for all the parents and also once a month for the parents of each class. Two teachers have the job of organizing these reunions and the head master is also present. Many different problems are tackled—the repair of the school, questions of books, poor pupils, teaching, discipline. The meetings are well attended, particularly those which deal with one class at a time, as they give closer attention to the needs of each pupil. On the occasion I am describing we stayed behind while the parents of the other classes dispersed. My children asked me to bring up the question of evening theatres and cinemas. Many of the parents would not allow their children to go out in the evening. We could manage to fit in cinema visits in the day time, but with the theatre this was impossible, so we used all to go to the theatre in the evening, but certain parents—more especially of the girls—objected. At the meeting I explained to the parents how well the children had worked and behaved during the previous month,

THE MODERN QUARTERLY

EDITOR : DR. JOHN LEWIS

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mentioning a few whose work had been unsatisfactory. I went on to speak of the general plan of the teaching, including visits to museums, exhibitions, cinemas and theatres, which last could only be visited in the evening. I also told them how we had decided at the last class meeting to make a fund to pay the cost of theatre and cinema tickets for those children who could not afford them. I asked the parents what they thought, and, after thinking it over, one mother who had been against evening visits to the theatre, recognized that she had been wrong, and her fears groundless.

Then the English teacher (in our schools Russian is first language and English or French second) explained that his pupils were impeded by the lack of books, but he hoped the position would shortly improve.

The business of the meeting was over. One of the parents kept me back and asked me what to do with her son, who was ill and unable to keep up with the work. Would it be better to put him to a trade? I advised her to wait a bit to see how he got on.

The teachers said good-bye to

the parents and the children came up to me. 'Was it all right? Are you pleased?' I reassured them of what they knew already from watching the pleased expressions of parents and teachers. We tidied up the class-room, pushed the benches back into place, and then they accompanied me to my lodgings, holding an inquest on all the faults of the show. After the first excitement they became more critical. One boy undertook to write up a report of the show for the next class meeting.

A British-Soviet Discussion on Co-education

Last year the Education Section of the Society for Cultural Relations with the U.S.S.R. held a symposium on British experiences of co-education. A transcript was sent to the U.S.S.R., where it was discussed at a gathering of Soviet educationists. The record of their discussion has now reached London, and will be considered at a meeting on Tuesday, 3rd December, at 7.30 p.m., at Manson House, 26 Portland Place, W.1. Tickets are available at 2/- (S.C.R. members, 1/-) from the S.C.R., 98 Gower Street, London, W.C.1 (Euston 6272).

Rural Life Conference

'Real life is meeting.' Town and country must meet, home and oversea, farmer and teacher, doctor and parson. All are dependent on field and farm for their daily bread—the gift of God—and all must come together in satisfying relationships if there is to be integration and well being. Indeed, President Roosevelt, just before he died, pronounced that 'if civilization is to survive we must cultivate the science of human relationships'.

This has been the subject of two Rural Life Conferences sponsored by the Church Missionary Society. The third will be held at High Leigh, Hoddesdon, Herts., January 7-10, 1947, for further 'consideration of the fundamental relationships underlying country life, the interlocking of agriculture, health and education, and the implications for Christian sociology of an integrated approach to country people the world over.'

Eminent speakers from different walks of life will address the conference; their talks will be followed up in commissions, which will provide a meeting place for ideas.

Please send your applications for registration forms to the Acting Secretary, Rural Life Conference, C.M. House, 6 Salisbury Square, E.C.4.

The Rôle of the Teachers' Unions

Draga Stanisavljevic

Member of Council of the
Belgrade Union

THE educational policy of the old Yugoslavia was anti-national. Successive governments kept the people in ignorance. A paucity of schools and of teachers meant that a third of the children remained illiterate; the mal-distribution of what educational provision there was meant that large areas were without instruction, theatres or cinemas. The heterogeneous system of education meant that there were schools which gave no access to higher education and were attended almost exclusively by workers' children; the fees in the other schools were inordinately high; text-books and general teaching material were inordinately expensive; there was no boarding-school provision for poor children, and savage attacks were made on any progressives working for cultural democracy. All this indicates that the anti-national authorities of the old Yugoslavia held the working population in cultural bondage.

The consequences of this anti-national policy have been terrible: almost 50 per cent. illiterates and a socially unjust distribution of secondary school and university places. In 1939 only 20 per cent. of students at places of higher learning were of peasant stock and only 3½ per cent. were children of industrial workers. The school was a bureaucratic institution, estranged from reality and from the daily needs of the working masses. It could not, and was not intended to, produce ardent intellectuals for the people; it could and did produce time-servers for the régime. The result was a general indifference towards education and culture on the part of the masses, who were reduced to great poverty.

This is a rough sketch of the cultural policy pursued in the old Yugoslavia.

Many measures have been taken since the liberation to guarantee the complete democratization of education. Free schooling has been assured to everybody and great efforts have been made to improve the economic situation of the working classes and to make adult education available to them. Seven years' compulsory education has been introduced, a common school

has been established, and municipal, confessional and private schools have been suppressed. New plans and new curricula, corresponding ever more closely to our needs, have been adopted; new up-to-date text-books have been published. The relationship between the people and educational institutions is growing perceptibly warmer. School hostels, arrangements for day-boarders and school canteens and maintenance grants are all of capital importance if education is rapidly to become really democratic.

Good results have already been achieved in this field, but these are only a beginning when viewed against the background of our needs. We have at the moment 260 hostels for primary school children, in which 26,000 children have found places. Apart from these there are 239 boarding-schools attended by 23,000 children. The Teachers' Union is playing a major rôle in organizing billets, hostels and boarding-schools; moreover they contribute to the setting up and maintenance of these establishments. The Union of Cultural Workers has the following motto: Alongside every secondary and technical school there should be boarding provision for orphans and for rural children.

War damage was particularly heavy on our schools and their equipment. About 3,070 schools had been repaired by April, 1946. Owing to the difficulties consequent on the war, state grants for education have been inadequate, but the people themselves have done all they could to forward reconstruction. The Unions have played a decisive rôle in this project.

Structure of the Unions

The Teachers' Union is part of the United Council of Workers and Employees. The social and political unity represented in the National Front is the logical outcome of the struggle for liberation against Fascism. Even before the whole country was liberated, the Teachers' Union was formed, and its first conference was in January, 1945. Membership of the Union is voluntary, and comprises at present 95 per cent. of the teaching body

and ancillary personnel. The Constitution lays down a two-yearly convocation of the United Council. The headquarters of the Teachers' Union is at Belgrade, but each federal unit has its own secretariat and a liaison committee entrusted with questions of federal unity. Each town has its local committee with control over all affiliations in that town. Each affiliation is formed on the industrial model and comprises all who work in a given school, from the cleaners to the head master. Consequently it comprises not only all the teachers, but also all the ancillary workers who are necessary to the administration and maintenance of the schools.

We have modelled ourselves on this principle because the work of reconstructing our country, in which political and economic questions predominate, has proved that an organization of this kind is the most effective.

What are the main problems that the Union must solve?

From the economic point of view, the first aim is to raise the salary scales of teachers and ancillary personnel, which were lamentably low before the war. As a first step, the difference between maximum and minimum salaries paid is now much less than it was before the war. They varied from 1,000 to 10,000 dinars in those days, whereas now they vary between 2,400 and 6,000 dinars in the towns. (The standard value of new dinar is sensibly greater than the old one.)

The new law on conditions of employment aims rather at payment by merit than by automatic increment, length of service being however taken into account. Representatives of the Union are on every Commission that deals with questions relating to the economic interests of teachers.

The greater number of teachers have lost all they possessed, or at any rate have suffered severe material hardship during the war. The Union has undertaken to procure them the means of buying goods that are indispensable to life or to the upkeep of a home. The Union, which is held in great esteem by public opinion, has been

readily able to obtain the necessary advances from the banks and to make interest-free loans to its members, according to their needs. It undertakes to supply fuel (wood and coal) to its members, by dealing direct with the producers.

One of the most serious problems was food; the Union has organized a co-operative movement amongst workers and employees in the food and distributive trades, thus assuring, at controlled prices, the various commodities necessary to members of the teaching profession, and avoiding any necessity of their having recourse to the black market, which has thus been almost abolished. The Union has similarly been entrusted with the distribution of textiles and it helps its members to find accommodation.

From the political point of view the main task was to give political education to all teachers, particularly to those who had played no active part in the struggle for liberation. Courses of anything from a week to three months' duration, dealing with recent history, were organized all over the country, and all the teaching personnel have undergone such a course. The work of political

education continues. In the weekly meetings, part of the programme is taken up by current political questions. The Union's libraries, wall-newspapers and spoken newspapers and conferences all serve the same aim.

From the cultural point of view the Union spends much energy in raising the professional quality of the teaching personnel. Many pedagogical and scientific conferences are organized under a representative of the Union, in the course of which a specialist opens up a question; this is followed by a general discussion. The scientific explanation on the basis of dialectical materialism, of evolution in history and in the natural sciences, constitutes a real revelation to many teachers.

The Union makes available to teachers all the literature available on their specialist subjects. It does not limit its educational work to its own members, but extends it to society as a whole. In view of the fact that the New Yugoslavia foresees a political and moral solidarity between manual workers and intellectual workers, it is natural that there should be close collaboration between the members

of the various unions. For example, we have a secondary school (with a united trades union basis, be it remembered) co-operating with a factory, which has also a united trades union basis. This has already been achieved, and every secondary school in Belgrade is attached to some industrial enterprise.

What does this collaboration consist in? First of all, if there are illiterates, courses are organized for them. Next, courses in the mother tongue are arranged, for all the young workmen want to write for the wall newspaper. Courses are also arranged in the history of the liberation and in mathematics. All these courses were at first free and the teachers voluntary. The workers demonstrated their immense gratitude to the teachers; for example, one Belgrade factory held a fête for the teachers at the end of the course, and gave them each a pair of shoes. Teachers also organize communal expeditions with the workers, and pupils do the same with the juvenile employees. Thus a real solidarity is being established between the manual workers and the intellectuals.



A village school out-of-doors. It will be noticed that the teacher is the one who is in charge of the adult class depicted earlier in this issue—so bearing out the claim of several contributors that the hard-crust of adult illiteracy is being broken by regular teachers in their free time.



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Out-of-School Education through the Youth Organization

Taken from a Report at a Youth Congress

IN schools young people receive their elementary, general, and technical training. But however long the schooling period may be it cannot offer everything that is needed by a well-educated and civilized young man or woman. Apart from this, an enormous number of working and peasant youth enter industry very early. The cultural out-of-school education of youth is therefore of outstanding importance. It has at present one great weakness; it is developed mostly in larger and smaller towns, while in villages, where it is most acutely needed, there is very little of this activity. We must render much greater assistance to the peasant youth by organizing visits of secondary school and university students during summer vacations, initiating and assisting the organization of occasional campaigns, mass educational visits to villages, sending of books and material, etc. All this should become a part of the obligations of city Youth Organizations, and of workers and intellectuals.

The activity of the People's Youth must be placed on a very broad basis so that the organization itself may become a universal school of young people. Every campaign is of itself of great educational importance for our youth. For instance, the elections of delegates to the Congress have—in those cases where they were properly carried out—taught us many lessons of neatness, organization, democratic procedure and many other things. By close contact and co-operation with the organs of the people's authority and with other organizations, the People's Youth was acquiring practical knowledge for the government of the country, for the management of economy, and by taking care of tools, terrain and technical staff was gaining rural technical experience.

One of the fundamental media of our educational work is the book. We have already a fairly large number of most varied books. Nevertheless we can still hear the complaint, 'We have no books.' If, however, a full and proper use of books were made, if they were not concentrated in towns, in town libraries and in the shelves of

many individuals, then our villages, where there are almost no books, could be at least partly satisfied. Our comrades in Bosnia organized last winter a campaign for setting up village libraries through the adoption of villages by various institutions, organizations and individuals. This campaign has already recorded remarkable results. Bosnia and Herzegovina, for instance, had by the end of March this year 675 youth libraries with a total number of 43,795 books. We must resolutely fight against the fact that in some libraries there are books which have not yet been opened, although they contain enormous wealth. Reading must become the essential need of every man and woman. We should be educated so that without having read something, we shall not be able to fall asleep!

Reading circles, which are now very popular among the youth, have raised interest in books among a great number of young people and have achieved good results, especially among the more backward youth. In applying this form of educational work, we must get free of all rigidity and every antiquated notion, because these reading circles have often failed to establish themselves among more educated youth. Examining the value of the reading circle, we have come to the conclusion that collective reading, except in the case of newspapers, should be applied only among more backward youth who are not yet fully prepared for independent reading. Efforts should be made to enable young people to do independent reading, while reading circles should serve only for discussing, revision and consolidating what has been already acquired by independent reading. We should continue to develop the most diverse forms of our educational work which have been successfully applied so far: oral newspapers, seminars, short-term and long-term courses, different evening courses for the general education of working youth, etc. Through all these forms youth should be encouraged in their personal development and specialization.

Special attention should be paid

to films and theatres in view of their educational influence on youth. Press and organizations should encourage among young people appreciation of films and theatres, should explain and interpret their development and their essence. Youth organizations should continue even more broadly the useful practice of collective visits to cinemas and theatrical performances, and discussion on what has been seen.

Our comrades often do not realize how useful a Cultural Centre for youth can be, whether it exists independently or is a department of a general Cultural Centre. If there is no extensive cultural life, if in place of some of their old habits, idleness, etc., young people do not receive anything new, or receive very little, there will always be boys and girls who waste time in inaction. Moreover, if they do exist, cultural centres for youth are often gloomy, dusty, cold, with antiquated slogans and pictures hanging on the walls, without newspapers, chess, radio, etc., in a word, uncomfortable and therefore unpopular.

A valuable medium of our propaganda and educational work is our youth press and agitation. We have to-day in our country more than 20 youth newspapers with a circulation of 600,000 copies. Apart from this, many of the National Front newspapers have their youth columns. But despite an incontestable improvement in the quality of youth newspapers, some of the old problems of our youth-press are still on the agenda: the problem of a more concrete and lively spirit, the problem of correspondents, of circulation and distribution, settling of accounts, etc. It is high time that these problems were solved.

Through its educational activity among the youth our organization has gained already a considerable volume of experience. This experience should be further developed; more vigour and system should be introduced into the work and new forms discovered. Our youth leaders should radically change their attitude with regard to this. Many of the youth leaders of lower and higher organizations think that their duty in the governing body

consists exclusively of issuing orders, speaking at conferences, organizing campaigns. Giving lectures, leading reading circles, etc., is considered as rather an unproductive job which should be entrusted to others, who 'are not so busy'. There is no wonder, therefore, that there are villages which have not seen in their midst a departmental youth leader for two, three or more months. Dare we leave a single corner where our youth leaders will not be helping the youth?

It must be emphasized at the end that in their educational activity our comrades often rely upon, and confine themselves exclusively to their own resources. They do not make full use of the experience and knowledge of adults. It is true that there are men prominent in cultural and educational life who do not realize the importance of such work among the youth and are not very willing to respond to the invitations of our organization.

Physical Culture, Recreation and Diversion

Speaking of the education of youth, it is necessary to emphasize the importance of physical culture and our tasks in connection with the physical training of youth. After the liberation of the country a broad physical culture movement was created on an entirely new basis—the Union for Physical Culture of Yugoslavia. Comrade Tito has told us on several occasions of the urgent need of young people to receive culture, recreation and sports. To ensure to the youth a full and happy life is one of the basic tasks and aims of our new State.

In our physical culture movement a new spirit prevails, the spirit of preparing young people for their service to the homeland, of rendering them fit to cope with the tasks of reconstruction, of preparing them for service in the Army. It is therefore necessary that physical culture should include very varied branches of sport in order to provide the youth with physical fitness and general pre-military training.

We shall fight to develop physical culture, overcoming all obstacles such as the lack of premises and playgrounds, conservative views. Work for the development of physical culture must become part of the activities of each organization as a whole, while individual members of the organizations must

become real experts in physical culture.

Organization of Pioneers

By adopting the Statute of the Pioneer organization this Congress will lay down solid and sound foundations for the organization of our youngest members. Owing to the insufficient concern for Pioneers on the part of the People's Youth, owing to the ignorance and inexperience of Pioneer leaders in many parts of the country, we have not made full use of the love of our Pioneers for their homeland and their eager desire to be organized. Unfortunately we have regions where there is no Pioneer organization to speak of. The People's Youth has to play an important part in educating Pioneers and assisting in this their parents and schools. The primary aim and task of the Pioneer organization is to educate our young children in the spirit of devotion to their homeland, to ensure a merry childhood for them, to instruct them in everything that is useful, to develop their sense of discipline. If the Pioneer organization is to attract our youngest members, its forms must not be stiff; it must correspond to the age of children. It must become a true children's organization, full of external effects (badges, neckerchiefs, flags, trumpets, commendations, reviews, excursions, etc.) which attract children.

In view of the complexity of work with children, the organiza-

tions of the People's Youth are required to make available their best and most capable members for this work. We must not, as a result of our weakness or carelessness, allow children to fall under the influence of backward men, of nuns and others. We must embrace the Pioneer organization and make out of it the first school in which our children will acquire knowledge, in which they will be educated in the spirit of love for their homeland, for their parents and their school. We must put an end to the practice of constantly changing Pioneer leaders, even before they have had time to devote themselves fully to their work. There are even cases of a man becoming a Pioneer leader because he is useless for any other duty. It is necessary to establish a permanent cadre of Pioneer leaders and to render it necessary assistance. Through special courses and various lectures Pioneer leaders should receive scientific pedagogical instruction so that they may be really good educators of our young children.

By educating our Pioneers and our youth in the spirit of the great achievements of our National Liberation Struggle, by equipping young people for the tasks of reconstruction, by raising the cultural standard of the youth and so assisting in the education of the broadest sections of people, the organization of the People's Youth is realizing those ideals for which our best comrades have given their lives.

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JONATHAN CAPE

Collective and Individual Education in the New Yugoslavia

Rudi Supek

Yugoslav Delegate to the European
Conference of the N.E.F.

TO-DAY, when discussing collective *versus* individual education, no sincere democrat starts by debating whether a general education should be given to a selected few or to every member of a given society. It is readily agreed that a general education must be given to all, irrespective of class, nationality, race, sex or creed. Thus there are no conflicting theories as to the number to be educated. There is, however, a deep-seated controversy as to the aims of education. The more pedagogic tend to state this controversy in abstract, sweeping terms somewhat after this fashion: There is an individualist theory according to which education, while remaining general in scope, should aim at the development of the individual as a unit, essentially independent of all social pressures; there is also a collectivist theory, according to which education should devote itself to the *développement* of the community, absorbing and harnessing as it does, all individuality. There is a tendency to say that this controversy is between the pluralist and the totalitarian in the political sphere, the liberal and State-capitalist in the economic sphere, and the idealist and materialist in the moral sphere, and to claim that one theory favours the development and uplifting of the individual, whilst the other seeks to degrade and submerge him.

We consider this controversy false from its very nature; because of its too hasty and abstract generalizations it is liable to lead us into error. To avoid it, we must examine the concrete social realities. The history of the human race seems to affirm that there is no irreconcilable opposition between the collective and the individual, but that, on the contrary, each measure taken to promote collective well-being has resulted in progress for the individual.

Education not an Autonomous Social Function

The people's revolution, consequent upon the struggle for freedom against Fascism, has wrought profound changes in the political, social and economic structure of

Yugoslavia. It has brought radical changes in human relationships, transformed the attitude of the individual towards the community and the State, created new values and put a new construction on old ones, so giving education the task of bringing these values to everyone's notice and reshaping all minds to fit them for their new tasks. Thus the first function of education is to show people the full significance of their struggle against Fascism, the importance of their new social and political knowledge, and the historic value of this knowledge. To consolidate the victory it has won over Fascism, and to ensure its own future, education must raise the general level of social and political responsibility.

Bourgeois idealism, whose humanist tendencies were contrary to the realities of society, inhuman in its sense of class distinction and exploitation, eventually took refuge in an independent and abstract realm of educational values, and refused to take the building of a sound social structure as its aim. Isolating as soon as possible their chosen object—the child—from his social background, bourgeois pedagogues recognized him as a definite natural being, with a specific mentality and laws of development of his own. The chronological order in which his mental development and the awakenings of his varied interests take place were carefully noted—but the child's 'natural spontaneity' was held sacrosanct as regards the fostering and orientation of these interests. Some bourgeois pedagogues, particularly amongst the more advanced, wishing to release the child at school from all the pressures which surround him in his social and family life, have gone to an extreme in arranging a curriculum which would amuse and interest him, and would be based deliberately and solely on his own particular aptitudes. They set themselves up as a second mother to the child—a jealous and indulgent mother—for they would thus prolong childhood for the rest of life. But, in the sphere of social and political education, they proved themselves hard step-mothers, underestimating the child's critical

faculties, his sense of responsibility, and his concern for social well-being. Thus the child has remained the orphan of history, with no clear conception of the general development of society, nor of his own future as an adult.

The bourgeois pedagogue's tendency towards a narrow practicality, with stress on the development of the intellectual faculties, of the will, and even of certain social proclivities (though not those most fundamental to social reality) is not an isolated phenomenon. A similar tendency can be seen in all aspects of the cultural life of the bourgeois—science, the arts, philosophy, and so forth. Always an exaggerated interest in method and procedure in the abstract; always this formalism—careless of the ends and results to be sought. I would point out in passing that this formalism is the product of a fundamental anomaly in bourgeois society—the distinction between highly rational procedures for the production of material wealth and, by analogy, of cultural wealth—and the completely irrational nature of the exchange and distribution of this wealth. It is highly understandable, in view of modern technical developments, that rational instruction should be given in the natural sciences and scientific method; but why throw a veil of silence or of mystification over the facts of human relationship in the community? Doubtless a bourgeois society has a vested interest in not offering as clear and rational an explanation of human society as it does of the natural sciences. I do not propose to discuss the reasons for this.

A New Humanism

The new education in Yugoslavia is inspired by a new humanism: that is to say, it gives ends and ideals precedence over formalism of method. The adoption of new methods has been dictated by the transformation of the social and political structure of Yugoslavia and by the changed relationships between a man and his fellow men. The people's revolution, which has achieved a complete victory over Fascism, has put real power into the hands of the people, that is to say,

of the working class, the peasant and the honest intellectual, who wield this power jointly, directly, and without restraint. The social barriers created by class oppression and exploitation have been destroyed. The unity of the various political parties in the National Front; the economic equality of the sexes, achieved by means of co-education and the opening to women of all public offices (several women, for example, act as Ministers, which is quite logical since women fought side by side with the men); the widest participation of youth in public life—all these things give to the people's democracy a spirit of equality and fraternity and a limitless up-thrust of popular energy.

The struggle against Fascism has brought out the finest qualities of the people. The courage and spirit displayed in that struggle form the capital reserves of our democracy, and all social reforms are aimed at succouring and developing these qualities to an ever greater extent.

The internal solidarity and the moral superiority of this people's democracy merits the hostility of those who choose to charge it with 'totalitarianism' and consider its

education as 'totalitarian', thinking to discredit it by the stigma of a term drawn from 'Fascist totalitarianism'. Furthermore, they think they can prove that this people's democracy runs counter to the very principles of democracy, by upholding the principle of 'plurality', in political and other spheres, as being the only authentic and just principle for a democracy. But we do not need to examine the political and economic sides of the problem in this article. We will merely point out that all classic statements of democratic theory have taken it for granted that the abolition of political and economic inequalities will result in the *unity*, both political and moral, of any people.

Pedagogues are particularly obliged to refute this accusation of a desire to institute an ideological totalitarianism in the people's democracy. Our first reply is that it is untrue because each citizen has complete freedom of choice as to his religion. But we are told that there is a much more serious charge against us: we are teaching in the schools that the development of society can be explained only according to the materialism of

Marx and Engels, and that we are therefore doctrinal and totalitarian. We do consider that dialectical materialism is the only scientific way of explaining the history and development of society, and we believe this because it is the only explanation borne out by the facts, and which allows further progress to be made!

Is it only a doctrine? When Bacon, Galileo and Descartes fought some centuries ago for a rational and experimental attitude towards the natural sciences, the representatives of the different schools of alchemists on the one hand, and the schoolmen on the other, joined forces to proclaim that the experimental attitude was by no means what it claimed to be—namely, the only possible scientific approach to Nature—but merely a doctrine. Furthermore, it was a dangerous and heretical doctrine for it threatened the freedom of thought of both alchemist and schoolman alike. To-day, materialism finds itself in the same position in the political and social schools of thought as did the experimental attitude in the natural sciences some three centuries ago. But it

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Young people play their part in Reconstruction.

goes deeper than that. Dialectical materialism is not only a means of interpreting the past. It is like experimental empiricism—a mode of action which enables us to change the relationship between man and man, and also the ideas in his head.

It is to-day represented as mere doctrine and a totalitarian ideology by people who hope that further progress in the development of society may thus be halted.

What is this further progress? It consists in the establishment of a real equality between men and the abolition of economic slavery. The moral and political unity which follows such a state of affairs is spontaneous and is by no means forcibly imposed. If all the members of a society have gained the right to enjoy freely the fruits of their labours and if all the component nationalities have discovered a political equality and a cultural independence—as they have in the Federal Republic of Yugoslavia—is there any reason to doubt the reality and spontaneity

of this unity? It would be theoretically possible to doubt it only if human nature can be proved to tend towards inequality and the exploitation of one's fellows. This was the belief of Fascism, but the people's democracy denies it categorically.

And, to bring to an end these general considerations, one more principle will serve as a criterion in justification of a form of collective education: progressive collective education helps towards the realization of human values which are at once universal, collective and individual.

For example, we fire our youth with patriotism, but it is an enlightened patriotism. Children are told: you must love your country because her ideals are social justice and the brotherhood of free peoples, and because she is called upon to make an active contribution to the realization and adoption of these ideals by all the human race. We know only too well of the other sort of patriotism which preaches the

superiority of one's country and her right to rule others, and it is obvious that that type of patriotism has not realized within its own frontiers the necessary conditions for the general good. For the spirit of class distinction, caste or national superiority can never act for the general good of humanity.

The Practical Aims of Collective Education in Yugoslavia

The aims of collective education in Yugoslavia have been conditioned by the sufferings and hardships brought about by the Fascist occupation, by experiences and social changes accompanying or following the struggle for liberation, and by this turning-point in our history which has been marked by the change in popular opinion.

1. *Its first task is to destroy utterly all traces of Fascism.* For us, that means destroying the will to exploit, which is anti-social and anti-national in its effects, and uprooting the desire for hegemony within the federated States. In

short, making the people fully conscious of the new values discovered by their revolution. This education is not abstract or moralist; it is practical and concrete, aiming at social behaviour in the conduct of our daily lives, and a rational course of instruction based on dialectical materialism.

One of its first tasks will be to raise the general level of the political and social conscience amongst the teachers and schoolmasters, and particularly amongst those who did not take an active part in the struggle for liberation. As soon as the occupation ceased, several courses, lasting from 7 to 150 days, were organized in all the provinces, embracing almost all classes of school teacher. The subjects covered by these courses were the history of the occupation, national history, sociology, and the organization of the powers vested in the people. This education is still in progress, and now the Ministry of Education, under a unified control and embracing all classes of teacher, takes upon itself the onus of directing and completing the training of teachers both as regards their general education and their training in pedagogy. The teacher is no longer a mere civil servant practising his trade according to his professional ability, acquired once and for all at training college or university. He is a member of a dynamic society, always developing in its service to society and the school, as a member of which he

must set in order his educational methods and ideas. The bureaucratic and individualistic spirit created by the teacher's being answerable only to himself has been unable to survive in the people's democracy, since he is subject to the fair and legitimate criticism of his colleagues, his pupils and their parents. In any people's democracy the first idea that a teacher must grasp is that his authority springs not from his social standing, but from his professional ability and moral perceptiveness. Naturally this produces a certain reticence amongst teachers of the old school, who were accustomed to live in a state of blissful irresponsibility and absence of public criticism, and who covered their own lack of knowledge by an authoritarian attitude towards their pupils, who thus felt entitled to cheat and poke fun at their masters. The brotherly spirit and a sense of self-criticism, found now in all social relationships, including those in school between master and pupils, cuts at the root of all the faults of the old system—a false authority, an enforced discipline, cheating, egotistical competitiveness, tale-telling, and so forth.

2. *The second broad aim is to raise the general standard of education.* A certain general level of education is essential in view of the fact that the people as a whole is called upon to take an immediate part in its own government and in the many tasks the Government is setting forth, and which can be accomplished only through a united, communal effort. Furthermore, the social conscience of any person who is more adequately educated than his neighbour obliges him to pass his knowledge on. The need to raise the educational level of the people has become an active principle in the social conscience of every schoolmaster and every cultivated person.

The first objective was the battle against illiteracy, a campaign that was started even during the fight for liberation and is still being carried on, for the old *régime* in Yugoslavia left us the weighty burden of a high proportion of illiteracy. The attack on illiteracy is being led by all the popular movements: Unions, the Army, the women's anti-Fascist groups, the 'People's Youth Movement' and many others. All schoolmasters

take a very active part in it. In spite of the great physical difficulties (bombed schools, shortage of paper and other materials) the campaign has gained much ground and continues to do so, thanks to the burning desire on the part of the people to learn, and to the spirit of sacrifice of the teachers.

The school teachers, above all, have a very heavy burden. Their numbers have been reduced by about a quarter (some 32,000 in 1941, as against approximately 23,000 in 1945) in the course of the struggle against the Fascist invader. It is quite a commonplace for a master to be in charge of two or three classes, made up of a staggering number of pupils (up to 250 in Bosnia). Again, many of the teachers are not adequately qualified; for example, in Macedonia, some 40 per cent. of them never reached the top grades of a secondary school, and a considerable number acquired their qualifications through abridged courses.

The same overcrowding obtains in secondary education. In 1941 there were 8,217 secondary schoolmasters with 189,492 pupils. After the liberation in 1945 there were 6,277 masters with 214,490 pupils, so that the proportion of pupils to masters has been considerably raised. Teachers work a 30 to 36-hour week, without counting their work in the Unions and People's Universities. Usually any instruction given outside school hours is voluntary and unpaid; for example, in Serbia, there were 1,620 different courses during 1945, and payment was given for a mere twenty-seven of them. But let it be noted that this unpaid extra work is merely a passing phase, caused by the need to raise the general standard as soon as possible, and it has been undertaken cheerfully by the teaching profession. The people is playing its part in this effort to provide normal teaching accommodation. With the minimum Government assistance, they have erected and equipped 3,070 school buildings.

In spite of the enormous cost of the war (exceeding 47 times the entire national revenue before the war) the Government is doing its utmost to improve the conditions of the teaching profession and considerable progress has been made, particularly with regard to salaries. It must be pointed out again that

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Marshal Tito has proposed, and the general assembly agreed, that all scientific workers receive an increase of 2,000 dinars.

The law provides for a compulsory seven years of free schooling, but there are great difficulties to be overcome before this law can be fulfilled, though doubtless it will be fulfilled. We plan ultimately that each citizen should receive ten years of schooling.

In the new Yugoslavia the school must become the centre of popular culture, and that is why no man engaged in education must confine the sphere of his activities within the school walls. It is his duty to enter into the social life of his district, to draw adults towards the school, and to organize cultural activity for everyone. The teacher must become the instigator, organizer, and diffuser of the educational spirit amongst the people. And it goes without saying that his Union gives him all the support he needs in this direction.

3. *The need to change the general attitude towards work.* During the old régime, work was undertaken for individual profit, but in the new Yugoslavia the common profit is placed before private gain. The idea of private gain was always alien to the people, or against their interests. To-day, the working man feels that he owns the means of production, and that his labour provides the country's wealth, in which he shares. He has decided to create the material and economic conditions necessary for prosperity. A backward agricultural country has to be transformed into a modern industrial country with the shortest possible delay. This can only be done through the combined effort of the whole people. It is not enough for the people to have full confidence in the Government—they must also be capable of following its lead in their work, and of contributing to the creative spirit by their understanding and good will. It is already evident that the people are aware of the part played by their work and initiative; emulation in all branches of social activity has become an essential feature of the people's democracy.

Manual work, having acquired its true social standing, has ceased to be a dividing force in social life and a false stigma. Manual labour is not an activity less worthy of a man than any other, and now that



'There is not a single child who has not found shelter.'

the artificial distinctions between the professions have disappeared, the change from a manual to a professional trade and *vice versa* can be made without difficulty, after generations during which manual and intellectual workers sprang from different social levels. The youth of the country is learning to respect the workman's contribution; they have themselves decided to contribute to the work of reconstruction by voluntarily building some 60 miles of permanent way. They have formed themselves into voluntary squads, organized from pupils and apprentices of all classes. Besides its practical value (it will save the country 360 million dinars), this work has an immense moral value. The young people concerned—who work in six-hour shifts—spend the rest of the day in physical training and general education. The construction of this railway is the expression of the goodwill of the youth of the country towards reconstruction, the continuation of the partisan spirit of self-sacrifice and service, and the saga of that common effort and heroic attitude so necessary to the youth of our day. It is the best school for the new way of life!

The new education in Yugoslavia, which shows youth the true value of collective work and brings it into close touch with the life of the factory worker, none the less strongly deprecates any compulsory manual work for children, in school

or out, except such as is strictly relevant to the understanding of the subject in hand, *e.g.* chiefly laboratory work. No false Socialism in the schools, with work in workshop or field deprived of all sense of its social value! Still less the Fascist idea of compulsory work for the intellectuals! It is not by merely exercising a manual skill that a child learns its value, but by seeing for himself the part played by the worker in society. A child rarely judges a thing only on its own merits; he tends to assess its worth by the interest and value accorded to it by adults.

Pedagogic Problems

In the realm of pedagogy itself, we are trying to eliminate the influence of German learning which was quite considerable and which tended towards an abstract education, moralistic in tone and taught in a formal manner, and which was divorced from all social reality. We are also eliminating some of the so-called activity or workshop techniques, either because they are merely the formal exercise of certain mental processes or because they lag behind the child's spontaneous interests, or because of their puerile attempt to make the school an epitome of society.

As far as instruction is concerned, our aims are to give the child, by the shortest and most economical means, knowledge and experience of the

positive sciences in their logical order. This knowledge tries to present the essentials of human experience. Proof must be offered by the teacher and any experiment must remain within the scope of the syllabus.

We believe in a course of instruction drawn up in a coherent uniform fashion, suitable to the science to be studied, and suitable to the end in view, valid for all the schools concerned, and followed carefully by all the teachers, thus permitting a co-ordinated control of education both on a scholastic and national scale. The course would not be abandoned at the whim of the child's interest, nor on the initiative of the teacher.

We are far from deluding ourselves that learning, or indeed any work, is not an activity imposed on the child. Bearing in mind the knowledge and methods of child psychology and the advances in educational science, we believe that any absorption of the subject-matter is the result of the child's industry. This industry depends on interest, but the driving force behind it is always both an innate curiosity and an ambition to become something—his desire to show himself capable or worthy of learning something. Indeed, we feel that only insofar as a child is capable of seeing a common interest in his own interests will he be able to feel that an activity is not imposed on him, and be able to follow cheerfully any instruction presented in its most logical and coherent form.

From his first schooldays a child brought up in the people's democracy learns to merge his personal interest in the common interest, and it would seem that this is the natural way, in view of the superiority of the results obtained by these methods. At bottom, it is not a matter of methods but of atmosphere surrounding the child. Naturally, we draw our inspiration on these matters from the experiences of Soviet Russia, but our chief measuring rod is the co-operative spirit aroused by the revolution and inherent in the people's democracy.

What is the source of this feeling of responsibility and interest displayed by our children? First, society itself. The child merely follows the example of his natural surroundings. On all sides he sees solidarity, concern for the common

weal, emulation in production, in learning, and so forth. And then, in the organized youth movements, he learns to carry responsibility with his peers, to take the initiative, to emulate, to control himself, and to criticize himself and others—all in a spirit of perfect camaraderie. This is *his* organization, in which there is no watchful supervision.

In point of fact these youth organizations mould his social life and give the initial impulse to the formation of class committees, work groups, literary circles, chess games, and so forth. By means of the class committees, a check is kept on class discipline. The organizations give impetus to raising the average in matters of discipline and subject-matter. The children chosen for the class committees can criticize the methods of their schoolmasters, but under no circumstances can they determine the syllabus or change the plan of work. The authority of the educator as to what is taught is incontestable. There can be no question of self-government on these matters. The self-government the children *can* have is in their youth organizations, and these take for their pattern the nation as a whole, with its sense of responsibility, discipline and co-operation, without any outside constraint or intervention. The parliament of the country does not give them the example of squabbles and political chicanery, but rather the example of co-operative, constructive work, and a sincere criticism of any mistakes that may be made.

Now self-criticism, which is one of the most efficient aids to education in any walk of life, is very useful to youth. The system of rewards and punishment produces rivalry and competition amongst the children which give rise to vanity, ill-feeling and cunning, and is removed entirely from the new education system, where it is replaced by a spirit of emulation, which derives from an objective outlook and loyalty to fellow-pupils and masters. The up-rush of energy brought about by the desire for the common good greatly aids the teacher, and the inner coherence of his subject matter counteracts the anarchist tendencies produced by a bourgeois society.

To the question, 'Does our new education satisfy the individual

aspirations and capacities of the child?' the unhesitating answer is 'Yes!' What is the education of the individual? The answer comes pat: letting the child develop according to his natural inclinations and his acquired tastes. In the first place, this means creating social conditions suitable to his personal development, and secondly, giving him free access to the profession which attracts him. We consider the first condition fulfilled by our successful abolition of economic slavery. The second condition raises two questions—how to provide the necessary financial assistance to enable the child to carry out his studies, a question that is answered by the provision of free education and State scholarships; and also, how to overcome the prejudices of the child's family, who induce him to think one profession superior to another. In the people's democracy, intellectual professions and the manual trades enjoy the same status and there is nothing to prevent the son of an intellectual from choosing a manual occupation and, of course, *vice versa*. In the people's democracy family influence is reduced by reason of the freedom and social rights enjoyed by youth, and by the progressive suppression of the patriarchal and paternalist spirit. The child is always treated as a future man capable of freedom and independence. The education we give in the common schools, which are non-confessional and republican, eliminates all the prejudices fostered by an old-fashioned social background, and allows the complete liberty and development of the child.

Furthermore, an education fired by a sincere and deeply humanist spirit lays the stress on the personal contribution of the teacher, the influence of his personality and character, and automatically condemns the metaphysic of vocational guidance, which seeks to replace the teacher's judgment by a series of tests which have the final say as to the child's capacities and his suitability for a certain profession, and which ignores the fact that a too-hasty classification is capable of engendering inferiority feelings which are more harmful than any unsuitably chosen profession!

In conclusion, let us say that collective education, in a people's democracy such as the New Yugoslavia, gives the individual his full

value as a human being; freedom in his own development and a respect for his fellows; a love of equality and justice in his social relationships; and a spirit of responsibility and enthusiasm towards the accomplishment of historic tasks for the good of his own people and of humanity as a whole.

Editorial Postscript

This issue of *The New Era*, like those of last December and April, is almost entirely devoted to a description of education in one particularly country—this time, Yugoslavia.

The enormous problems facing the teachers of that country are described without self-pity and in exuberant revolt against the authorities that preceded the people's revolution. Most readers will have felt some envy of the energy and brotherliness with which young Yugoslav teachers are tackling their problems, and some anxiety over the school children who have had so strange and hard a war-time childhood, and who in the propriety of their recorded behaviour sound unchild-like. This may be partly because the material has suffered a double translation—into French and then into English.

Rudi Supek's very able summing-up is the most controversial of the articles. Those who resent our publishing so political a statement of educational objectives should ask themselves how else they would have expected him to write, given the context within which he is working. All readers will welcome these six contributors, who tell us so eagerly what they are doing. We hope to publish more precise material, particularly on teacher training and the education of backward children, next year.

YUGOSLAVIA

The above material will be republished in pamphlet form, price 1/6.

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Notes on Unesco

A Sub-Committee of the Preparatory Commission of UNESCO has agreed on two important schemes for aiding educational reconstruction in devastated Europe, which are to form a part of the programme which is to be discussed at the present Conference of the Organization.

Under the first of these schemes, the Conference will be asked to vote 500,000 dollars immediately for the following purposes:

- (i) 140,000 dollars for a world-wide publicity campaign;
- (ii) 21,000 dollars for pamphlets, reprints and translations for teachers;
- (iii) 50,500 dollars for a Fellowship Scheme to enable educationists in the devastated countries to attend courses of study in other countries;
- (iv) 52,500 dollars for Field Construction Teams who may be required to assist in educational administration or in actual teaching;
- (v) 20,700 dollars for Youth Service Camps where students will work in the reconstruction of educational buildings, etc.;
- (vi) 150,000 dollars as a reserve fund to cover the emergency purchase of war stocks and for aids to shipping.

The second scheme is for a world-wide publicity campaign for the purpose of raising 10 million dollars in money or in kind, representing the estimated minimum requirement for the rebuilding of education and culture in Europe. It is realized that such a sum can play only a very small part in supplying all the books and equipment of which the newly-liberated countries are in such desperate and urgent need.

With a view to bringing the peoples of the world to a realization of their responsibilities for action in this matter and of the immediate need for relief on this enormous scale, all Government and voluntary bodies in the educational, scientific and cultural fields are to be approached.

The New Education Fellowship is very pleased that the former Secretary of its Polish Section, Mr. B. S. Drzewieski, has been appointed Senior Counsellor to UNESCO in charge of Rehabilitation.

Among UNESCO's recent notices there are many items of interest, including the following:

'... Younger men and women should be brought to the UNESCO staff for short periods, so that they may bring new vigour to the staff and receive direct experience in the conduct of international affairs related to their specialized fields. . . . In addition to these younger people holding definite staff appointments, a programme of internship—as in the

field of medical training—should be developed by UNESCO. Working in co-operation with universities of recognized standing, arrangements should be perfected by which a limited number of advanced students of international relations should be assigned to UNESCO for practical experience as a part of their programmes for degrees. Practical work as apprentices to senior members of the UNESCO staff may be combined with direct instruction, often in university centres near the UNESCO headquarters.

'Included on the UNESCO staff should be a director of training, responsible for guiding the educative work of the 'apprentices' as well as of the junior members of the staff. He should be responsible for developing lecture courses to be given by senior staff members on aspects of UNESCO's work. . . . Under his general direction arrangements may be made for short periods of intensive training for special groups brought to UNESCO headquarters or assembled at their focal points of international activity. He should be responsible for establishing close working relationships with specialist agencies and with university or governmental centres throughout the world'.

'... Behind the multiplicity of UNESCO'S function, there is a single comprehensive aim—the search for some system of ideas and principles, some unifying general outlook and philosophy to help lead the modern world out of its present patchwork of separatisms into a real unity, and, still more broadly, to help the human species to realize its potentialities and fulfil its destiny as speedily as possible.'

'... The purposes of UNESCO are to promote the evolutionary adventure of humanity and to help it keep to the right direction for achieving true progress. In that adventure and that progress, education and learning, the sciences and the arts, are at one and the same time means and ends, methods for achieving growth and also the flower and fruit of that growth. UNESCO is the first large-scale organization to be set up to promote this adventure of humanity as a whole, concentrating on the mental and spiritual aspects, but not neglecting their practical applications. Whatever the future may hold in store, we are justified in saying that UNESCO'S first programme marks an epoch in human history, as the first comprehensive attempt to harness all the higher activities of man to a single unified purpose.'



Robert Mayer Concerts for Children

clapping. (How refreshing when compared with some adult audiences who drown the last notes in noisy applause.)

This was followed by Mozart's 'Concerto No. 2 in E. Flat' for horn and orchestra (K417). During this carefree piece with its three short movements full of melodies with a gay hunting tune finale, the children were moving their bodies rhythmically, noiselessly beating time and completely entering into the spirit of the music. Dennis Brain played the horn solo effortlessly in a masterly way.

After that we heard Debussy's 'Après midi d'un faune', the only part of the concert in which some fidgeting was noticeable despite the skilful explanations of the conductor.

Complete absorption returned with the final item: the overture to the 'Flying Dutchman', by Wagner. This was repeated from last year's programme at the children's own request. At the end of each season there is a conference where the children meet the organizers and performers and voice their views.

It is interesting that on these occasions many children complain of not getting enough opportunity to listen to serious music unless the family taste lies in that direction. Nevertheless it was astonishing how much intimate knowledge of music they had. It appears that children are able to listen to quite long pieces of music without getting tired or bored provided the music is of the right kind. In America, where children's concerts are organized on a bigger scale, we hear that Schnabel insisted on playing a Beethoven Piano Concerto in full. The children listened with rapt attention from first to last.

The programme for this season is

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published in a magazine called *Crescendo*, issued by the Robert Mayer Concerts for Children at 6d. Each time, one of the major Mozart Concertos is included. The rest of the items range from Handel to Turina and give excerpts from Opera, offering the children a great deal of variety. The magazine also gives detailed programme notes with extracts from the score and articles on music by experts. Altogether it contains useful information in language the children can easily grasp.

There was a very real contact between the players and the children, who responded without any trace of self-consciousness. It was evident that the orchestra enjoyed themselves as much as the audience.



It was a great treat to be included in the audience of children which packed the Central Hall on Saturday, October 26th. Many of them had come some distance by themselves in order to hear this concert. It is part of a definite policy to encourage children to make a conscious effort to hear music rather than just turn on the wireless absent-mindedly while doing something else.

The children were all ages from four to seventeen, but on the whole they were of secondary school age.

The orchestra was greeted like old friends. Each player played a few notes, most of them choosing tunes from the programme. The trombone, however, decided to play the 'British Grenadiers', and was rewarded with laughter and applause. The clarinet was also applauded and described by Boyd Neel as having a lovely liquid sound. This comment was amplified by a small boy in the front row who said it was quite like gargling.

After introducing the orchestra, Boyd Neel commented on Weber's 'Freischütz Overture'. The children were completely spellbound during its playing. Not one of them moved and there was a split second of complete silence before they started

Some Psychological Aspects of Juvenile Delinquency

An Address to Quaker Magistrates

D. W. Winnicott, M.A., F.R.C.P.

AFTER some thought about what I can most usefully say to you in thirty minutes I find I want to give you a simple and yet not untrue description of one aspect of delinquency, a description that links delinquency with deprivation of home life. This could prove helpful to those who wish to understand the roots of the delinquent's problem.

But I must first invite you to consider the word unconscious. As a group you are known as thinkers-out. You feel it is worth while thinking things out as well as feeling things. Now Freud contributed something really useful here. He showed that if we substitute thinking-out for feeling we cannot leave out the unconscious without making gross errors; in fact not without making fools of ourselves. The unconscious may be a nuisance for those who like everything tidy and simple, but it definitely cannot be left out of account by planners and thinkers.

Man the feeler, man the intuitive, far from leaving the unconscious out of account, has always been swayed by his unconscious. But man the thinker has not yet realized that he can both think and also at the same time include the unconscious in his thinking. Thinking people, having tried logic and having found it shallow, have started on a reaction towards unreason, which is a dangerous tendency indeed. The strange thing is to what a degree front-rank thinkers, even scientists have failed to make use of this particular scientific advance. Do we not see economists leaving out of account unconscious greed, politicians ignoring repressed hate, doctors unable to recognize the depression and hypochondria that underlie rheumatism and that impair the industrial machine? We even have magistrates who fail to see that thieves are unconsciously looking for something more important than strangers' bicycles and writing-pads out of Woolworth's.

Every magistrate to whom I am talking here is fully aware of the fact that thieves have unconscious

motives. To you I want to state and emphasize quite a different application of the same principle. I want to ask you to consider the unconscious in its relation to your job as magistrates, this job being the implementing of the law.

It is because I am so keen to see psychological methods used in the investigation of court cases and in the management of anti-social children that I want to make an attack on one of the biggest threats to an advance in that direction; this threat comes from the adoption of a sentimental attitude towards crime. If advances seem to come but are based on sentimentality, they are valueless; reaction must surely set in, and the advances had better never been made. In sentimentality there is repressed or unconscious hate, and this repression is unhealthy.

Crime produces public revenge feelings. Public revenge would add up to a dangerous thing were it not for the law and those who implement it. In your court work first and foremost you express public revenge, and only in so doing do you lay the foundation on which can be built a humane treatment of the offender.

I find that there can be very strong resentment to this idea. Many people if asked may claim that they do not want to punish criminals, that they would rather see them treated. But my suggestion, one based on very definite premises, is that no offence can be committed without an addition being made to the general pool of unconscious revenge feelings. It is one function of the law to protect the criminal against this same unconscious and therefore blind revenge. Society feels frustrated when it allows the offender to be dealt with indirectly, in the courts, after the passage of time and the cooling of passion; but some satisfaction follows when justice is done. There is a real danger lest those who want to see offenders treated as ill people (as they are indeed) will be thwarted just as they are seeming to succeed, through not taking into account the unconscious revenge potential.

There would be danger in the adoption of a purely therapeutic aim on the magisterial bench.

This having been said I can go on to what interests me so very much more, the understanding of crime as a psychological illness. It is a huge and complex subject, but I will try to say something simple about anti-social children, and the relation of delinquency to deprivation of home life.

You know that in investigation of the several pupils in an approved school diagnoses may range from normal (or healthy) to schizophrenic. However something binds together all delinquents. What is it?

In an ordinary family, a man and woman, husband and wife, take joint responsibility for their children. Babies are born, mother (supported by father) brings each child along, studying the personality of each, coping with each one's personal problem as it affects society in its smallest unit, the family and the home.

What is the normal child like? Does he just eat and grow and smile sweetly? No, that is not what he is like. A normal child, if he has confidence in father and mother, pulls out all the stops; in the course of time he tries out his power to disrupt, to destroy, to frighten, to wear down, to waste, to wangle and to appropriate. Everything that takes people to the courts (or to the asylums for that matter) has its normal setting in infancy and early childhood, in the relation of the child to his own home. If the home can stand up to all he can do to disrupt it, he settles down to play; but business first, the tests must be made, and especially so if there is some doubt as to the stability of the parental set-up and the home (by which I mean so much more than house). At first the child needs to be conscious of a framework if he is to feel free, and so if he is to be able to play, to draw his own pictures, to be an irresponsible child.

Why should this be? The fact is that the early stages of emotional development are full of potential

conflict and disruption. The relation to external reality is not yet firmly rooted; the personality is not yet well integrated; primitive love has a destructive aim, and this the small child has not yet learned to tolerate and cope with. He can manage these things, and more, if his surroundings are stable and personal. At the start he absolutely needs to live in a circle of love and strength (with consequent tolerance) if he is not to be too fearful of his own thoughts and of his hallucinations to make progress in his emotional development.

Now what happens if the home fails a child before he has got the idea of a framework as part of his own nature? The popular idea is that, finding himself 'free' he proceeds to enjoy himself. This is far from the truth. Finding the framework of his life broken he no longer feels free. He becomes anxious, and if he has hope he proceeds to look for a framework elsewhere than at home. The child whose home fails to give a feeling of security looks outside his home for the four walls; he still has hope and he looks to grand-parents, uncles and aunts, friends of the family, school. He seeks an external stability without which he may go mad. Provided at the proper time, this stability could have grown into the child like the bones in his body, so that gradually in the course of the first months and years of his life he would have grown up to independence from a need to be managed. How often a child gets from relations and school what he missed in his own actual home!

The anti-social child is merely looking a little further afield, looking to society instead of to his own family or school to provide the stability he needs if he is to pass through the early and quite essential stages of his emotional growth.

May I put it this way? When a child steals sugar he is looking for the good mother, his own, from whom he has a right to take what sweetness is there. In fact this sweetness is his, for he invented her and her sweetness out of his own capacity to love. He is also looking for his father, one might say, who will protect mother from his attacks on her, attacks made in the exercise of primitive love. When a child steals outside his

own home he is still looking for his mother but with more sense of frustration, and so increasingly needing to find at the same time the paternal authority that can and will put a limit to the actual effect of his impulsive behaviour, and to the acting out of his exciting ideas. In full-blown delinquency the positive or love element is swamped for us observers by the child's acute need for effective representation of the strict father, who will protect mother when she is found. The strict father that the child evokes may also be loving but he must first be strict and strong. Only when the strict and strong father figure is in evidence can the child clear his primitive love impulses from threat of severe inhibition. Unless he gets into trouble, the delinquent can only become progressively more and more inhibited in love, and consequently depressed and depersonalized, and unable to feel the reality of things.

Delinquency indicates that some hope remains. You will see that it is not *necessarily* an illness of the child when he behaves anti-socially, and anti-social behaviour is at times no more than an S.O.S. for control by strong loving, confident people. Most delinquents are to some extent ill however, and the word illness becomes appropriate through the fact that in many cases the sense of security did not come into the child's life early enough to be incorporated into his beliefs. While under strong management, an anti-social child may seem to be all right; but give him freedom and he soon feels the threat of madness. So he offends against society (without knowing what he is doing) in order to re-establish control from outside.

The normal child, helped in the initial stages by his own home, grows a capacity to control himself. He develops what is sometimes called an internal environment, with satisfactory features. The anti-social, ill child, not having had the chance to grow a good internal environment, absolutely needs control from without if he is to be happy at all, and if he is to be able to play or work. In between these two extremes of normal and anti-social ill children are children whose internal environment can still grow, or develop a better quality, if a continuous experience

of control by loving persons can be given them over a period of years. A child of six or seven stands a much better chance of getting help in this way than one of ten or eleven.

In the war many of us have had experience of just this belated provision of a stable environment for children deprived of home life, in the hostels for evacuated children, especially for those who were difficult to billet. These have been under the Ministry of Health. In the war years, children with anti-social tendencies have been treated as ill. I am glad to say these hostels are not all closing down now, though they have mostly been transferred to the care of the Ministry of Education. These hostels do prophylactic work for the Home Office. They can treat delinquency as an illness more easily because most of the children have not yet come before the Juvenile Courts. Here surely is the place for the treatment of delinquency as an illness of the individual, and here, surely, is the place for research and opportunity to gain experience. We all know the fine work done in some approved schools, but the fact that most of the children in them have been convicted in a court makes it difficult for those outside the Home Office to get real contact with the problems involved.

In these hostels, however, sometimes called boarding homes for maladjusted children, there is an opportunity for interested laymen to play their part and so to learn. Each hostel or group of hostels has a committee of management, and in the group with which I have been connected the lay committee really did interest itself, and take responsibility for the details of the hostel work. Surely each magistrate in this room could get elected to such a committee, and so get into close contact with the actual management of the children who will, if not so managed, come before him or her in the Juvenile Courts. It is not enough to visit approved schools or hostels, or to hear people talking. The only interesting way is to take some responsibility, even if indirectly, by intelligently supporting those who manage boys and girls who tend towards anti-social behaviour.

In such hostels one is free to work with a therapeutic aim, and

this makes a lot of difference. Your failures will eventually come to the courts, but your successes will mean that children become citizens. You will find at first hard what type of case is best bound over and what type needs early drafting to an approved school.

Of course, the work done in these small properly-staffed hostels is done by the wardens. These wardens have to start as the right kind, but they need education and opportunities for discussing their work as they go along, and also they need someone in between them and that impersonal thing called a ministry. In the scheme I knew, this was the job of the psychiatric social worker and the psychiatrist. These in turn needed a committee which could grow with the scheme, and profit from experience. It is this sort of committee that I invite you to join.

Now to return to the theme of children deprived of home life. Apart from being neglected (in which case they reach the Juvenile Courts as delinquents) they can be dealt with in two ways. They can be given personal psycho-therapy, or they can be provided with a

strong stable environment with personal care and love and gradually increasing doses of freedom. As a matter of fact without this latter, the former (personal psycho-therapy) is not likely to succeed. And with the provision of a suitable home-substitute, psycho-therapy may become unnecessary, which is fortunate because it is practically never available.

Personal psycho-therapy is directed towards enabling the child to complete his or her emotional development. This means many things, including establishing a good capacity for feeling the reality of real things, both external and internal; establishing the integration of a personality, and the ability to appreciate wholeness, or a meaning for the figure 'I' and the word 'I'; also establishing the feeling that the personality dwells in the body. None of these things can be taken for granted, each one being an achievement, something which can be achieved and lost, at first according to the environmental conditions. Full emotional development means more than this. Assuming all these primitive things, there are then the first feelings of

concern and guilt, and the early impulses to make reparation. And in the family itself there are the first triangular situations, and all the complex inter-personal relationships that belong to life at home, and so on.

Further, if this all goes well, and if the child becomes able to manage himself and his relationship to grown-ups and to other children, he still has to begin dealing with complications, such as an uncle with only one leg, a mother who is depressed, a father with maniacal episodes, and a brother with a cruel streak, a sister with fits. The more we think of these things the more we understand why infants and little children absolutely need the background of their own family, and if possible a stability of physical surroundings as well; and from such considerations we see that children deprived of home life must either be provided with something personal and stable when they are yet young enough to make use of it to some extent, or else they must force us later to provide stability in the shape of an approved school, or permanent security in the shape of a prison.

MARJORIE THORBURN

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The Present Question Conference—Exeter, 1946

THE most notable feature of the Present Question Conference was that it owed its convention to no organization, movement or party. It came about through the initiative of two psychologists, Dr. E. Graham Howe, who presided over its deliberations, and Mr. H. Westmann, his colleague, both of whom are deeply concerned regarding the question of how far in our present civilization planning is being conducted at the expense of the perceptions and realizations of the Spirit. About 250 people of all ages and types were sufficiently interested in the theme to attend the Conference, and it is pretty safe, I think, to conclude that it will be repeated. For it has evidently struck an important note and brought into relief issues which we are all compelled to face if we wish to build true for the future.

Respecting the organization of the venture no one could reasonably complain. Lectures, discussions and study groups were judiciously balanced by relaxation and diversion, so that for most it was as much a country holiday as an intellectual discipline.

Practically all the speakers were concerned to stress the 'spiritual' as opposed to the 'planning' aspect of social reconstruction, and there was a general impression that the scientific humanists should have been more fully represented. Personally, I felt that this lack of balance was less serious than appeared, for the reason that while the proposals and methods of the planners are now familiar to all educated people, the more elusive considerations advanced by the 'spiritual-minded' are far less appreciated and should rightly be heavily emphasized if the equilibrium is to be redressed. (Not, as the Conference recognized, that 'planning' is inimical to the life of the Spirit, but that it stresses one element in it at the expense of others which are dangerously neglected.)

We began with two accounts of the philosophical aspects of the question from the Dean of St. Paul's, Dr. Matthews, and Professor A. D. Ritchie, both of whom defended the claims of the person with professional competence and considerable charm. There followed two expositions of the philo-

sophy of Jung. The first, by Mr. Westmann, although most profound and illuminating, was unfortunately too condensed and abstruse for most of those present, with the result that they welcomed Dr. Torrie's pungent and vivacious account of the manner in which seemingly remote and obscure principles, calculated, it might seem, to throw light before everything on the subtle interior processes of the sophisticated, could be applied in the most realistic and satisfying fashion in the treatment of ordinary men and women.

The next day we were occupied with the creative element in experience and everyone enjoyed a subtle, engaging and exact exposition of the artist's activity by Mr. L. A. G. Strong. He was followed by Professor Denis Saurat, who brought out in a negative fashion the significance of the present crisis by a cogent and erudite demonstration of the unrelenting decline of genius throughout the past centuries down to the zero hour of to-day. On the Saturday we turned to the subject of religion and Bishop Neill gave us a beautifully ordered presentation of the case for Christianity which showed a great sensitiveness to modern difficulties and problems. He was followed, in sharp contrast, by Dr. Olaf Stapleton, who deeply satisfied most of the audience by his resolute iconoclasm and his insistence that we should face the challenge offered to the world by the scientific humanists and the Communists. But at the same time he raised misgivings amongst a philosophically-minded minority by advancing an interpretation of spiritual experience which sought to combine the privileges of agnosticism with the benefits of participation in the Divine on, they felt, too easy terms.

After an essential and much appreciated break on the Sunday we were occupied on Monday with politics, listening to two speakers—Mr. F. E. Chappell and Lieut.-Colonel E. M. King, M.P.—who not only provided that relation to objective social realities which had been insufficiently emphasized earlier, but were both in their different ways deeply aware of the need to respect personalistic values

in our planning for the future. The day concluded with a very successful Brains Trust, in which many important issues were brought out.

The final meeting on Tuesday was of major importance, since it was devoted to a brief account by the nine group leaders of the discussions over which they had presided, and an excellent summing up by the President. The groups were, of course, the most vital element in the Conference, and in spite of the temptation to seek distraction in the beautiful country around, they were pretty regularly attended by all. I had, of course, direct experience only of the one of which I was in charge, but I gathered that they were all most rewarding. Broadly speaking, their achievement presented three aspects. Firstly, there was a general process of 'loosening up', which occurs at all conferences, and which was of paramount interest, of course, to the psychologists. By the end of the period certain resistances had been overcome, repressions removed and complexes dissolved. Secondly, this release derived, we felt, to a great degree from the fact that the Conference was held under a rather special inspiration; we seemed to be concerned with the Spirit to which almost all were responsive. There was a remarkable sense of unity and dedication to a common purpose of which the majority were clearly conscious. And thirdly, there was the element of enlightenment. Naturally, no definite conclusions were arrived at; that would have been entirely out of place at this preliminary stage. But there can be little doubt that the lectures and discussions did serve, apart from providing one with a good deal of interesting information, to bring fully out into people's consciousness certain fundamental realizations.

As I myself see the picture, they were as follows: (1) We have reached a major turning-point in the history of our civilization, in which precedents and traditions count for little; we must be prepared for radical and incalculable changes on every level of experience, for a general 'transvaluation of all values'. (2) Enormous changes in the structure of society will be

accomplished by the systematized application of science to material problems on a universal scale. But they will debase the whole level of human culture if they are not carried out with full regard to the claims of the person, for whom this apparatus is, after all, being set in motion. (3) Personalism entails a powerful emphasis upon the free appropriation of experience by each individual, and this means that both the contributions of psychology and the possibilities of creative art must be fully recognized and developed. (4) Finally, for a number of reasons the prospects for traditional and institutional religion are becoming increasingly dim; the future would seem to be with some form of universal faith which brings out the essential and basic elements in man's religious experience.

I think it is fair to say that the work (and play) of the Conference was devoted to establishing decisively in our minds these general principles. But one could perceive also that the seeds were sown for very interesting possibilities in working out their implications and mutual relations. For example, it is plain that both the scientific planners and the philosophers are being seriously challenged by those

psychologists who teach that abstract thinking is a process which is developed in dangerous disregard of the deliverances of the deeper levels of consciousness. We must learn to think with the 'heart' as well as with the head. It therefore became apparent at the Conference that the principles expounded by the psychologists could reasonably be interpreted as undermining in some respects the foundations on which the philosophers who had preceded them had based their arguments—a somewhat disturbing development for the traditional humanist.

One felt, indeed, that psychology occupied the most strategic position of all, and was, in addition, fully aware of the fact! The psychotherapists present were in a position to expose the neurotic elements in art and religion, and also to contribute positively to theology by unearthing certain archetypes and paradigmata which orthodox schemes had failed to accommodate. The only respect in which psychology—as expounded, that is to say, from the standpoint of Jung—appeared to break down lay in the fact that it had not yet come properly to terms with objective metaphysical realities. Its images and symbols had, one sus-

pected, too subjective a significance, with the result that their power over the mind was insufficiently accounted for. Finally, religion offered its challenge to art by affirming the principle that the discipline of the saint is of a deeper order than that imposed upon himself by the artist—a repugnant conclusion, as was disclosed in our group discussion, to the typical modern individual.

I have, however, been looking rather far ahead. At Exeter problems of this order were still for the most part only on the horizon. But the foundation was laid for a great deal of interesting and fruitful research along these and similar lines, research which, judging from the spirit in which the Conference dispersed, is more than likely to be carried out in the years to come by those who have responded to its inspiration.

Great interest was shown in the problems of education, but since it was not the theme of the Conference they could be dealt with only in a subordinate sense.

Lawrence Hyde

The Secretary to the Conference is H. Westmann, 37 Middleway, London, N.W.11.

Children Say—

I WONDER how many mothers made the same resolution that I did when my children were small—a resolve to make a note each night of any interesting development of speech or character which occurred during the day. Alas, like most resolutions, it proved too difficult to keep. I bought a stiff-backed exercise book in which to keep my notes—but time and the times defeated me. Often I was too weary, even before the supper things had been washed up, for anything more than a quick glance through the paper, then a last look at the children, sleeping in their cots, before creeping gratefully between the sheets. And then the mending—but there is no need to enlarge on that! Is there a woman anywhere in England who has not had more than her share of mending during the last six years? But I am glad that occasionally I did find time to jot down a few amusing phrases and questions, because it

is astonishing how quickly one forgets them. There was that period when John always sneezed, or tried to, when we tucked him into bed and said 'Good-night—God bless you'. We were puzzled to know why he did this, and then quite suddenly it occurred to me. In our family we still say 'God bless you' when anyone sneezes, and John, aged two, had simply reversed the order. We were never guilty of 'baby talk' to our children, but always spoke to them as clearly and as distinctly as possible with the result that they themselves enunciated their words easily and clearly from a very early age and they both have large vocabularies.

As a matter of interest I tried to find the extent of my nine-year-old's vocabulary, but we had reached 822 words by the time we had finished the letter G and I have not yet had time to complete the alphabet. Both boys have a love

of words—they seem to find enjoyment and amusement in certain combinations of sound and often they fabricate words of their own. I shall always remember, even without the aid of my notebooks, a very hot day in July when I found John ducking our cat in a pail of cold water. After I had rescued the unfortunate animal and explained to a somewhat indignant small boy how much cats dislike water, I received the reply: 'But, Mummie—he was *perspurring*!'

Then David fabricated the really expressive word 'yumptious', obviously from the more familiar expressions 'yum-yum' and 'scrumptious'. And I must say that when, on taking a large bit of his favourite treacle tart he says with such obvious approval, 'Gosh, Mummie, this is yumptious', I feel I could receive no higher praise.

I wonder how many people realize the importance young children attach to traditions and how

Muriel Missen

much pleasure it gives them to build up their own special family ones. My boys regard Sunday as Daddie's 'stay at home' day and it is so obviously a terrific disappointment to them when we accept kindly well-meant invitations which take us out on Sunday; so much so, that we always try as tactfully as possible to decline such invitations. It apparently gives David tremendous satisfaction to help Daddie to feed the hens on a Sunday morning, although it has obviously never occurred to him to help me with the same operation during the week. On one occasion when they were filling the feeding trough with the warm mash a hen rushed from the hen house proudly

proclaiming that she had just delivered the goods. David ran to the nest boxes and reappeared looking equally triumphant; 'Daddie', he cried, holding the still warm egg carefully in both hands, 'that hen's laid a boiled egg'.

For my part, I remember particularly the day when I was sitting in the garden mending an ugly tear in John's best flannel shorts. He left his play and stood at my elbow to watch me. Then the following conversation ensued:

'Mummie, you've got a grey hair.'

'Have I—I expect there's more than one.'

'Shall I pull it out?'

'Yes, if you wish.'

Book Reviews

On the Choice of a Common Language Edited for the N.E.F. by H. Jacob (Pitman 7/6)

This book deals with two important problems. The first is the problem of the choice of a common auxiliary language as an international medium of communication. The need for an international auxiliary is no longer a subject for debate. As Dr. Lauwerys stresses in his Introduction, recent events and developments have made the adoption of a World auxiliary a matter of real urgency. 'The nations must unite or perish and the symbol and instrument of their union must be a common language.' 'In whatever direction one looks, the case for an international auxiliary language seems unanswerable,' says Professor Allison Peers in *New Tongues*, a book which may be read or re-read profitably in conjunction with the one under review. The debatable question is, of course, 'which language?' and on this, the supporters of the chief competitors, ironically enough, disagree as passionately and in almost as many tongues as the statesmen of the United Nations.

In Chapters 1-4 and 6-7, Mr. Jacob gives very clearly and dispassionately the kind of information we need in order to make an intelligent judgment on this question. There is an account of the general historical development of language-planning, with fuller accounts of the chief claimants—Esperanto, Interlingua, Ido, Occidental, Novial and Interglossa. Mr. Jacob has been very successful in making clear the underlying principles and special features of each of these languages and in defining the main issues involved in language planning. In Chapter 4 he summarizes recent research on the educational value of an auxiliary language. He stresses the progress which has

been made. 'The five systems of demonstrated usefulness represent a vast storehouse of interlinguistic experiment and experience. They have all contributed to a better understanding of the problems involved and to the real advance of the movement; mutually intelligible, they are converging to the point of an efficient international auxiliary language, easy, simple, and regular, a language very close to Sapir's idea, "as simple, as regular, as logical, as rich and as creative as possible; a language which starts with a minimum of demands on the learning capacity of the normal individual, and can do the maximum amount of work." (International Communication).'

His own view is that the chosen auxiliary should be built up from the elements which the ethnic languages provide, but without their irrationalities, archaisms and irregularities. 'Our auxiliary should represent the simplest common forms of those languages which have grown and developed in virtue of a common culture,' and he wisely stresses the need to make allowances for future development and progress in both vocabulary and structure.

The alternative to a fabricated language is to use one of the existing natural languages and there is strong support for the view that any such language would need to be simplified and rationalized to function efficiently as a world auxiliary. In this connection the strength of the claim of Basic English is fully recognised in this book. Part II (Chapters 1-4) reprints from the clear accounts of Basic given by the Orthological Institute. Chapter 6 gives translations from the Atlantic Charter and Chapter 7 deals with some of the opposition arguments to Basic and the possibility of using normal English as a world language.

Then followed a delicate operation, carefully performed, and a very solemn little boy handed me a grey hair and said: 'One of your mother's, I think'. I could have hugged him for his tact—it was so reassuring to know that he did not yet think of Mummie growing old. On the other hand I was very saddened by a conversation with my five-year-old the other day—he was proudly showing me a gun he had made, remarking that he could use it in the next war. 'But there isn't going to be another war' I said very firmly. 'Oh yes there is, Mummie', he replied, 'and I'm praying, and so is John, that we get our atomic bomb off first.'

The second problem dealt with in this book concerns the educational value of an auxiliary language. In Part I, Chapter 5, Mr. Graham Orton reviews the state of modern language learning in our schools and concludes that with the exception of the few who go on to the higher language studies, we fail entirely to achieve a worth-while standard. This failure is not, he thinks, due to-day to inefficient teachers or defective methods, but to the fact that the initial difficulties and irregularities of any natural language make mastery of it an impossible task for the average pupil in the time available. He cannot achieve that 'language sense' and insight into structure which, once acquired in any foreign language, makes the learning of other languages a much simpler task. Mr. Orton considers, and decides against, the use of (a) an analysis of the native language, (b) a simplified modern language, and (c) Latin, for this purpose, and concludes that an artificial language of the Esperanto-Ido type is most likely to succeed. It would be mastered in a comparatively short time, would give a clear insight into language functions, provide a medium for translation, and be a solid foundation for a second language later.

In Part 2 there is a corresponding chapter on the educational value of Basic to teachers of English—it is reprinted from 'Language in General Education,' a publication of the American Education Fellowship and a book which teachers of English will find full of stimulating suggestion.

Many language teachers will agree as to the present failure of much of our language teaching but they will disagree as to the causes and remedies. May we suggest that this is not a matter which can be settled *a priori* or by argument and debate. It can

settled by trial and practical application of the proposals outlined above and of any alternative schemes. And surely there is a free enough field for such experiment in the Secondary Modern schools of to-day.

G. W. Tibble

The Perennial Philosophy. **Aldous Huxley. (Chatto and Windus. 12/6).**

Readers of Mr. Huxley's more recent works can scarcely have failed to realize that he has been engaged for some time past in shaping for himself a religious philosophy. He has now presented it to the public in the form of a lengthy commentary upon an extensive and remarkable collection of extracts from the writings of mystics, saints, philosophers and theologians, gathered from all over the world. The way of life which they collectively indicate is described by him as the Perennial Philosophy, a term which originated with Leibnitz. But the designation can scarcely satisfy, firstly because we are not concerned with a philosophy in the proper sense of the term, and secondly because it is plain that the author has made a selection from a vast body of doctrines in order to support certain views of his own.

The chief merit of the compilation is the decisive demonstration which it provides that the fundamental element in the religious life—at-one-ment with the Divine—is a process which has been understood, taught and practised by mystics of every country and time, with the result that the competing dogmas of the traditional religions appear in their true light as limitations imposed upon a basic experience which lies at the heart of them all. On the other hand, although the fundamentals of the spiritual life are brought fully into relief, the picture which results is distinctly one-sided. For we meet throughout with a heavy accent upon world denial, the *via negativa* of the pure mystic. For Mr. Huxley and his masters, the world is primarily a place of preparation which at the very best can only offer us the means for developing that state of mind which will enable us to progress beyond it. The emphasis is predominately oriental—as is sufficiently indicated by the fact that there is a total absence in his pages of any reference either to God as the Creator, or to the Kingdom of Heaven on Earth.

As a result, activity in the world is conceived of in a severely ascetic spirit, practically exclusively in terms of its dangers rather than of its possibilities. Science, art, and social organizations are considered only from the point of view of the obstacles which they may present to union with God, and not also as means by which men can realize and express the glory of the Divine Life. On this grand

theme Mr. Huxley is all but silent, for his book is permeated with the belief that we can enter into Reality only by withdrawing from the world of manifestation.

His attitude to the sphere of the 'supranormal' seems to me unsatisfactory also. The combined influences of traditional theology and modern science have led him to assume that between this world and the Absolute there exists only a shadowy realm in which souls can maintain themselves precariously in some illusory heaven until they are either subjected to annihilation or pass onwards into Nirvana. In the same way he considers all rites and ceremonies and magical practices solely from the standpoint of their subjective effects on the individual—a dangerously narrow approach. Although he acknowledges the Mystery, he has little use for the Mysteries.

As to the moral teachings of his essay, it may be said that although they are on a high plane, they belong essentially to an earlier dispensation in which man's pilgrimage towards emancipation was conceived of in the individualistic terms of personal salvation. To-day we are beginning to rediscover the possibilities of another and a more healthy path, the mark of which is that people by realizing the spiritual significance of the social community can transcend their limitations in a manner of which the solitary seeker after redemption may have had no understanding.

Lawrence Hyde

Science News, I. Penguin Books, 1/- pp 208.

Here is some stop-press news for the general reader, to give him 'an inkling of what is going on in the world of science,' to quote the foreword. The articles range from the atom bomb, cancer and the use of seaweed, via 'Danger! Dirt!' and 'Curiosities' to the 'Japanese Character.' Botany, photography, chemistry, physics, medicine, biology—there is something for every palate. The book suffers inevitably by being neither one thing nor the other: readers who know enough chemistry to understand the admittedly unobtrusive formulae probably would not trouble to read the chemistry articles in such a 'popular' journal. But they would find something else in it to enjoy.

One of the most interesting articles is that which describes the upbringing of Japanese children. Here is a pointer for those who are interested in the vital questions of aggressiveness and international relations. When is the child most susceptible to influences of this kind? What types of training predispose him to war or peaceful relations with his fellows? Here, at least, we have some useful and research-provoking facts. M. M.

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Parkside Works - Edinburgh

Your Broadcast Music. October 1946 to December 1946. B.B.C.

Adventures in Music. Orchestral Concert Series: Autumn Term 1946. Price 6d. B.B.C.

Singing Together. Rhythm and Melody: Autumn Term 1946. Price 6d. B.B.C.

Hallé 2. (Issued by the Halle Concerts Society). Price 1/-

The B.B.C.'s attractive pamphlets, *Singing Together* and *Adventures in Music*, in the Broadcasts to Schools series, and the later pamphlet, *Your Broadcast Music*, reflect in their design and comments the enlightened, imaginative and adventurous policy of recent broadcast music, particularly in the Third Programme.

Victor Hely-Hutchinson's foreword to *Your Broadcast Music* makes the valuable comment: 'However perfect the quality of transmission, broadcast music can never be more than a substitute for the real thing: nothing can take the place of actual presence at a public performance.' This needs emphasizing, and coming from such a source is courageous. It also raises other points beside the reminder that broadcast music at its best is a reproduction of music, in the sense that the best reproductions of paintings remind us of the originals and send us

to them. For now that those of us who are lucky enough to live in a good reception area have the Third Programme, and need only turn a knob to listen to a vastly wider field of music than is possible from concert going, more, not less self-control and rigid selection is required of the listener. Small homes especially are not designed for concentrated listening to music: there are interruptions from telephones, unexpected visitors or wakeful babies. And the very embarrassment of riches on the Third Programme makes the listener's life, particularly in a family, one of regret for what he has had to miss and careful planning for what he may be able to hear. There is now too much to choose from. Modern music has a chance in this country at last, the early polyphonic school has already had several hearings, and the B.B.C.'s policy of playing a composer's works in their entirety makes it possible for any listener to survey much of a great composer's output.

The reception of the ordinary wireless set is still unsatisfactory for large choral and operatic works. Solo voices are not distinct and the tone mass of a large chorus is badly distorted. The microphone is merciless to indifferent singing, as was demonstrated recently during a broadcast performance of 'Rigoletto'; in the theatre itself, the stage action tends to divert

the attention from complete concentration on the singers. Still, we are grateful for the opportunity to hear as *Your Broadcast Music* promises choral rareties such as Berlioz 'Damnation of Faust' and Delius 'Mass of Life'.

The pamphlet *Adventures in Music* is a collection of comments and photographs to accompany the broadcasts of music to schools. It contains first-rate action photographs of the various orchestral instruments being played by members of the orchestra. Instruments photographed or drawn *in vacuo*, so to speak, look like museum pieces, and are little or no help to those who want to identify them during a concert. Here they are seen in action, and there should be no difficulty in recognizing their originals in the orchestra itself. The accompanying comments are all apt, and well within the compass of understanding of any child interested enough to read them. The only criticism one feels inclined to make about the programmes is that they are too lightweight. Something could have been learnt from the Robert Mayor policy of playing at least one work of Mozart's at each concert, which proved a great success with the children, but it would be necessary to lengthen the broadcast time so far allowed by the B.B.C. in their 'Music for Schools'.

A quotation from William Byrd

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prefaces *Singing Together* (the other broadcasts to Schools' pamphlet): seasons briefly fet down by th'auctor persuade euery one to learne to sing . . . Since finging is so good a thing, I wifh all men would learne to sing.' The songs chosen are good ones and widely representative, including 'Green Landen Lea', some beautiful carols—most notably the Czech 'Rocking Carol'—Mozart and Brahms and traditional songs of several countries.

But one wonders how many schools actually hear these broadcasts. At a conference of children who attend the Robert Mayer concerts, quite a number of children, particularly those who come from rate-aided schools, complained that they had no school wireless, and others, from schools which possessed a wireless, said that it was a bad one. Are the broadcasts, then, properly heard only in private and endowed schools?

The *Hallé*, 2, published by the Hallé Society, is a new venture and can be warmly recommended. It contains a most stimulating and penetrating article on Berlioz' 'Damnation of Faust', by W. J. Turner, whose understanding of Berlioz is of a rare order. It is not for nothing that Turner is an imaginative artist himself: 'I find "The Damnation of Faust" not only to be a work of the greatest, subtlest and most sincere original quality but to be one of our

greatest masterpieces, one that has such an extraordinary flavour that once it reaches your inner ear in full it will never lose its indefinable and unique quality and every time you hear it you will find more in it to admire and enjoy.' Other articles include 'Second Symphony—Elgar', by Neville Cardus, a sad reminder that the author now lives in Australia and that his writings on music for the *Manchester Guardian* are no more. Ralph Hill writes on 'Brahms and the Symphony' and Scott Goddard on 'American Music in England'. And an extract from Bernard Shaw's article in 'Music in London', written when Berlioz' 'Faust' was performed by the Hallé in 1892, reveals the penetrating insight that G.B.S. has into music. The controversy between the Hallé Society and the B.B.C over the question of adequate payment for broadcasting the Hallé concerts makes sad reading. Londoners especially will hope that before long some understanding may be brought about, since the opportunities of hearing the Hallé Orchestra in London are rare.

Edgar Myers

When We're at School.
(Witherby. 8/6).

We have to-day child musicians, child artists, child singers—child everything, in fact, except child authors (at least, very few). To me, writing

is the greatest of all the Arts, and therefore it is with admiration and delight that I welcome *When We're at School*, written and illustrated entirely by children. Appropriately it is written at, and about, school; for, after all, that is where our main interests lie, and where we spend most of our time when we are children.

The book sets out to describe life outside the classroom in the school of which all the authors are members. It is a boys' prep. school; more than that the book does not tell you. Now I want to make it clear that I approve of the book, not the school. Of course, it is my job to review the book, not criticize the school, but I want you to understand that I don't like what they say about the school, although I love the way they say it.

I confess I was a little bored by the first few chapters, dealing mainly with the rules and regulations and maintenance of discipline through officers (the boys themselves) in the school. My own school is so completely different from theirs that I could not imagine the sort of life the boys were describing; nor was I, being a girl, the least bit interested in their boxing and cricket, etc. Boys will probably find these first chapters more entertaining than I did, especially if their own school life is similar enough for them to draw some comparisons.

From Chapter Seven onwards I enjoyed myself. The accounts of the various Societies (Art, Dramatic, Science, etc.) are thorough and well-written. I was very interested in these school activities, and pleasantly surprised at the enthusiasm with which they were carried out. However, I was sorry to see discipline so rigorous even in the art room.

My favourite chapter in the book is that on the Dramatic Entertainment Society (more commonly known as Des). This chapter is beautifully written, with clear explanations of the manner in which their Society is run and their plays produced, and various 'Unrehearsed Incidents' are wittily recounted, with (to my delight) more pride than shame.

I was especially interested in the chapter on the two rival newspapers, partly for personal reasons but mostly because it is a realistic chapter about two very realistic newspapers, run in a surprisingly professional manner. There is a good account of the battle for Freedom of the Press, fought between the newspapers and the 'Ministers', and won, I am glad to say, by its advocates.

Lastly, I lost my heart to 10-year-old Steven, who ends this remarkable book with an impressive chapter entitled 'New Boy'.

The illustrators deserve special praise for their wonderful sketches (adult illustrators, have a look at this book and learn something). The photographs are also good.

The writing itself is cheerful and natural, though the slang (as it is contemptuously called by English teachers) is a little beyond me. I suppose every school has its own vocabulary! The grammar might not pass a board of school examiners, but—well, it's good enough for me.

Harriet Barry

Wind and Weather Permitting. *Prudence Hill.* (Dent, 7/6)
Shadows on the Stairs. *Dorothy Ann Lovell.* (U.L.P., 7/6)
The Great Horses. *Primrose Cumming.* (Dent, 7/6)

Wind and Weather Permitting is the kind of story we know well—father and mother away and three children, aged 16, 15 and 12, left to their own rather improbable devices at the seaside. This time they break up a gang of smugglers. It is the kind of story that eleven-year-olds enjoy and the most original part of this version of it is the feeling for wind and weather and the description of non-fantastic seaside pursuits.

Shadows on the Stairs is a collection of stories for rather younger readers—eight to ten—with the same flavour of possible-improbability and a pleasant frankness in the telling. Children who

are not yet very sure of themselves as readers will gain confidence and competence as they go through this book.

The Great Horses is in a different class from the other two books in this list, indeed the story itself and the telling have a certain distinction. The feeling between horse and man and their mutual dependence is beautifully shewn both in the first part of the book, which tells of a Norman war-horse who settled here after carrying both Taillefer and William at Hastings, and in the second, which tells of a cart-horse descended from him, which works for a small and dispirited haulage contractor in modern Sussex. Twelve-to any-age readers who shy at history may get on better if they hear the first chapter or two read aloud, but unless they shy at horses, they can't fail to enjoy the book in the end. Lionel Edwards' pencil drawings are equal to the text.

'Tobias and the Angel,' by James Bridie, at the Granville Theatre, Friday, October 25th, 1946.

The Glyndebourne Management, with the Toynbee Hall and the L.C.C. Education Committee, achieved something really good in this production. On the way to the theatre I wondered whether the choice of play was wise, and what the children would make of it. They appeared to be mostly at the secondary school age, with boys predominating; certainly James Bridie could not have wished for a better audience. As the Robert Mayer concerts have shown, children can usually put an adult audience to shame by their attention and good manners.

After a rather dramatically slow and not very absorbing first act, the excellent story on which the play is founded, with its demons and magic and Eastern fantasy and colourful setting, proved to be first-rate entertainment. Tobias, with his human weaknesses and endearing qualities reminds us not a little of Mozart's Papageno; there are the same courage and cowardice, the same possession of admirable qualities of which the possessor is unaware. What may be called the 'moral' of the play was appreciated by this youthful audience; children are more 'moral' and idealistic than adults. Anyhow, it was noticeable that old Tobit's desire to do good, and his reward for so doing engaged the attention of the audience all the time.

Tobit and Tobias were both well acted, and Toby, played by 'himself'—a pleasant mongrel—did his part nicely. The angel Raphael, David Dawson, with his tall and 'god-like' stature, really did give the feeling of a presence from another world; this was partly due to the excellent pro-

duction, and the lighting effects which magnified his wings by casting an enormous shadow, but his own characterization was excellent.

It is to be hoped that this venture will grow and prosper. What proportion of the children were seeing flesh-and-blood acting on the stage for the first time I don't know. But if the Children's Theatre can do for the drama what the Robert Mayer concerts are doing for music, we may yet see a healthy corrective to the pernicious influence of many commercial films.

E.S.M.

Scholarships to America for School Masters and Mistresses

The Walter Hines Page Travelling Scholarships, which had to be suspended during the war years, will again be offered by the Education Committee of the English-Speaking Union in 1947, to enable teachers to visit the United States of America. The holder of the Senior Page Scholarship (for women only) is invited to spend eight weeks in America as the guest of the English-Speaking Union of the United States, and her hostesses are prepared to arrange for her to study any aspect of American life in which she is interested. This scholarship is to the value of £150, and complete hospitality is offered in America.

In 1947 also, five additional Page Scholarships have been offered respectively by the Association of Assistant Mistresses, the Association of Teachers of Domestic subjects, the National Union of Teachers, the Incorporated Association of Assistant Masters, and the Incorporated Association of Preparatory Schools. These scholarships will be awarded by the English-Speaking Union. They are open to members of their respective Associations only, provide the same American hospitality and opportunities as the Senior Page Scholarship, but are for one month only, and with the exception of the Incorporated Association of Preparatory Schools, which is to the value of £50, they are to the value of £100.

The Page Scholarships are open to secondary, primary and technical school teachers between the ages of 25 and 45.

Applications for the Senior Page Scholarship should reach the Education Committee not later than 8th February, 1947, and applications for the five other Page Scholarships should reach the Secretaries of the respective Associations by the same date. Enquiries should be addressed to the Education Secretary, The English Speaking Union, Dartmouth House, 37 Charles Street, Berkeley Square, London, W.1.

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Headmaster : W. B. CURRY, M.A., B.Sc.

A co-educational boarding school for boys and girls from 2-18 in the centre of a 2,000 acre estate engaged in the scientific development of rural industries. The school gives to Arts and Crafts, Dance, Drama and Music the special attention customary in progressive schools, and combines a modern outlook which is non-sectarian and international with a free and informal atmosphere. It aims to establish the high intellectual and academic standards of the best traditional schools, and the staff therefore includes a proportion of highly qualified scholars actively engaged in research as well as in teaching. With the help of an endowment fund it is planning and erecting up-to-date buildings and equipment.

Fees : £120-£160 per annum.

A limited number of scholarships are available, and further information about these may be obtained from the Headmaster.

Wychwood School, Oxford

RECOGNIZED BY MINISTRY OF EDUCATION

Maximum of 80 girls (half day pupils) aged 10-18. Small classes, large graduate staff. Education in widest sense under unusually happy and free conditions. Exceptional health record. Elder girls when not entering universities can either specialize in Drawing, Design, Languages, Music, Handcraft, or take year's training at Wychlea (Domestic Science House). Playing fields, bathing pool.

Principal : Miss MARGARET LEE, M.A., (Oxon.)
Late University Tutor in English.

Vice-Principal : Miss E. M. SNODGRASS, B.A. (Oxon.)

ST. CHRISTOPHER SCHOOL LETCHWORTH

is an educational community of some 375 boys, girls and adults. The five school houses provide living and teaching accommodation for children from 6 to 18. It is situated on the edge of the Garden City, amidst rural surroundings and beautiful gardens. There is now a considerable waiting list, and early application is desirable for possible vacancies in 1950.

MONKTON WYLD SCHOOL, nr. CHARMOUTH, DORSET

Principals : CARL AND ELEANOR URBAN.

Practical and cultural education for boys and girls (8-18). School life and curriculum planned to help children to develop into co-operative and constructive citizens. School farm ensures healthy diet. T.T. cows.

Fees : £135.

Directory of Schools—continued

BEDALES SCHOOL

PETERSFIELD HANTS (Founded 1893)

A Co-educational Boarding School for boys and girls from 11½–18. Separate Junior School for those from 5–11. Inspected by the Ministry of Education. Country estate of 150 acres. Home Farm. Education is on modern lines and aims at securing the fullest individual development in, and through, the community. No vacancies can be offered at present.

Headmaster: **H. B. JACKS, M.A. (Oxon.)**

LEARNING TO LIVE

at the

MARY GREENYER SCHOOL

WYKEHURST PARK

BOLNEY, SUSSEX, ENGLAND.

A Co-educational Progressive Preparatory School with a new outlook and original methods conducted in a stately mansion in a lovely 175 acre park, 40 miles from London. Swimming and Boating Lake. Theatre. Boarders and a few Daily Boarders. Open throughout the year. Children are educated as individuals, in an environment where reasonable freedom does not mean licence. Opening for younger children on September 29th, 1946. £120 and £180 per annum. Prospectus from The Secretary.

ST. MARY'S TOWN & COUNTRY SCHOOL

Town Day School:

38 Eton Avenue, London, N.W.3.
Primrose 4306.

Country Boarding School:

Stanford Park, near Rugby. Tel. Swinford 50
150 acres of parkland with river and lake, swimming, boating, riding.
Possibility of interchange between the two schools, realistic approach to progressive education, special methods in Language and Arts, sound academic work. Co-ed 5-18.
Principals: Henry Paul, M.A. and Elizabeth Paul, Ph.D.

Schools for boys and girls
from 3½ to 14 years

LITTLE FELCOURT

and

FELCOURT SCHOOLS,

EAST GRINSTEAD, SUSSEX,

are founded on the Montessori Idea and aim to create the happy free atmosphere of a real home.

Particulars from the Principal

ELMTREES,

GREAT MISSENDEN BUCKS.

Formerly Cudham Hall nr. Sevenoaks and Paccombe House, nr. Sidmouth.

A happy community of adults, children and animals living together in an atmosphere of friendliness and trust; essential conditions for growth. All-round progressive education for boys and girls between 3 and 12 years. Music, Dancing and Drama specially encouraged.

ELMTREES is a spacious Period house standing in its own lovely grounds on the fringe of the Village of Great Missenden. The School is within 5 minutes walk of the station and 30 miles from London on the Met. Line to Baker St.

Principal - Miss M. K. Wilson

Tel. Great Missenden 407.

THE GARDEN SCHOOL

Wycombe Court, Lane End

Nr. High Wycombe

Boarding School for girls (4-18). Estate of 60 acres in the Chiltern Hills. Sound academic work, with consideration for individual needs. Large staff of graduates. Vegetarian and ordinary diet. Open-air swimming pool.

FEES: £130 to £175 per annum.

Principal: Mrs. M. A. ORMROD, B.A.

HURTWOOD SCHOOL

Peaslake

Nr. Guildford

Co-educational from 3 years.

Modern building equipped for children in beautiful and healthy surroundings. The school aims at a high standard of scholarship in addition to health and happiness.

It wishes to attain a constructively progressive outlook without reaction, and believes that this can be done where tolerance is based upon sound knowledge and understanding.

Full particulars from the Principal:

JANET JEWSON, M.A., N.F.U.

ST. CATHERINE'S SCHOOL, Knole Park, Almondsbury, near Bristol.

Co-Educational Boarding. All Ages.

400 feet up, looking on to Channel and Welsh Mountains.
Food Reform Diet.

Open-air Swimming Pool. Music. Art.

35 guineas per term.

Ralph Cooper, M.A., and Joyce Cooper.

OAKLEA

BUCKHURST HILL, ESSEX.

Recognized by Ministry of Education.

Girls to 18. Centre for Oxford Examinations.

P.N.E.U. programmes followed.

Acting Principal: MISS BEATRICE L. SEARL.

SCOTLAND: Co-educational: Individual: International.

LAGGAN [formerly Hall Manor, Peebles.] BALLANTRAE, SOUTH AYRSHIRE.

A Modern School, beautifully situated between hills and sea on the West Coast of Scotland. Easy of access from North or South and from Ireland and the Isle of Man.

Sound basic education from 5 years old onward.

Of especial interest to parents living overseas.

ene.f. bulletin

ENGLISH NEW EDUCATION FELLOWSHIP

No. 41

December 1946

EDITOR'S NOTE

By the time this *Bulletin* is with you we shall all, we hope, be bending some of our energies to thoughts of Christmas. In times when the world food shortage is so much in our minds and austerity still rules the ration book, it is perhaps a good thing that Good Cheer connotes a frame of mind as well as a well-laden board. We should, at any rate, do well enough for 'Merry Christmas' not to be an empty phrase, and the Editor must certainly give voice to it, and add 'A Happy New Year to you all'.

There is 'something about' Christmas, both in the tenderness of the Christ-Child significance and in the domestic festivities and goodwill. Most children must have wondered, when the house was full of the bustle and hard work of preparation and yet dominated by the warmth of Christmas goodwill, why we cannot keep up this spirit throughout the year. And undoubtedly we shall not achieve the high aims of international peace until as individuals we have more warmth of good fellowship in the daily life of all countries.

While the grim realities of war are fresh in our minds we cannot hear or sing or say 'Peace on the earth, Goodwill to Man' without a deep sense of its significance. May the coming year bring it to pass for us all.

Each of us does undoubtedly play many parts, and

to all of us who belong to the English New Education Fellowship our part as a member of that Fellowship is a significant one, and it is one that can enable us to make some real contribution to the well-being of the world. We do beg members to play their parts fully in dealing with the questionnaire that Professor Hamley's Research Sub-Committee of your National Executive is sending out. A very great deal of work has been spent on the preparation of this questionnaire; such things look so simple and straightforward when completed but involve many hours of hard work. Do, please, whether you are actually engaged in full-time teaching or whether you are an administrator, whatever your own angle is, give a little time to making your contribution to this investigation, on which research work will be based. To answer questions takes a little time, but comparatively little; and each individual contribution has its own unique value. Every single member's answers are vitally important. Moreover, in this scurrying world of to-day, there is some value to us in sitting down for a short while to think over something of this kind.

We look forward to a well-attended Annual General Meeting at King's College on Friday, 3rd January, when a number of important matters will be discussed; and must ask members to include in their New Year's Resolutions a determination to contribute to the post-bag of the *Bulletin* Editor—which would be a Good Thing.

* * * * *

FOREIGN LANGUAGES AND THE SECONDARY MODERN SCHOOL

The suggestion has been made in a number of quarters that a foreign language—probably French—should be included in the curriculum for the majority of children in secondary modern schools. Is this desirable from an educational standpoint? Below is the answer of one of our members. It would be interesting to hear others' views.

The idea that the educational process is one of learning through vital experience and activity is to-day familiar and is accepted generally by progressive educationists. Modern trends in curriculum reform all tend towards rejection of the '40 minute period' attitude and towards the adoption of the principles of, first, integration in subject matter, and, second, presenting to the child opportunities of learning through vital experience. Thus history and geography disappear and social studies emerge. In these the child starts by exploring his immediate surroundings, gradually extending his area of study as his fields of

interest widen. 'Physical training' twice a week gives way to physical education, the latter comprising biological and anatomical studies, education for health of body and mind, and the social implications of health. Mathematics becomes functional and is learnt when needed in connection with general science or the interpretation of social data or technical work.

A foreign language is neither an intrinsic aspect of some other study (unless it be of the social studies at a rather advanced stage) nor is it normally a means of vital experience to the child. It is much nearer to a technique, a technical subject. As such it is not essentially educational.

It may be argued that the introduction of the 'Direct Method' has radically changed the teaching of foreign languages from something dead to something living. It has indeed meant a transformation from learning about a language to the learning of it, from passivity to activity. But 'activity' must not be confused with education. The criterion is whether the

quest for experience and information arises directly out of the child's educational needs as formulated by his nature and environment. As the child grows older he has a vital need to understand how he fits into his social surroundings, how communities function, in order that, later on, he may take his place in the world, be accepted, and contribute his share to the common weal. Here is a sound educational basis for the social studies. There is no such basis for the teaching of a modern language. The child would need, at some stage, to know about foreign peoples and their ways, but this would form an integral part of the social studies plan, and would not necessitate the child's learning a foreign language, as we teach it to-day, for four of five periods a week.

There is a vast difference if the child is receiving his schooling in a foreign country. In that case, in order to lead his everyday life satisfyingly, in order to form satisfactory social relationships, in order to learn, to expand, to develop, he finds that to know the language is a vital need, and he will rapidly acquire fluency in

it by the *most* direct methods. In this environment the child is responding to an educational need. But in the class-room, however much interest can be worked up in the lives of foreign peoples, or in the prospect of going abroad later, for the majority of children any vital educational need to learn a foreign language is lacking.

From the foregoing arguments two main conclusions would seem to emerge. Firstly, it does not seem to be educationally sound to teach a modern language to all and sundry for their four or five years' secondary school life. Secondly, pupils should have the opportunity of taking up languages later, together with other technical subjects, or as an extension of social studies. The curriculum of the county colleges, therefore, should make provision for this on an optional basis. Linked with arrangements for pen friends, exchange visits and tours abroad, the results would probably be a much larger number of adults fluent in a foreign language than is at present the case.

Brian Bartlett.

* * * * *

THE E.N.E.F. AND THE PEOPLE

Preston Branch has found that people as a whole are *starved* (not in the Northern sense) for educational information. The Branch has endeavoured to meet this need. The County Secretary of the Women's Institutes was approached at a time when the latter were drawing up their autumn syllabuses. Many W.I.'s asked for speakers on educational subjects; those visited by members of the Branch provided eager, enthusiastic audiences of parents anxious and willing to play their part in the educational scheme. They were craving for information about the new Education Act and most anxious to discuss such topics as whether or not village schools should be retained. Parents' Associations and Trade Unions

have also been approached and have asked for speakers, as have local churches. The Secretary had the privilege of taking part in a Brains Trust with the Assistant Director of Education, Mr. Trustram, at which parents bombarded the members with questions concerning education.

There is very real scope for evangelizing work outside the teaching profession (note the comparatively large amount of space a paper like the *Daily Mirror* devotes to educational subjects). So far in Preston only the fringe of the population has been touched; the Branch is conscious of the urgent need for development and intensification of its work if education is to benefit fully from the present forward-looking attitude of the masses of the people. *Jane Orme Williams*

* * * * *

MANCHESTER AND SALFORD

The E.N.E.F. Branch has been restarted. In August and September of this year plans were made by a group of members for an autumn programme, public meetings in October and November, membership meetings alternating with these, research work to be undertaken by several groups. A week-end conference on the implementation of the Education Act in Manchester and Salford area is proposed for April, 1947.

On 26th October Mr. Stevenson, Chief Inspector of Schools, Manchester, spoke at the first public meeting. His subject was 'The Implications of Education for Democratic Citizenship'. He interpreted democracy as 'full participation in life', saying that the education we provide for our children should be such as to secure this. At present there were very serious undemocratic features in our educational system; only one child in nine receives full-time education after fourteen years; only one in five attends evening classes; only one in seventeen has the semblance of technical education. He condemned selection at 11 years both because in its operation intellectual, especially verbal, capacity was over-stressed and because it emphasized sectional aims and opportunities, so militating against the development of a true aristocracy, an aristocracy, not of privilege, but of merit and character. He emphasized the need to develop social awareness in boys

and girls, especially at the adolescent stage: the opportunity for this was limited in the public schools, isolated as they were from the community, difficult in the grammar schools with their emphasis on examinations, but it could be eminently practicable in schools without these limitations. He ended his talk by giving quotations, with comments, from three recent publications:

'*The Nation's Schools*'. 'By the time they leave school the boys and girls should know what it is to co-operate with others.' He asked: Which others? Others from the same type of school? Or others from other types of school? If the latter, how was this knowledge of co-operation to have been gained?

The Norwood Report. 'The outlook and behaviour of the pupil depend to a large extent upon the influences that bear upon him at school.' Yet the Report advocates three types of school: evidently, then, accepting as desirable three types of influence.

The Fleming Report. 'If a school is to be a true community it must contain children of varying intellectual capacities.' If this is true of the public and grammar, is it not true of all secondary education?

Our duty to adolescents was clear. They must be given the opportunity to develop social awareness, to realize in full consciousness and through active participation in its work, the community of which they are a part.

KINGSWAY (LONDON) BRANCH

The first meeting this Autumn was on 10th October, when Mr. Ben Morris, of the Tavistock Institute of Human Relations, spoke on 'The Human Relations Approach to Education'. Mrs. Place, who was in the Chair, reminded members that the speaker had been Colonel Morris at the time of the E.N.E.F. Conference at High Leigh. In the Army he had been one of those chiefly responsible for the revolution in officer selection that had resulted in the setting up of the War Office Selection Boards.

The human relations approach in education, Mr. Morris said, is not new. Confucius said: 'The art of education is the adjusting of persons to persons rather than persons to things'. But the scientific approach to the study of human relations is comparatively new and has not yet been generally accepted; many people still believe that, the less scientific education is, the better. This is a fallacy; scientific methods and outlook *can* be applied to human relations and can enhance the evaluation of the individual.

Norwood's picture of 100 years ago shows the wide prevalence at that time of insensitive attitudes. To-day we have several sources of increased awareness; the growing bodies of knowledge of child psychology, social psychology, and psychopathology. Consequently attitudes of educationists to-day show considerably more understanding.

The need is for an environment where people can work out their relations to one another. Mr. Morris quoted an American experiment where three similar groups of children worked at a project. In the first case the directions given to the children were detailed and precise; in the second the adult gave no help in planning the activity; in the third the teacher gave suggestions and offered help, at the same time encouraging the children to show initiative at any and every point. The outcome was that the third group worked the most harmoniously and produced the best result.

An experiment differently inspired was that of the 'leaderless group' test. This was based on the work of Bion and was used extensively in officer selection in England (after 1942). The 'leaderless group' is anarchic when it first comes together; after a period of activity it becomes structured as democratic or authoritarian, etc.

The importance for educational theory of such experiments is the fact that order does come out of anarchy. This is not yet accepted generally. There is usually a basic anxiety on the part of the teacher regarding children, a fear of what they will do. Authoritarian tendencies are deep in our culture. The question arises: What can we do about it? Self-analysis is one answer; we can always ask ourselves: 'What was I really trying to get when I behaved in such and such a way?'

* * * * *

THE NEW YEAR STOCKTAKING

Any living organism must grow and change or die—there is no standing still. Growth is comparatively steady and gradual, but we tend to *notice* growth at spasmodic intervals. Even with our own children, we get used to a young thing of about fourteen, five feet high, and suddenly have it forced on our attention that this has turned into almost-an-adult of eighteen, and five feet eight. So with an organiza-

The speaker touched on the particular problem of the transition from school to work. This has been thought of as an intellectual one; it is in reality largely a matter of emotional adjustment. If we realize and accept this fact, then we shall understand more clearly the kind of help that will be of most use to adolescents.

Mr. Morris ended by stressing the worth-whileness of research into questions of human relationships, not necessarily statistical research, but almost inevitably 'operational'. Such research is overdue. The question of life or death within the next few years is essentially that of whether psychological understanding can get ahead of physical achievements. 'Physics and death have a long start over psychology and life.' This generation must not only make up its handicap; it must get ahead in the race.

H.C.

CAMBRIDGE

Sir Fred Clarke spoke to the Branch on Wednesday, 23rd October, on 'Education and the Post-War World'. Members present included University and Training College lecturers, councillors, welfare workers, and members of staffs of primary, secondary, and private schools.

Sir Fred suggested that the future of education in the post-war world depended on our interpretation of the 1944 Act. We need, he said, to be critical of it, alive to its values yet conscious of its weaknesses; above all, we must be honest in our implementation of it.

N.W. LONDON BRANCH

The N.W. London Branch has started its autumn activities with its meeting-place at King Alfred School, Golders Green.

The first meeting took the form of a discussion. It was opened by a parent who had been unsuccessful in an attempt to start a Parent-Teacher Association at a primary school. The head mistress would not co-operate and the teachers were unwilling or too timid to take the initiative.

It was decided to start a Parents' Association under the auspices of the N.W. London E.N.E.F. Branch, which is also going to hold a meeting in another primary school, to which parents and teachers will be invited.

Letters are being written to local youth organizations in an attempt to find what facilities there are for school children to join clubs in their free time, and a follow up will be made after further discussion.

The subject for the next discussion is 'Rewards, Punishments, and General Discipline Problems in the School and at Home'.

Deana Levin

tion: the growth process goes on, and suddenly, as it seems, the growth and the need for changed attitudes come to our attention.

The E.N.E.F. has been growing rapidly despite the war, and now a time has arrived when we have all become aware of it. The Branches have come into being and are extending their activities; research is getting under way. We must at such times plan for the future, for an expanding future; and at times of such planning

it is vital to know and to keep in mind the direction that the growth of the past has taken. We are therefore presenting below a résumé of the Conferences of the past three years (since these do, to a large extent, reflect the lines along which we have been thinking) and also some details of the growing membership. We hope this will spur everybody on to carrying out individual extension work, for we need further support, personal and financial, if we are to carry out that positive work that we are now 'grown up enough' to embark on.

CONFERENCES ORGANIZED BY THE E.N.E.F. DURING THE
LAST THREE YEARS

- 5th February, 1944—
London. The Education Bill.
- 14th-15th April, 1944—
London. Education in a Democracy: Purpose and Content.
- 3rd-10th August, 1944 (*residential*)—
Bangor. The Teacher in School and Society, with particular Reference to the McNair Report.
- 4th November, 1944—
Derby. Parenthood in the Post-War World.
- 25th November, 1944—
London. The Re-education of Nazi-trained Youth.
- 28th-30th December, 1944—
London. The New Secondary School.
- 17th February, 1945—
Liverpool. Some Remarks upon the Teaching Profession and the Schools.
- 4th April, 1945—
London. New Perspectives in Education.
- 26th May, 1945—
Ipswich. What do we mean by Secondary Education?
- 23rd June, 1945—
London. Experiments in Adult Education in Africa and Burma.
- 15th-22nd August, 1945 (*residential*)—
Hull. Content and Method in Secondary Education.
- 17th November, 1945—
Welling. What to do in the New Secondary Schools.
- 26th January, 1946—
London. Questions from the Central Advisory Council (England) on Mental Health and on Main Obstacles to Sound Education Practice.
- 24th-26th April, 1946—
London. UNESCO.
- 3rd-6th May, 1946 (*residential*)—
High Leigh. Selection, Guidance, and Education.
- 29th July-12th August, 1946—
Paris. The Reform of Teaching in the Different Countries. International Conference organized by the French N.E.F.; 200 English Section members took part.

NOTES

CORRESPONDING MEMBER WANTED

Would any member be interested to act in this capacity for the German Educational Reconstruction Committee? Please write to our Organizing Secretary.

ENGLISH-GERMAN CORRESPONDENTS

A German teacher has written asking if pupils in English schools would care to correspond with pupils in German schools in Bremen.

BRITISH-SOVIET DISCUSSION ON CO-EDUCATION

Last year the Education Section of the Society for

E.N.E.F. BRANCHES NOW ACTIVE

Barnet	formed	May, 1943
Bristol	„	July, 1943
Cambridge	„	July, 1943
Derby	„	April, 1942
Harrogate	„	October, 1943
Hertford	„	January, 1944
Ipswich	„	March, 1945
Kingsway (London)	„	March, 1944
Leicester	„	June, 1944
Lincoln	„	March, 1944
Liverpool	„	February, 1945
Luton	„	March, 1942
Manchester	„	December, 1943
N.W. Kent	„	July, 1943
N.W. London	„	February, 1943
Norwich	„	December, 1941
Nottingham	„	January, 1943
Preston	„	March, 1945
St. Albans	„	May, 1944
Sheffield	„	September, 1943
Wembley	„	February, 1943
York	„	March, 1943

Total number of members actively belonging to Branches, 1,600 (approximately); of these 500 are Full Members and the remainder are Branch Members only.

BRANCHES NO LONGER ACTIVE

Bingley	formed	December, 1943
Birmingham	„	October, 1943
Central London	„	March, 1944
Exeter	„	June, 1942
Reading	„	March, 1943
Richmond	„	December, 1943
Sevenoaks	„	March, 1945
Southend-on-Sea	„	March, 1944
Watford	„	January, 1944

Some of these functioned for as long as two years. Can any member lead a revival?

NUMBER OF MEMBERS

	FULL	BRANCH	ASS'ATE	TOTAL
December, 1943	825	475	120	1420
„ 1944	980	750	120	1850
„ 1945	1130	1080	110	2320
„ 1946	1260	1090	100	2450

Cultural Relations with U.S.S.R. held a symposium on British experience of co-education. A transcript was sent to U.S.S.R., and discussed at a gathering of Soviet educationists. The record of their discussion will be considered at a meeting on Tuesday 3rd December, at 7.30 p.m., at Manson House, 26 Portland Place, W.1. Tickets (2s.—S.C.R. members 1s.) from the S.C.R., 98 Gower Street, London, W.C.1 (Euston 6272).

Bulletin Editor: Mrs. G. M. PLACE.

E.N.E.F. Headquarters: 40 St. Margaret's Road, Brockley, London, S.E.4.

Directory of Schools—continued

THE BELTANE SCHOOL

Shaw Hill, Melksham, Wilts. Boys and girls from five to eighteen.
Good academic standards. Undisturbed district.

Wennington Hall School, Lancaster

now

WENNINGTON SCHOOL

removed to permanent site at

Ingmanthorpe Hall, Wetherby, Yorks.

Greatly improved amenities. Beautiful Georgian building, Woodlands, filtered Swimming Pool, Playing Fields, large Kitchen Garden. Separate Junior House.
Near Leeds, York and Harrogate.

Co-educational 8-17. Experienced graduate teachers. Excellent health record.

Headmaster: **KENNETH C. BARNES, B.Sc.**

LONG DENE

**CHIDDINGSTONE, EDENBRIDGE,
KENT**

Directors :

J. C. GUINNESS, B.A., KARIS GUINNESS, R. G. H. JOB, B.Sc.

A group of a hundred children of all ages and forty adults, creatively concerned with education, agriculture and the arts.

PROSPECTUS FROM THE SECRETARY

PINEWOOD, AMWELLBURY, HERTS.

Home school for boys and girls 4 to 14, where diet, environment, psychology and teaching methods maintain health and happiness.

Elizabeth Strachan.

Ware 52

BEVERLEY SCHOOL

WOLFELEE, NR. HAWICK.

Progressive Co-Education. Boys and Girls from 3 years old. Healthy happy environment.

Special attention given to diet.

Entire charge and holiday arrangements made when necessary for children whose parents are abroad.

Telephone: Bonchester Bridge 2.

MOIRA HOUSE SCHOOL EASTBOURNE.

Telephone 210.

Recognized by the Ministry of Education.

Boarding School for Girls from 6 to 18

Principals: Miss GERTRUDE A. INGHAM.

Miss MONA SWANN.

Vice-Principal: Miss EDITH TIZZARD, B.A., Hons. Lond.

MOORLAND SCHOOL CLITHEROE, LANCS.

Co-educational 3-12 years. Tel. Clitheroe 3.

The children lead vital, constructive lives, doing work of high standard in a happy natural atmosphere. Food reform and meat diets. Nature cure methods. Out-of-door activities.

Co-principals: Miss D. E. King, L.L.A., and Miss A. E. Crane.

Edgewood, Greenwich, Connecticut.

A Boarding and Day School for Boys and Girls from Kindergarten to College. Twenty-acre campus, athletic field, skating, skiing, tennis and all outdoor sports. Teachers' Training Course. Illustrated Catalogue describes activities and progressive aim.

E. E. LANGLEY, Principal 201 Rockridge.

THE MOUNT SCHOOL, MILL HILL, N.W.7. Large qualified staff, small classes, centre for Oxford Higher and School certificate Examinations. 30 boarders, 90 day boarders, 5-18.—Mary Macgregor, B.A. (Lond.), Camb. Teachers' Diploma.

THE FROEBEL SCHOOL, DATCHET, BUCKS. School of 40 children run on Activity Methods with support of Parents Group. Small group of weekly Boarders 5-6 years of age. Week-end escort to and from Waterloo, Miss Thronsen, N.F.U., Miss Underwood, N.F.U.

GREAT SARRATT HALL, SARRATT, HERTS. Nursery and Preparatory Boarding School for children from birth to 10 years. Parents and school work in close co-operation. Group limited to twelve children. Qualified resident and visiting teachers. Principal: Gladys Raymond.

THE MANOR, ACASTER MALBIS, YORK. Tel. 6458. Nursery and Pre-Prep. Boarding School. Children from 2-8 years received in delightful country house for long or short stays. Entire charge can be taken if desired. Experienced Trained Staff. Garden produce. Dr. and Mrs. Frank C. S. Alderson.

THE COURT HOUSE, PAINSWICK, GLOUCESTERSHIRE. Preparatory Boarding and Day School, boys 4 to 9 years, girls 4 to 12 years. The school aims to give a wide education on modern lines. Agnes Hunt, N.F.U., Evelyn Walters, N.F.U.

HIGH MARCH, BEACONSFIELD, BUCKS. A Progressive Preparatory School for girls from 5 to 13. The school aims at giving a sound education with special emphasis on art, music, and creative activities. Miss F. H. Perkins and Miss E. B. Warr.

STANWAY SCHOOL, DORKING. Home and Day co-educational Preparatory School to 14 years. Nursery Class. Specially designed building on high ground.

Education as an atmosphere, a discipline, and a life.

BUNCE COURT SCHOOL, Otterden, Faversham, Kent. Co-educational, progressive, recognised M. of E. Prep. for School Cert. Artistic and practical activities. Healthy food from own garden. Enquiries to: Anna Essinger, M.A., Principal.

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I enclose 8s. (or \$2) being subscription for One Year from.....

NAME
(Block letters. Please state whether Mr., Mrs., or Miss)

ADDRESS

Directory of Schools—continued

ST. CHRISTOPHER'S SCHOOL, Belsize Lane, Hampstead, N.W.3, has now re-opened (Boys and Girls). Head Mistress: Miss V. H. Wright. The Boarding School (Girls only) is still with Glendower School at Sydenham, Lewdon, Devon.

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